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ETHNOLOGY OF THE KWAKIUTL

BASED ON DATA COLLECTED BY GEORGE MUNT

By FRANZ BOAS

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ETHNOLOGY OF THE KWAKIUTL

BY FRANZ BOAS

VII.—THE SOCIAL DIVISIONS OF THE KWĀGʷUL

DIVISIONS AND NAMES OF CHIEFS

1. GWĒTELA (KWĒXĀMŌT)

1. Maāmtagila

Name for—	Male.	Female.	
Child:	Wāwalk'inē	Wāwalk'inēga	1
Youth:	L!ēsdag	Xūsela	
Prince or princess:	Yāqōlas	K'!ēdēlēlak ^u	
Chief or chieftainess:	ē māxūyalidzē	L!āL!aqūlīlak ^u	
Feast:	-----	-----	5
Warrior:	-----	-----	
Gwēgūtsa	K'!ānamaxsta	K'!engga	
Ceremonial:	Hāmsbē ^ε	Hāmasewidē	
(Society):	(Hāmshāmts!Es)	(Hāmshāmts!Es)	
House:	ēnemsgeṃsālaLelas		10
Dog:	WāwadēL!a		
Canoe:	L!āqwasgeṃ		
Place of origin:	K'!ōdagala		

2. Lōyalalawa

Child:	Wālaganem	Wālagānemga	15
Youth:	K'!enwis	G'eləxwits!a	
Prince or princess:	L!āqusdēselas	Lāpelasog'īlak ^u	
Chief or chieftainess:	Ts!EX ^ε ēd	Lēlēlelas	
Feast:	-----	-----	
Warrior:	-----	-----	20
Gwēgūtsa:	Hanāg'ats!ē	K'!ānawēga	
Ceremonial:	ēnāwis	Tōgūmālis	
(Society):	(Hāmshāmts!Es)	(Tōx ^ε wid)	
House:	ēmemx'āsgem		
Dog:	L!āgegwats!ē		25
Canoe:	L!āqwasgeṃ		
Place of origin:	K'!ōdagala		

3. GĒXSEM		
Name for—	Male.	Female.
Child:	Wāgedayō	Wāgedayugwa
Youth:	Q!ōmas	Ts!EX'ts!ēk ^u
Prince or princess:	GāyōLElas	ē māxūlayugwa
5 Chief or chieftainess:	K'īmkeqewid	Ts!ets!ālal
Feast:	-----	-----
Warrior:	K'ilemālag'ilis	-----
Gwēgūtsa:	X'āwaatslē	Qwēqūlōyō
Ceremonial:	Āgēs	ēnāwis
10 (Society):	(Hāmshāmts!es)	(Hāmshāmts!es)
House:		X'its!ax'īlatslē
Dog:		Gēgexsta
Canoe:		Ālēwatslē
Place of origin:		K'īq!ā
4. Kūkwāk'lum		
Child:	G'iyāqa	G'iyāqaga
Youth:	Wābidō ^ē	K'EL!ā
Prince or princess:	Tsex ^ē wid	K'!ōx ^u sē ^ē stili ^ē lak ^u
Chief or chieftainess:	Neqāp!enk'ēm	X'ix'emg'ilayugwa
20 Feast:	Kwax'īlanōkumē ^ē	Melēdē
Warrior:	ēyāg'is	-----
Gwēgūtsa:	T!ēt!ESEMx'ts!āna	QEWēgem
Ceremonial:	L!āx'elag'ilis	Hēlik'imeg'ilis
(Society):	(Hāmats!a)	(K'īnqālaLEla)
25 House:		Hamanēkwila Dzōnoq!wa
Dog:		T!ext!āq!ōd
Canoe:		Ēdemkwāq
Place of origin:		Wāq!anak ^u
5. SēNL'EM		
30 Child:	Wadzid	Wādzidalaga
Youth:	L!EWels	Q!EXmēn
Prince or princess:	Wālewīd	Hāmālak'alemēga
Chief or chieftainess:	ēnemōgwis	L!āqwaq'ilayugwa
Feast:	Kwax'īlanōkumē ^ē	MENlēdzas
35 Warrior:	-----	-----
Gwēgūtsa:	Ts!āqa	L!EMa ^ē is
Ceremonial:	L!ēmElxk'!ālag'ilis	Hayalik'!ēdē
(Society):	(Hāmshāmts!es)	(Hayalik'!lal)
House:		T!ōt!ōsgem
40 Dog:		SēNL'ē
Canoe:		MEMxōSEla
Place of origin:		Yīq!āmen

6. Lāḷlax's ^ε Endayo			1
Name for—	Male.	Female.	
Child:	Ādaxalis	Ādaxalisga	
Youth:	Hāmdzalats!ē	Tselx ^u	
Prince or princess:	Q!ūmx'ōd	Kwākwadekwilayugwa	
Chief or chieftainess:	Lāqwalal	Wāyats!ōl!lak ^u	5
Feast:	Kwax'sē ^ε stāla	Pōpelelas	
Warrior:	-----	-----	
Gwēgūtsa:	Hōlelid	Xūxwanelq!ela	
Ceremonial:	^ε wālas nānē	^ε wilenkūlag'ilis	
(Society):	(Bear)	(Tōx ^ε wid wūq!ēs)	10
House:		Q!ōmogwats!ē	
Dog:		Q!ūmx'elayo	
Canoe:		Lāwenulxāla	
Place of origin:		Tayaqōl	

7. Elgūnwē ^ε			15
Child:	G'ī ^ε yaxalis	G'ī ^ε yaxalisga	
Youth:	^ε nemgwanāl	Ts!ats!ayem	
Prince or princess:	Lāḷax's ^ε Endayo	Ālāk'ilayugwa	
Chief or chieftainess:	G'ēxk'īnis	Ālāg'imil	
Feast:	-----	-----	20
Warrior:	-----	-----	
Gwēgūtsa:	Dāmīs	Dālemak ^u	
Ceremonial:	Nōl'īd	L!emElxElag'ilis	
(Society):	(Nūlmal)	(Hāmshāmts!es)	
House:		K!waats!ē	25
Dog:		Kwanesawē ^ε	
Canoe:		(no canoe name)	
Place of origin:		TayaqōL	

II. Q!ōMOYĀ^εYĒ (KWĒXA)

1. Kūkwā ^ε k!um			30
Child:	Ādag'ī ^ε lak ^u	Ādaga	
Youth:	Wābidō ^ε	Wina	
Prince or princess:	Hāwilkūlal	L!āqwxax'sā	
Chief or chieftainess:	YāqoLadzē	K'!ēk'!Elag'idzemga	
Feast:	Mēnlēdzadzē	-----	35
Warrior:	K'ilem	-----	
Gwēgūtsa:	LāxLalil	DExāla	
Ceremonial:	Sayāk!a	G'īgāmēq!ōlela	
(Society):	(Nūlmal)	(Chief Nūlmal)	
House:		^ε nemsgemsī ^ε lak ^u	40
Dog:		Qōseyē ^ε	
Canoe:		Xewēqwēdek ^u	
Place of origin:		Wāq!anak ^u	

1		2. HaanaLēnâ	
Name for—		Male.	Female.
Child:		Ādag'īlis	Ādag'īlisga
Youth:		X'imayo	X'imayugwa
Prince or princess:		Tsex'wīd	Lēlk'!ēlyugwa
5 Chief or chieftainess:		Yāx'LEN	Lēlēlk'!āla
Feast:		-----	-----
Warrior:		-----	-----
Gwēgūtsa:		Nux ^u nemis	Hēlek'!alaga
Ceremonial:		εnāx'nēwīselag'īlis	Nawalakumē
10 (Society):		(Hāmshāmts!es)	(Tōx'wid)
House:			Q!aats!ē
Dog:			Han!embē ^ε
Canoe:			SīseyuLEMāla
Place of origin:			HānaLēNEWaas

15		3. Yaēx'agēmē ^ε	
Child:		Tsōlasō ^ε	Tsōlasōga
Youth:		Xwāt!a	Tsak'us
Prince or princess:		Yāqo!asēmē ^ε	Q!ēx'!ālaga
Chief or chieftainess:		L!āqō!as	Mōk'!ūxwī ^ε lak ^u
20 Feast:		Kwākūx'ālas	Pō!idē
Warrior:		-----	-----
Gwēgūtsa:		Qāq'esbendāla	Ts!EX'āxtōselas
Ceremonial:		εnāx'q!eselag'īlis	Hēlik'imēg'īlis
(Society):		(Hāmshāmts!es)	(Hayalik!lal)
25 House:		Āmxsem g'ōk ^u	
Dog:		G'ōgūndzēs, Q!ē'ltsem	
Canoe:		Wīnaats!ē	
Place of origin:		Xūdzēdzālis	

4. Haāyalik'awē

30 Child:	Wīsadzē	Gēnaga
Youth:	K'!ēnāx ^u	Mēnga
Prince or princess:	L!āl!alawīs	K'!ūsōgwī ^ε lak ^u
Chief or chieftainess:	Hāxūyōsemē ^ε	Hayalik'awēga
Feast:	-----	-----
35 Warrior:	Gwāxūlayāg'īlis	-----
Gwēgūtsa:	Yālela	P!ēlxela
Ceremonial:	εna ^ε nōgwīs	NENX'NENG'īlis

Name for—	Male.	Female.
(Society):	(Hāmshāmts!Es)	(Bear)
House:		Hēleg'atslē
Dog:		Hēlēg'anō
Canoe:		Gwēx'semāla
Place of origin:		Lē'lād

5. Lāxsä¹

Child:	Witālāl	Genagalāl
Youth:	Bāgwanē ^ε	Ēk'!axla
Prince or princess:	Lālak'ots!a	Lēx'!eg'idzemga
Chief or chieftainess:	εmāxūyalisemē ^ε	εnāx'nag'em
Feast:	Kwāx'sē ^ε stāla	L!enk'Elas
Warrior:	εyā'g'ēdenōl	-----
Gwēgūtsa:	X'ix'eqela	Dādoxsemē
Ceremonial:	Nenōlogemē ^ε	Nōlēmē ^ε stalidzemga
(Society):	(Nūlma!)	(Nōlēm)
House:		Hōqūlaēlas
Dog:		Q!eltsem
Canoe:		(No canoe-name)
Place of origin:		Lē'lād

6. G'igilgam

Child:	Nōlē ^ε lak ^u	Winaga
Youth:	Memtsālāl	Māmana
Prince or princess:	L!āl ^ε id	εwālasLāla
Chief or chieftainess:	K!wāk!wabalasemē ^ε	Lē ^ε lēnox ^u
Feast:	Pōlēdē ^ε stala	Menlēdaas
Warrior:	Wālebā ^ε yē	-----
Gwēgūtsa:	Wābetōls	εnemxsaxlāls
Ceremonial:	Nenk'as ^ε ō	εnā ^ε naqwayēd
(Society):	(Bear)	(Paxālālāl)
House:		G'ōkūstālis
Dog:		Yāselana
Canoe:		Ālēwatslē
Place of origin:		K'!āqla

III. εWĀLAS KWĀG'UL (LĀQWĪ^εLĀLA)

1

1. Dzēndzenx'q!ayo

Child:	Dēyadeas g'iyadzē	G'iyaga
Youth:	Sexūlas	Wābidō ^ε
Prince or princess:	Hayalk'engēmē ^ε	εmāxūlayugwa

5

¹ All the names of the Lāxsä are newly invented.

Name for—	Male.	Female.
6 Chief or chieftainess:	Yāx'LEN	Hāwēpālayugwa
Feast:	Mēlnēdzadzē	Hōgwēqelas
Warrior:	K'ilem	-----
Gwēgūtsa:	Hanag'id	Lalk'!u
10 Ceremonial:	Gwa'yōkūlag'ilis	L'lāqosElag'ilis
	Gēwas	
(Society):	(Hāmats!a)	(Hāmshāmts!Es)
House:		ēnawalagwats!ē
Dog:		Yixumlats!ē
15 Canoe:		Kwēkumāla
Place of origin:		L!āl!eq!ūx!a

2. Wāwālibā'yē (and Hēmāxsōd)

Child:	Aadōl	Adāgalōl
Youth:	ēmek'āla	Yāsēk ^u
20 Prince or princess:	Aōmak'EN	L!ā'qwāl
Chief or chieftainess:	Yāqal'ENāla	L!āqwaēl
Feast:	Mēlnēdzas	Māmenlōl
Warrior:	Hēmotelasō ^ē	-----
Gwēgūtsa:	Xōdzenōd	Pēpexāla
25 Ceremonial:	Hōx'wētasō ^ē	X'its!ānēdē
(Society):	(Hāmshāmts!Es)	(Tōx'wid)
House:		G'ōx ^u g'okūlēg'ē
Dog:		K'alākwa
Canoe:		Wīnē'stū'ats!ē
30 Place of origin:		ēnālax!ala

3. G'ēxsem

Child:	G'ī'yaqa	G'ī'yaqaga
Youth:	K!wētē ^ē	Wagalōs
Prince or princess:	Yāqōlas	ēmāxūlayugwa
35 Chief or chieftainess:	Lālelil!a	Tēlts!aas
Feast:	Kwax'sē'stāladzē	EL!enk'elas
Warrior:	K'ēk'alēlayo	-----
Gwēgūtsa:	L!Emsētāsō ^ē	K'ēk'EXēlaga
Ceremonial:	ēna ^x ^u dauadzē	G'igāmēq!ōlēla
40 (Society):	(Hāmshāmts!Es)	(Nūlēmal)
House:		BEX ^u sē'stālēk ^u
Dog:		T!sōkūyē
Canoe:		Ālēwats!ē
Place of origin:		K'!āq!a

IV. Q!ŌMK'!UT!ES (LŌ^εELQ!WĒNOX^u)

1

1. Lēq!Em

Name for—	Male.	Female.	
Child:	Ādē ^ε stala	Ādē ^ε stālagā	
Youth:	Metsa	Masmengā	
Prince or princess:	Ġayosdēdzasemē ^ε	L!āqwaga	5
Chief or chieftainess:	HaēLEkumē ^ε	Qāselas	
Feast:	Menlēd	Pōlelas	
Warrior:	Qenkūlag'ilidzem	-----	
Gwēgūtsa:	Qāselas	Xewēq ^u	
Ceremonial:	Nōlemē ^ε stalis or Hēlēk'adzēl	Nōlemē ^ε stalidzemga	10
(Society):	(Nōlem)	(Nōlem, or Pāxelalal)	
House:		Lēgēmats!ē g'ōkwa	
Dog:		Lāqax'sāla	
Canoe		SiseyūLEMāla	15
Place of origin:		Ōseq ^u	

2. LēLEgēd

Child:	Ō ^ε mag'ilis	Ō ^ε mag'ilisga	
Youth:	Māx'ēnox ^u	L!ālaga	
Prince or princess:	Ēk'!awēg'ī ^ε lak ^u	Lēlelayugwa	20
Chief or chieftainess:	Lālep!ālas	Yemgwas	
Feast:	Pōlid	Hōq!ūlelas	
Warrior:	GwāxūLEYāg'ilis	-----	
Gwēgūtsa:	L!em ^ε yāla	L!emts!ānak ^u	
Ceremonial:	L!āqūselag'ilis	Winē ^ε stalis	25
(Society):	(Hāmshāmts!ES)	(Hawī ^ε nalal)	
House:		G'ōkustāLē	
Dog:		P!ā'LElag'ila	
Canoe:		-----	
Place of origin:		Ōseq ^u	30

ANCESTORS AND PLACES OF ORIGIN OF THE NUMAYMS

I. GWĒTELA

- 1 Lō^ʔyalal, the younger brother of L^ʔāqwagila. His father was
 ʔmāxūyalidzē, that is Mātagila. He first built his house at
 K^ʔōdagala. | Āgwilayugwa was a girl among the children of
 Mātagila, that is | ʔmāxūyalidzē, at K^ʔōdagala. Lēnslendzēm
 5 was the youngest one among the || children of Mātagila, that
 is ʔmāxūyalidzē, who had three | sons and one daughter. |
 Kūkwāk!um, the first one came down at the place called | Wāq!a-
 nak^u. |
 10 Sēnlēm, the first one came down at a place called || Yīqlāmen. |
 Lāālxax^sʔendayo came down at Tāyagōl in the bay of Tsāxis. |
 Elgūn^ʔwē^ʔ also came down at Tāyagōl, for he was the younger
 brother of | Lālxax^sʔendayo. |

II. Q^ʔŌMOYĀ^ʔYĒ

- 15 Kūkwāk!um, the first one came down at the place called | Wāq!a-
 nak^u, for the Kūkwāk!um first scattered when | ʔmāxwa,
 chief of the Maāmtagila of the Kwāgūl, was | killed. |
 Hāānaḷēnā, the first one came down at the place called | Hāna-
 Lēnewaas. |

I. GWĒTELA

- 1 Lō^ʔyalal, yīx ts!ā^ʔyaas L^ʔāqwagila. Wā, lā hēem ōmpsē ʔmāxūya-
 lidzē, yīx Mātagila. Wā, laem hē gīl g^ʔōx^ʔwalise K^ʔōdagala.
 Āgwilayugwa; wā, hēem ts!edāq!egēs sāsēma Mātagila, yīx
 ʔmāxūyalidsē, lāx K^ʔōdagala. Lēnslendzēm: hēem āma^ʔyīnxēs
 5 sāsēmas Mātagila. yīx ʔmāxūyalidzē, yūdukwē begwānem
 sāsēms lē^ʔwa ʔnēmōkwē ts!edāqa.
 Kūkwāk!um, yīxs hāē g^ʔāyaxalisē g^ʔālāsēxa āwīnagwisē lēgades
 Wāq!anak^u.
 Sēnlēm, yīxs hāē g^ʔāyaxalisē g^ʔālāsēxa āwīnagwisē lēgades Yīqlā-
 10 men.
 Lāālxax^sʔendayo, yīxs hāē g^ʔāyaxalisē Tāyagōl lāx ōxlālisas Tsāxis.
 Elgūn^ʔwē^ʔ, yīxs hē^ʔmaaxat! g^ʔāyaxalisē Tāyagōl, yīxs ts!ā^ʔyaas
 Lālxax^sʔendayo.

II. Q^ʔŌMOYĀ^ʔYĒ

- Kūkwāk!um, yīxs hāē g^ʔāyaxalisē g^ʔālāsēxa āwīnagwisē lēgades
 15 Wāq!anak^u, yīxs hē^ʔmaē gīl gwē^ʔīdaatsa Kūkwāk!um, yīxs lāē
 k^ʔlēlxax^ʔitse^ʔwē ʔmāxwa, yīx g^ʔīgāma^ʔyasa Maāmtagīlasa Kwā-
 gūl.
 Hāānaḷēnā, yīxs hāē g^ʔāyaxalisē g^ʔālāsēxa āwīnagwisē lēgades
 Hānaḷēnewaas.

Yaēx'agemē. He came down at Xūdzedzālis at the lower side of 20
the river of | LEX'siwē. |

Haāyalik'awē, the first one came down at a place called | Lēlād. |
Lāxsā. These also came down at Lēlād, for || Lāxsā was the 25
younger brother of Hēlik'awē. |

Gr'ig'ilgām, the first one came down at the place called | K'!āq!a,
for this is the real numaym of the 'wālas Kwāg'ul, | and they
scattered when 'maḡwa was killed, and they went to the |
Q!ōmoyâ'yē, though some of the Gr'ig'ilgām came from the
Q!ōmoyâ'yē. || And therefore Maēmālp!ENGEM was sent away 30
by his | numaym the Gr'ig'ilgām of the 'wālas Kwāg'ul to the |
Q!ōmoyâ'yē. |

III. 'WĀLAS KWĀG'UL

DZENX'q!ayo, the first one came down at a place called | L!āl!E-
q!ūx!a, inside the bay of Tsāxis. ||

Wālibâ'yē, the first one came down at the place called | 'nālax- 35
lāla: half way up Knight Inlet. |

Hēmaxsdō, the first one also came down at 'nālax!āla, for he was |
the younger brother of wālibâ'yē. |

Gr'ig'ilgām, the first to come down was 'wālas Kwax'īlanokumē,
the father of || Ōmaxt!ālaLē at the place named K'!āq!a. | 40

Yaēx'agemē, yixs hāē g'āyaxalisē Xūdzedzālis lāx gwāk!ōtas 'wās 20
LEX'siwa'yē.

Ha'yalik'awē, yixs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē Lēgades
Lēlādē.

Lāxsā, yixs hē'maaxat! g'āyaxalisē Lēlādē, yixs ts!ā'yanukwaē
Hēlik'awa'yas Lāxsā. 25

Gr'ig'ilgam, yixs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē Lēgades
K'!āq!a, yixs hāē āla 'nē'mēmaatsēxa 'wālas Kwāg'ul. Wā,
hē'mis la gwēl'idaatsēx laē k'!ēlax'itse'wē 'māḡwa qa's lā lāxa
Q!ōmoyâ'yē, qaxs lāxelaēxa g'āyulē lāxa Gr'ig'ilgāmāxa Q!ōmo-
yâ'yē. Wā, hē'mis lāg'īlas k'ayōlemē Maēmālp!ENGEMdāsēs 30
'nē'mēmōta Gr'ig'ilgāmāsa 'wālas Kwāg'ul qa's lā lāxa Q!ōmo-
yâ'yē.

III. 'WĀLAS KWĀG'UL

DZENX'q!ayo, yixs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē Lēgades
L!āl!Eq!ūx!a lāx ōxlālisas Tsāxis.

Wālibâ'yē, yixs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē Lēgades 35
'nālax!āla lāxa negoyâ'yasa wūnāldemsas Dzāwadē.

Hēmaxsdō, yixs hē'maaxat! g'āyaxālisē g'ālāsē 'nālax!āla, qaxs
ts!ā'yas Wālibâ'yē.

Gr'ig'ilgām, yixs hāē g'āyaxalisē 'wālas Kwāx'īlanōkumē, yix ōmpas
Ōmaxt!ālaLēyēxa āwīnagwisē Lēgades K'!āq!a. 40

41 G'ĒXSEM. 'wālas 'nemōgwis also came down at K'laq'la, | for he
 was the younger brother of Ōmaxt'laLāLē'. And Ōmaxt'laLāLē' |
 gave the name G'ĒXSEM to his younger brother. When 'māxwa
 was killed, | some of the G'ĒXSEM went to the Gwētela of
 45 the Kwāg'uł. Therefore the Gwētela have G'ĒXSEM, and they
 also went to the Gōsg'imux'. The G'ĒXSEMx's'anał are
 G'ĒXSEM, and there are also | G'ĒXSEM of the Nāqemg'ilisāla,
 and G'ĒXSEM of the L'ala'asiqwāla, and | G'ĒXSEM of the Nā-
 k'wax'da'x'u, and G'ĒXSEM of the DENax'da'x'u, and | G'ĒXSEM
 of the Hāxwāmis, and G'ĒXSEM of the Wiwāqē. And all
 50 these are || referred to by the G'ĒXSEM of the 'wālas Kwā-
 gul, as born of these G'ĒXSEM, | all those whom I have
 named among the different tribes.

This is referred to by the old people of the Kwāg'uł as
 "blown away by the | past chief 'maxwa," when he was killed.
 And also | the same happened to the numaym of the G'ig'il-
 55 gām, for they || all come from the numaym of Ōmaxt'laLāLē'. |
 They scattered to all the tribes beginning | at the time when
 'maxwa was killed, for there was only one numaym | G'ig'il-
 gām of 'wālas Kwāx'īlanokumē, the father of | Ōmaxt'laLāLē'.||

IV. Q'ŌMK'!UTLES

60 Lēq'Em, the first one came down at the place called Ōseq'.
 Lēlēgēd, they also staid at Ōseq', for Lēq'Em was his elder
 brother. |

41 G'ĒXSEM, yixs hē'maaxat! g'āyaxalisē K'laq'la, yix 'wālas 'nemōgwis,
 yixs ts'ā'yaas Ō'maxt'laLāLā'yē. Wā, hē'misē Ō'maxt'laLāLā'yē
 lēx'ēdes G'ĒXSEM lāxēs ts'ā'ya. Wā, g'il'mēsē k'lēlax'itse'wē
 'māxwa laē māxt'lēda waōkwē G'ĒXSEM lāxa Gwētela
 45 Kwāg'ułē, lāg'ilas G'ĒXSEMnukwa Gwētela. Hē'misa lā laxa
 Gōsg'imux'xa G'ĒXSEMx's'anał, hē'misa G'ĒXSEM; hē'misa
 G'ĒXSEMasa Nāqemg'ilisāla Lō' G'ĒXSEMasa L'ala'asiqwāla Lō'
 G'ĒXSEMasa Nāk'wax'da'x'u Lō' G'ĒXSEMasa DENax'da'x'u Lō'
 G'ĒXSEMasa Hāxwāmis Lō' G'ĒXSEMasa Wiwāqē. Wā, yu-
 50 wistaem gwe'yāsa G'ĒXSEMasa 'wālas Kwāg'ułē maemyulema
 G'ig'ēXSEMmaxsa lāqen lēlēqelasō' ōgūxsemak' lēlqwālaLā'yā.
 Hēm gwe'yāsa q'ūlsq'ūlyaxdāsa Kwāg'ułē yāmē'stanōsa g'i-
 gūmayulaē 'māxwa, yixs laē k'lēlax'itse'wa. Wā, hēmxaā-
 wisē gwēx'idēda 'nemēmotasasa G'ig'ilgām, yixs hēmaaxat!
 55 'nāxwa g'āyulē 'nemēmotas Ō'maxt'laLāLā'yā G'ig'ilgāmxwa
 lāx G'ig'ilgām gwēl'id lāxwa 'nāxwax lēlqwālaLā'yā g'āg'i-
 lēla lāx 'māxwa, yixs laē k'lēlax'itse'wa, yixs 'nem'ēmaē g'il
 G'ig'ilgāmē 'nemēmotas 'wālas Kwāx'īlanōkumē, yix ōmpas
 Ō'maxt'laLāLā'yē.

IV. Q'ŌMK'!UTLES

60 Lēq'Em, yixs hāē g'āyaxālısa āwīnagwisē lēgades Ōseq'.
 Lēlēgēdē, hēmxaā lā Ōseq', yixs nōlanokwaas Lēq'Em.

PAINTINGS AND HOUSE DISHES OF THE SOCIAL DIVISIONS OF THE KWĀG'UL

I. GWĒTELA

1. Maāmtag'ila. The front board of the house is painted with 1
coppers, | one on each side of the door of the house. The posts |
on each side of the rear are grizzly bears, below on the floor,
and eagles are sitting on the | heads of the grizzly bears, and
there is a copper on the chest of each eagle.||

And on the grizzly bear also stands a man, | and red cedar bark 5
is around the heads of the men. | They are speaking-posts and
therefore | the two posts on each side of the door of the house are
named "speaking-posts." | These were obtained as supernatural
treasures by L!āqwag'ila at the river of K'!ōdagala. This is the
great|| house named 'nemsgemsālaelās. There are four | house 10
dishes in the large house, two eagle dishes, | and one grizzly-bear
dish, and one | wolf dish. They just stay in the house, and the
people | talk about them. I do not know why the chief of the||
numaym Maāmtag'ila, 'māxūyalidzē, never gave a feast. That is 15
all | about this. This is called q'!elsem (that is "rotten face," one
who gives no feast). |

2. Lōyalalawa. On the outside of the front boards of the house
of | Ts!exēd, their chief, is the doubleheaded serpent lying across

PAINTINGS AND HOUSE DISHES OF THE SOCIAL DIVISIONS OF THE KWĀG'UL

I. GWĒTELA

1. Maāmtag'ila, yixs k'!ātemalaē tsāgemasēs g'ōkwaxa L!āqwa 1
lāx 'wāx'sanēx'stā'yasa t!ex'ilāsa g'ōkwē. Wā, lā lēlāmasa 'wāx'-
sōtēwalilās nānēda banenxālilē. Wā, lā k'lūdzetā'ya kwēkwē lāx
ōxlā'yasa nānē. Wā, lā pēpaq!ūpelēda kwēkwēkwaxa L!āl!eqwa.

Wā, lāxāē nānē banenxālilāsa begwānemē la laxūtewēx ōxlā- 5
'yasa nanē. Wā, laem L!āgex^ubōlē qēqex'ama'yasa bēbegwāne-
mē. Wā, la'mēsē yāq!ent!eqa. Wā, hē'mis lāg'ilās lēgadēda mā-
'le lēlāmsa 'wāx'sōtstāliḥasa t!ex'ilāsa g'ōkwas yāq!ent!eqē lāma.
Wā, hēem lōgwēs L!āqwag'ila lāx wās K'!ōdagala, yixa 'wālasē
g'ōkwaxa lēgadās 'nemsgemsālaelās. Wā, lā mewēxlēda lōel- 10
qwalilē ha'nēl lāxa 'wālasē g'ōkwaxa mā'lexla kwēkwa lōqwalila.
Wā, hē'misa 'nemēxla nānē lōqwalila. Wā, hē'misa 'nemēxla
ālanem lōqwalila. Wā, ā'misē hēgwaēl lāxa g'ōkwē. Wā, lā āem
g'wāgwēx's'alasa. Wā, la'men k'!ēs q'!ālelax k'!ēsēlas k'!wēlats!ē-
noxwē g'igāma'yasa 'ne'mēmōtasa Maāmtag'ilē 'māxūyalidzē. Wā, 15
laem lāba laxēq.—Hēem lēgades q'!elsem.

2. Lōyalalawa, yix g'igāma'yas, yixs siseyulaēs xwālōwa'yas ōgwāxtā-

the top | of the front boards of the house, and the thunder-bird
 20 sits on the | head of the man in the middle of the double headed
 serpent. There is no painting on the | front boards of the house.
 This house was given in marriage by Hōxawid to his princess |
 Lēlēlālas, for Hōxawid was chief of the numaym | Gīg'ēlgām of
 the Hāxwāmis. There are four house dishes in the | house, one a
 25 grizzly-bear dish, one a | beaver dish, one a Dzōnoq!wa dish, | and
 one a wolf dish. And the name given in marriage is | Kwakwa-
 x'ālas, a feast name of Chief Ts'ex'ēd. | That is all about this.

30 3. Gēxsem. The way the front of the house of || Chief K'emk'e-
 qewēd is painted is a grizzly-bear painting on each side of the |
 front of the house. It is not known where he got it, | or whether
 he obtained it in war. That is all that is said about this.

4. Kūkwāk'lum. They have no painting on the front of | their
 house, but they have posts. They are Dzōnoq!was standing on |
 35 grizzly bears, one on each side of the door, inside house, and |
 in the rear of the house there are hoq^uhok^u sitting on grizzly
 bears. | This house was given in marriage by Yaqa!enlidzē, a
 chief who lived long ago and was chief of the numaym | Mēmā-
 g'ins of the Qwēq^usot!ēnox^u, for | Neqāp!enk'em took for his wife
 40 Yaqa!enlidzē's princess, whose name was L'ālēlilayugwa, and
 therefore the house was given to him in marriage. In the house

‘yasa tsāgemasa g'ōkwē. Wā, lā k'wālēda kūnkūnxūlig'ē lāx
 20 ōxlā'yasa x'ōmsasa bāk'awa'yasa siseyūlē. Wā, laem k'leās k'lāte-
 mēs tsāgemasa g'ōkwē. Wā, hēem g'ōkūlxlē Hōxawidē qaēs k'lē-
 dēlē, yix Lēlēlālasē; yixs gīgāma'yāē Hōxawidāsa 'ne'mēmōtasa
 Gīg'ēlgāmāsa Hāxwāmis. Wā, la'mē ha'ēnēla mēwēxla lōlqwalīla
 ha'ēnēl lāxa g'ōkwēxa 'nemēxla nānē lōqwalīla. Wā, hē'misa 'ne-
 25 mēxla ts'lāwa lōqwalīla; wā, hē'misa 'nemēxla dzōnoq!wa lōqwalīla;
 wā, hē'misa 'nemēxla āla'nem lōqwalīla. Wā, hē'mis lēgemg'elx-
 lā'yē Kwakwax'ālas qa k'wēladzēxlāyōsa gīgāma'yē Ts'ex'ēdē.
 Wā, laem g'wāl lāxēq.

3. Gēxsem. yix g'wālaasas k'lātā'yasa tsāgema'yasa g'ōkwas g'īgā-
 30 ma'yasē K'emk'eqewēdē, yixs 'wāx'sōtstālasaēda nānē k'lātemēs
 tsāgema'yasa g'ōkwē. Wā, la'mē k'lē q'lālēlē g'ayōlasasēq lō'
 w'īnānemaq. Wā, laem wālē wāldēmē qāē.

4. Kūkwāk'lum, yixs k'leāsa k'lātemēs tsāgema's L'āsanā'yasa
 g'ōkwas, ōgū'la lāxēs lēlāmē, yixs lēlaxwatāyāēda dzōnoq!wāxa
 35 nēnānē lāx 'wāx'sōtstālīlāsa āwīlēlāsa g'ōkwē. Wā, lā k'wādzētā-
 'ya hōq^uhokwēxa nēnanē lāxa 'wāx'sōtēwalīlas ōgwiwalīlasa g'ōkwē.
 Wā, hēem g'ōkūlxlē Yāqa!enlidzē yix gīgāmayōlasa 'ne'mēmōtasa
 Mēmāg'insasa Qwēq^usot!ēnoxwē yixs geg'adaēda gīgāmayōlāē
 Neqāp!enk'emōlas k'lēdēlas Yāqa!enlidzeōlāxa lēgadās L'ālēlila-
 40 yugwa. Wā, hē'mis g'āxēlas g'ōkūlxlā'ya g'ōkwē. Wā, hē'mis

are | four house dishes, one of the great house dishes is a Dzō- 41
noq!wa, | one of them a grizzly bear, and one a | whale, and one
a | killerwhale. These are the four house dishes given in marriage
by Chief || Yaqa!enlidzē for his princess L!ālēlilayugwa when she 45
married | Neqāp!enk'em. That is all I know about the numaym |
Kūkwāk!um of the Gwētela, for nothing was obtained as super-
natural treasure by their ancestors. |

5. Sēnl'em. They have painted on the front of their house
two | suns, one on each side of the front of the outside || of the 50
house. The house has no carved posts, and there are two |
house dishes inside, both doubleheaded serpents. | These were also
obtained in marriage by Chief Tsex'ewēd from the chief | of the nu-
maym Nōnemaseqālis of the Lawēts!ēs, Lelāk'enēs, || for Tsex'ewēd
had for his wife the princess of Lelāk'enēs, || L!āx!l!elēdzemga. 55
However, they never talk about the house given in marriage by |
Lelāk'enēs, for the sun painting of the house belongs to the Sēn-
l'em. | That is all about this. |

6. Laālxas'endayu. Their chief L!āqwalal has no painting on
the house, | but seven birds are sitting on || top on the edge of the 60
outside of the house front. This was obtained as supernatural
treasure by | Lālēlil!a, who was known as a great sea-hunter.

mexēl laqēda mewēxla lōelqwalilaxa 'nemēxlēda 'wālasē lōqwalil 41
dzōnoq!wa; wā, hē'mēsa 'nemēxla lōqwalilē nānē; wā, hē'mēsa
'nemēxla lōqwalil gwe'yema; wā, hē'mēsa 'nemēxla lōqwalil
māx'ēnoxwa. Wā, mewēxlēda lōelqwalilē lōqwalilāsa g'igāmayōlē
Yāqa!enlidzēyo!a qaēs k'!ēdēlwūlē L!ālēlilayugwōlaxs laē lā'wades 45
Neqāp!enk'emōlē. Wā, hēem wāxen q!ālē lāxa 'ne'mēmōtasa Kū-
kwāk!ūmasa Gwētela, yixs k'!ēāsāē lōgwālas g'ilg'alēsas.

5. Sēnl'em, yixs k'!ātemalaē tsāgemas g'ōkwāsēxa ma!tsemē
L!ēsela, yixs nāl'nemaē lāxa 'wāx'sanōlema'yas tsāgemas L!āsanā-
'yasa g'ōkwē. Wā, la k'!ēās k'!ās lēlāmas g'ōkwās. Wā, lā malēx- 50
lāda lōelq!wa ha'nēl lāqxa 'nāxwa'mē sisēseyūlaēda malēxla lōel-
q!wa. Laemxaē lōqwalilē lāxa g'igāmayōlāē Tsex'ewēdōla yis g'igā-
mayōlasa 'ne'mēmōtasa Nōnemaseqālisasa Lāwēts!ēsē, yix Lelāk'-
enēswūla, yixs geg'adaē Tsex'ewēdōlas k'!ēdēlas Lelāk'enēswūlas
L!āx!l!elēdzemga. Wā, laemlē k'!ēs gwagwēx's'ālasē g'ōkūlxla- 55
'yas Lelāk'enēswūlē qaxs hās'maaxa Sēnl'emē L!ēsela k'!ātemēsēs
g'ōkwē. Wā, laemxaē gwāl laxēq.

6. Laālxas'endayo. yixs k'!ēāsāē k'!ātemēs g'ōkwās g'igāma-
'yasē L!āqwalal, yixs k'!wāsāntā'yēda ālēbōsgemē ts!ēk!wa lāx
ōgwāxtā'yas tsāgemas L!āsanā'yas g'ōkwās. Hēem lōgwēs Lāle- 60
lil!axa ts!ēlwāla 'wālas ālē'winoxwa, yixs ts!ā'yāē Lālelil!ās L!ā-

62 Lālelil!a was the younger brother of L!āqwalal. L!āqwalal sent his younger brother Lālelil!a to | hunt seals at Sālots!a, which is called Nomas. He started from | LEX'siwē, for it is said that the
 65 ancestors of the numaym Laālax's'endayū lived there. || The name of the steersman of Lālelil!a is not given. It was | evening when they started for the island Sālots!a. The tide | began to run out, and the canoe was being turned around. Then | Lālelil!a warned his steersman, and told him not to be afraid, because | sea-hunters are not afraid of anything. Then they saw many
 70 birds | gathering at the place where they were being gathered ahead of the bow of the | small hunting canoe. Then Lālelil!a and his steersman paddled quickly. | Then they nearly arrived at (the place) where there were | many birds gathered. Then the top of the front | of a large house appeared from out of the sea. It was not there
 75 for a long time. The house came || out of the sea like an island. This was the house of Q'ōmogwa | which was seen by Lālelil!a. Then he ran into the sea into the | door of the great house coming out of the sea. Then Lālelil!a told | his steersman that they would go into the great house that came out of the sea. | The
 80 steersman said, "Go on. Just paddle." Thus he said. Then they paddled, going with the tide, which ran into the door of the great house that had come up from the sea. | Then he went in with his small hunting canoe. | And it stood at the right-hand side of the

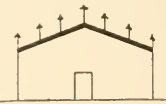
62 qwalal. Wā, lā'laē 'yālaqē L!āqwālaxēs ts!ā'yē Lālelil!a qa lās ālēxwax mēgwata lāx Sālots!axa gwē'yōwē Nōmas gāgēlis lāx LEX'siwē qaxs hāael g'ōkūlē g'ālāsa 'nefēmōtasa Laālax's'en-
 65 dayō. Wā, la'mē k'ēs lēqalase'wē k'waxlā'yas Lālelil!a. Wā, la'em'lāwisē dzāqwxas laē LEX'idē lāsgēmēx Sālots!a. Wā, lā'laē ts!ax'idēda demsx'ē. Wā, la'em'laē qedōsa. Wā, gwālela'em'lāwisē Lālelil!a q!āq!agemlaxēs k'waxlā'yē qa k'ēsēs k'ilelas qaxs k'leāsaē k'ilem ēs'ālēwinoxwē. Wā, la'em'laē dōqwalaxa q!ēnemē ts!ēl-
 70 ts!ek!wa lāel pekwxēs pekwasēwa lax neqāgiwa'yas āgiwa'yas ālē'waselelā xwāxwaguma. Wā, ā'em'lāwisē 'nemāla yāyā'na sēxwē Lālelil!a LEX'wēs k'waxlā'yē. Wā, la'em'lāwisē elāq lāg'aa lāxa q!ēnemē pekwa ts!ēlts!ek!wa g'āxaalasē nē'idē ōgwāxtā'yas tsāgēmasa 'wālasē g'ōkustāla'yā. Wā, k'ēdzālāē gālaxs g'āxaē hē'la
 75 gwēx's 'mek'ālaxa g'ōkustāla'yē. Wā, hēm g'ōx'sa Q'ōmogwa'yē la dōgūlts Lālelil!a. Wā, la'em'laē tsewēlelēda demsx'ē wāp lāx t!ex'ilāsa 'wālasē g'ōkustāla'yā. Wā, la'em'laē Lālelil!a āxk'lāxūs k'waxlā'yē qa's lālag'i laēl lāxa 'wālasē g'ōkustāla'yā. Wā, ā'em'lāwisē k'waxlā'yas 'nēka: "Wāg'a, āem sēx'widex." 'nēx'laē.
 80 Wā, lāx'da'x'laē sē'wēg'endxa ts!āēlela lāx t!ex'ilāsa 'wālasē g'ōkustāla'yā. Wā, la'mē laēl LEX'wēs ālēwaselela xwāxwagūma. Wā, lā'laē hāug'alil lāxa hēlk'ōtēwalilasa 'wālasē g'ōkustāla'yā. Wā,

great house that had come up from the sea. | Then Lālelil!a saw 83
four house dishes standing in the rear | of the great house that
had come up from the sea, one a whale dish, || and one killer- 85
whale dish, and one sealion | dish, and one seal dish. Then | Lā-
lelil!a heard what they said. "Now you have obtained as super-
natural treasure this house that has come up from the sea, |
and these four house dishes. Now go on, and club these sea-otters
as your | supernatural treasure." Thus said what was heard by
him. Immediately Lālelil!a stepped out || of his little canoe. He 90
clubbed the many sea-otters that were crawling about on the
floor | of the house. As soon as his small canoe was full, he went
aboard. | Then the sea began to flood the house, and the | little
canoe of Lālelil!a floated. Then the great house that had come
up disappeared, | and the canoe just floated on the open sea. || Lā- 95
lelil!a went home to his village at LEX'siŵē, his canoe full of
sea-otters. | Then he reported to his elder brother L!āqwalā that a
large house coming up from the sea had been seen; | that they
had gone in, and that he had heard them | saying. "Now you
have obtained as supernatural treasure this house that has come
up, and these four | house dishes. Now club some of these sea-
otters here, for you obtained them as supernatural treasures.
Thus said what I || heard," said Lālelil!a to his elder brother L!ā- 100
qwalā as he reported to him. | Now he gave what he had ob-
tained by good luck, the sea-otters and the four house dishes, |

laem!aē dōqūlē Lālelil!āxa lōelqwalilē mewēxla ha'nēt lāxa ōgwi- 83
walilasa 'wālasē g'ōkustāla'yaxa 'nemēxla gwe'yem lōqwalila,
hē'mesa 'nemēxla māx'ēnox" lōqwalila, Lē'wa 'nemēxla L!ēx'en 85
lōqwalila; wā, hē'misa 'nemēxla mēgwat lōqwalila. Wā, lā'laē
Lālelil!a wūlāxaxa 'nēk'a: "Laems Lōgwaxaxwa g'ōkustāla'yēx
Lē'wa mewēxla lōqwalila. Wā, wē'ga kwēx'ēd lāxwa q!āsax qa's
Lōgwaōs," 'nēx'laē wūlelas. Wā, hēx'idaem!āwisē Lālelil!a laltā
lāxēs xwāxwagūmē qa's kwēx'ēdē lāxa q!āsa q!ēnem g'ilemg'ililela 90
lāxa g'ōkwē. Wā, g'ilēm!āwisē qōt!a xwāxwagumaxs laē lāxs lāq.
Wā, la'mē paōlēlilēda demsx'ē 'wāpa. Wā, g'ilēm!āwisē pex'walilē
xwāxwagūmas Lālelil!a lālasē x'is'ēdēda 'wālasē g'ōkustāla'ya.
Wā, la'mē ārm la hānwālx'da'x" lāxa aōwak'ē. Wā, la'mē g'āx
nā'nakwē Lālelil!a lāxēs g'ōkwalasē LEX'siŵē qōt!axa q!āsa. Wā, 95
lā'laē ts!ēk!ālelasēs dōx'waḷēla 'wālasē g'ōkustālē lāxēs 'nōlē L!ā-
qwalālē. Wā, hē'mēsēx le'maē laēl lāq. Wā, hē'mis la wūlela-
tsēxa 'nēk'a: "Laems Lōgwaxaxwa g'ōkustāla'yēx Lē'wa mewēxla
lōqwalila. Wā, wē'ga kwēx'ēd lāxwa q!āsax qa's Lōgwaōs, 'nēk'en
wūlelē," 'nēx'laē Lālelil!āxēs 'nōlē L!āqwalālē, laē ts!ēk!ālelaq. 100
Wā, la'mē lāk!ēga'tsēs Lōgwa'ya q!āsa Lē'wa mewēxla lōelqwali-

- 2 to his elder brother L!āqwalal, that the house that came up from the sea should be imitated by him with | all the birds sitting on the upper edge of the outer | front of the house that came up.
 5 L!ālelil!a did not wish to put to shame his elder brother L!āqwalal. Therefore he did this with his house that had come up. | Now L!ālelil!a built a house like that house in | Q!ālogwis. and he imitated all, the whale dish, | the killerwhale dish, the sea lion dish, and the seal dish. Therefore the | numaym La!lax's^εendayū own
 10 the birds sitting on the upper edge of the front outside of their house in this manner:

on the outside
from the sea,
sitting on two
of the place



They stand in this way:
of the house coming up
namely, four cranes sit-
crosspieces and | on top
where the two cross-
pieces are nailed on an eagle is seated. | That was the style



- of the house coming up from the sea which was first seen by
 15 L!ālelil!a. || There is nothing (carved) on the posts. There is only one thick beam. | Now Q!ūmx'ōd married the | princess of Ha!ēlekum. He was the chief of the numaym L!ēq!em. | The name of his princess was Ōmagasemē^ε, and | Ha!ēlekum gave
 20 his house in marriage to his son-in-law Q!ūmx'ōd. The | posts of the house are flat. There are two in front of the house | and two flat posts in the rear of the house. The paintings on the |

- 2 lē lāxēs 'nōlē L!āqwalal Lō^ε qa nānaxts!ewēsēxa g'ōkustāla^εyē lāx
 'nāxwa^εmaē ts!ēk!wēda k!ūsāxtā^εyax ēk!enxa^εyasa tsāgemas L!ā-
 sanā^εyasa g'ōkustāla^εyē. Wā, la^εmē L!ālelil!a k!ēs 'nēk' qas
 5 max't!amasēxēs 'nōlē L!āqwalal lāgilas hē gwēx'ētsa g'ōkustāla^εyē
 lāq. Wā, la^εmēsē L!āqwalalē g'ōkwēlaxa hē gwēx's g'ōk^u lāx
 Q!ālogwis. Wā, lāxaō 'wēlaem nānaxts!ēwaxa gwe^εyemē Lē^εwa
 māx^εnox^u Lē^εwa L!ēx^εenē Lē^εwa mēgwatē lōelqwalilā. Wā, hēem
 lāgilas āxnōgwadēda 'ne^εmēmōtasa La!lax's^εendayāsa ts!ēk!wās
 10 k!wāsāxtā^εyax tsāgemas L!āsanā^εyasēs g'ōkwēxa g'a gwālēga (fig.).
 Wā, lā lāsa g'a gwālēga (fig.) lāx L!āsanā^εyasa g'ōkustāla^εyē yixs
 mōsgemaē ādemgūlēyēda k!wāsena^εyasa mals!aqē gayāla. Wā, lā
 k!waxtā^εyēda kwēkwaxa negetāla lāp'ena^εyatsa mals!aqē gayāla.
 Wā, hēem!lāē gwālēda g'ōkustāla^εyaxs g'ūlāē dōx^εwalēlē L!ālelil!āq.
 15 Wā, laem k!ēās gwāhaats lēlāmas ōgū^εlā lāqēxs lēkwaēs k'ātēwafyē
 'ne^εmts!aq. Wā, lā gegadē Lēwēlāma^εyas L!āqwalal yix Q!ūm-
 x'ōdē yis k!ēdelas Ha!ēlekum yixs g'igāma^εyaasa 'ne^εmēmōtasa
 lēq!em. Wā, lā lēgadēs k!ēdelasēs Ōmagasema^εyē. Wā, lā g'ō-
 kūlxlāē Ha!ēlekuma^εyasa g'ōkwē lāxēs negūmpē Q!ūmx'ōdē. Wā,
 20 la^εmē āwādzō pēpegēdzowē lēlānasa g'ōkwēxa mālexsa lāxa ōstā-
 lilasa g'ōkwē. Wā, hē^εmēsa mālexsa laxa ōgwiwalilē. Wā, lā k!ā-

posts in the rear are large wolves looking upward, and | grizzly 23
bears are the paintings of the posts on each side of the door. |
I think that is all.||

7. Elgūnwē^ε. These just kept together from the beginning | with 25
the numaym Laālx's^εEndayo. And therefore they have no | dif-
ferent house, but Wanuk^u, who believes that he is now a chief, |
built a house for himself, but there is nothing in the house. |

II. Q!ŌMOYÁ^εYĒ. THE KWĒXA

1. Kūkwākūm. They sprung from one source with the Kūkwa- 1
klūm of the | Gwētela. They also have no painting on the front
boards outside of | the house. Their chief Yāqoładzē took for
his wife Ōmasqwapelag'ilis, | the princess of Amāwa^εyus, chief of
the numaym || Naensx'a. He gave in marriage the house with the 5
painting | of the whale on the outside front, and inside there are
four | house dishes, one of them a sea-otter house dish, and one |
a killerwhale house dish, and one beaver house dish, and | one
a whale house dish. Then Yāqoładzē married again the princess
of || Gwēx'sēselasemē^ε, Ts!ets!ālal, and | Gwēx'sēselasemē^ε gave to 10
his son-in-law in marriage his house. And the painting | on the
outside of the front of the house is a grizzly bear of the sea split

dedzālēda lēlāmasa ōgwiwalilaxa ēk!ēgemāla āwā ālanema. Wā, 22
lā nēnāne k!ādedzāfyaxa lēlāmasa ^εwāx'sōtstālilasa t!ex'ila. Wā,
lux'staax^umē ^εwila.

7. Elgūnwē, yixs ā^εmaē q!ap!aēltsā g'ūg'ilela lāxēs āwānā^εyē 25
lē^εwa ^εne^εmēmotasa Lāālx's^εEndayo. Hē^εmis lāg'ilas k!eās g'ōkwa
ōgū'lā lāx Wanukwē yixs laē ōq!ūs^εem la g'ūg'āma^εya. Wā, la^εmē
g'okwēla qa^εs g'ōkwa. Wā, lā k!eās gwēx'sdem^εs g'ōkwas."

II. Q!ŌMOYÁ^εYĒXA KWĒXA

1. Kūkwākūm, yixs ^εne^εmā^ε g'ūyewasas lē^εwa Kūkwākūmasa 1
Gwētela. Wā, laemxāē k!eās k!ātemēs tsāgemas Lāsanā^εyas
g'ōkwas. Wā, lā g'ūg'āma^εyasē Yāqoładzē g'eg'adex^εides Ōmas-
qwapelag'ilis, yix k!ēdelas Amāwa^εyos, yix g'ūg'āma^εyasa ^εne^εmē-
motasa Naensx'a. Wā, la^εmē g'ōkūlxlālaxa g'ōkwē k!ātamalē 5
ts!āgemas Lāsanā^εyasēxa gweyemē. Wā, lā hā'nēla mewēxla
lōelqwalil lāq, yixs ^εne^εmēxlaēda q!āsa lōqwalila lē^εwa ^εne^εmēxla
max'ēnox^u lōqwalila lē^εwa ^εne^εmēxla ts!ā^εwē lōqwalila: wā, hē^εmis
gweyemē lōqwalila. Wā, lā ēt!ēd g'eg'adē Yāqoładzās k!ēdelas
Gwēx'sēselasema^εyē yix Ts!ets!ālalē. Wā, laemxāē g'ōkūlxlālaxa 10
g'ōkwē Gwēx'sēselasema^εya lāxēs negūmpē. Wā, la^εmē k!ātemalē
tsāgemas Lāsanā^εyas g'ōkwasēxa kwaxsaakwē nānēs. La^εmē hē

13 in two. | One-half of the grizzly bear of the sea is on the right
hand side of the door, and the other half | on the left hand side
15 of the door, and their heads touch at the || door, and the vomiter
is on top of the house. That is a carved man, | for when Yāqoladzē
gives an oil feast, the oil box | is put on the roof. And when
they sing the host song of | Yāqoladzē, a man goes up to the
roof of the feast house. | There is a gutter on the back of the
20 long square cedar beam. The carved vomiting || man is at the
other end of it in this manner.¹ Then they put the || oil box on
the other end of it, and the man who | takes care of it pours the
oil into the gutter on the back of the | vomiting beam, and the oil
runs along the gutter on the back to the hole | behind the head
25 and it runs out, being vomited by the vomiter, and it || runs into the
fire in the middle of the feast house. This is called | by the Indians
“vomiter-at-smokehole-of-the-feast-house.” There are also two |
dishes, one a grizzly-bear house dish, and one a wolf | house dish.
That is all. |

2. Hāñnalēnā. The crosspiece on top of the front board out-
30 side of the house is the double headed serpent. || They did not get
it from anyone. Not one man | claims to know from whom the

13 lēda āpsōt!ēna^ε, ē nāñsa hēlk!ōtstā^εyasa t!ex!la. Wā, lā hē lēda
āpsōx^usāsēda gēmīxōtstālasasa t!ex!la lāxēs k'emk'eqōgamalaē lāxa
15 t!ex!la. Wā, laem hoqwastālēda g'ōkwēxa k'!ēkwē begwānema,
yixs g'il'maē k'!wēlasē Yāqoladzāsa L!ē'na laē hāng'āsasa L!ē'nats!āla
k'!emyaxla. Wā, g'il'mēsē denx'ēdayowē k'!wēla'yālayowē q!em-
dems Yāqoladzē lēda begwānemē lāxa ōgwāsasa k'!wēla'yats!ē
g'ōkwa. Wā, lā xwag'eg'ēda g'il'tla k'!ewelk^u k'!waxlāwa. Wā,
20 hēem hōqwa k'!ēk^u begwānemē āpsba^εyaxa g'a g'wālēg'a.¹ Wā, lā
hāñnālēda L!ē'nats!āla k'!emyaxla lax āpsba^εyas. Wā, ā'mēsēda be-
gwānemēxa aaxsilāq gūxts!ālasa L!ē'na lāx xūg'ēg'a^εyas ōxlā^εyasa
hōqwa. Wā, lā wāg'ilts!ālēda L!ē'nāxa xūg'ēg'a^εyas qā's lē hē'nakūla
lāx kwāwap!a^εyas qā's g'āxē hōx'widayosa hōqwa. Wā, la'mē
25 hōxlālas lāxa laqawalīlasa k'!wēladzats!ē g'ōkwa. Wā, hēem gwe-
^εyasa bāk'lumē hōqwastāla k'!wēladzats!ē g'ōkwē. Wā, lā mālexla
lōrlq!wāsxa 'nemēxla nāñ lōqwalīla; wā, hē'misa 'nemēxla ālanem
lōqwalīla. Wā, la'mxaē gwāla.

2. Hāñnalēnā, yixs siseyūlaē gēg'āxtā^εyax tsāgēmas L!āsānā^εyas
30 g'ōkwas. Wā, lā k'!ēās gwāyōlaq. K'!ēās 'nemōkwa begwānem
q!ēq!ālak!āla^ε g'wāyōlasasa 'ne'mēmotasa Hāñnalēnāq. Wā, lāxaē

¹ A sketch accompanied this description which is not repeated here, because the passage is quite clear. See publications of the Jesup North Pacific Expedition, Vol. V., plate 45, fig. 3.

numaym Hāānałēnā got it, and | the painting on their canoe is the 32
double headed serpent. Therefore it is called the double headed
serpent | canoe. I shall not give up to try to learn why | they
have the double headed serpent. That is the end. ||

3. Yaēx'agemē. The paintings on the front board outside of 35
the house | are killerwhales facing each other, for this is the house
given in marriage by the chief | of the numaym Kwēk'āaēnox^u,
whose name is Lek'emāxōd, which came from | the history of
'nālanokūmg'i'lak^u. It is said that L'āqołas | married L'lālemāxo-
dālayugwa, the princess of Lek'emāxōd. Therefore || he gave in 40
marriage the house painted with the killerwhales facing each
other | to his son-in-law L'āqołas, chief of the numaym | Yaēx'a-
gemē, and he obtained at the same time four house dishes with
the | house which was given in marriage, one of them is a whale |
feasting dish, one a killerwhale feasting dish, one || a bullhead 45
feasting dish, and one a Dzōnoq!wa feasting dish. | That is all
about this. |

4. Haāyalik'awē. The painting on the front outside of the
house is a | whale. The house was given in marriage by Wāg'i-
dēs, | chief of the numaym Wīwomasgem of the Mamalēleqāla,
whose name was || Wāg'idēs. The princess of Wāg'idēs was Ğwē- 50
k'i'lak^u, who | was now the wife of Chief Hāxwayōsemē, who

hēem k'ātsemēs xwāk'ūnāsēda sīseyulē lāg'ilas lēgades sīseyultse- 32
māla xwāk'ūnās. Wā, lāłalen k'les yāx'ideł q!aq!ēstaaleq lāg'i-
las āxnōgwatsa sīseyulē. Wā, laem lāba.

3. Yaēx'agemē, yixs k'ātemalāē tsāgemas L'āsanā'yas g'ōkwas 35
yīsa k'emk'eqogamāla māk'ēnoxwa, yixs g'ōkūlxlayaas g'igāma-
'yasa 'nemēmotasa Kwēk'āaēnox^uxa lēgades Lek'emāxōdēxa g'ayā
lāx 'nālanōkūmg'i'la^uxa nūyāmē. Wā, lā'laē gēg'adē L'āqołatsas
L'lālemāxodālayugwa yix k'lēdēlas Lek'emāxōdē. Wā, hē'mis lāg'i-
las g'āx g'ōkūlxlāxaxa g'ōkwē k'ātemālaxa k'emk'eqogamāla 40
māk'ēnox^u lāxēs negūmpē L'āqołas, yix g'igāma'yasa 'nemēmomo-
tasa Yaēx'agemā'yē. Wā, laemxaē mewēxla lōelqwalila 'nema-
'nakūla lē'wa g'ōkūlxlā'yē g'ōkwa. Wā, hē'ma 'nemēxla gwe'yem
lōqwalila lē'wa 'nemēxla māk'ēnox^u lōqwalila; wā, hē'mēsa 'ne-
mēxla k'lōma lōqwalila; wā, hē'mēsa 'nemēxla Dzōnoq!wa lōqwa- 45
lila. Wā, laemxaē 'wīla lāxēq.

4. Haāyalik'awē, yixs k'ātemalāē tsāgemas L'āsanā'yas g'ōkwas
yīsa gwe'yem. Wā, laem'laē g'ōkūlxlā'yā g'ōkwas Wāg'idēsxa
g'igāma'yasa 'nemēmotasa Wīwomasgemasa Mamalēleqālaxa lēga-
des Wāg'idēs. Wā, hē'mēs k'lēdēlts Wāg'idēsē Ğwēk'i'lak^u, yix la 50
genemsa g'igāma'yē Hāxwayōsemā'yē, qaxs hē'māē g'igāmēsa

52 was chief of the numaym Hääyalik'awē of the Kwēxa. There are four house dishes in the house which was given in marriage, one is a Dzōnoq!wa house dish, and a whale, an eagle, and 55 beaver house dish. That's all again.

5. Lāxsä. They just staid with the numaym Hääyalik'awē, for they have no noble ancestor, and, therefore the numaym Lāxsä live in a house with the Hääyalik'awē, 60 and even at the present day the Lāxsä continue to stay with them. That is all about them.

6. Grīg'ilgām. They have no painting in front of the house, neither at the present day nor in olden times. Their chief only has around the floor of the house—K!wāk!wabalasemē is their chief—carved men on the boards of the height of the chest 65 when we are standing up, and the distance between the carved men is one fathom. The carved men begin at the end of a pole placed to the right inside of the door of the house, and going on to the right towards the rear of the house, and around to the 70 left hand side of the door, and their distance from the wall boards is one fathom. The carved men are inside of the boards all around the house, as it is marked here.¹ Ōmaxt!älälē did this, placing men all around, because this was the way in which

52 ne'mēmōtasa Hääyalik'awa'yasa Kwēxa. Wä, lä hä'nēlēda mewēla löelqwalil läxa g'ökülxlā'yē. Wä, hē'maēda dzōnoq!wa löqwalila lē'wa ālanem lē'wa kwēkwē lē'wa ts!āwē löelqwalila. 55 Wä, laemxāē gwāla.

5. Lāxsä, yixs ā'maē k!lūdenōdzē läxa ne'mēmōtasa Hääyalik'awē, qaxs gwālela'maē k!lēs nēnāxsālēs g'alemg'alisē. Wä, hē'mis lägrilas āem nēmaēfwadadēda ne'mēmōtasa Lāxsä lē'wa grīgāma'yasa ne'mēmōtasa Hääyalik'awa'yē. Wä, wax'mēsēxwa lāx 60 nāla lä hēx'sāem q!ap!lēxseyōtsa Lāxsä. Wä, laem gwāl lāxēx.

6. Grīg'ilgām, yixs k!ēasaē k!lūtema'ye tsūgemasēs g'ōkwē lāxwa ālēx nāla, lēwēs g'ālemg'alisē. Wä, lēx'ā'mēs gwālaats āwēlēlās g'ōkwas K!wāk!wabalasema'yē yix grīgāma'yas, yixs bēx'sēstalilkwaasa la k!lēk!adzā'yaxa saōkēwxa yō āwāsgemens dzāmaxgens 65 lāx'wālēk'. Wä, lä nā'f'nemp!enk' lāxens bālāqē āwālagālaasasa bēbegwānemē k!lēkwa. Wä, hē'misē g'āgrēlila k!lēk!akwē bēbegwānemē seg'edzā'yē lapdemās dzōxūm lāx hēlk!tōstālilasa tlex'ilāsa g'ōkwē la hā'stalilēlaxa āwēlēlāsa g'ōkwē qa's grāxē lāxa gēmxōtstālilasa tlex'ila. Wä, lä nemp!enk' lāxens bālax yix 70 wālalaasa lāx tsaxsē'stā āwē'stelsasa g'ōkwē. Wä, hēem k!lēdzāyaatsa bēbegwānemā ōts!āwasa tsagema āwē'stāsa g'ōkwēxa xēldekwē.¹ Wä, hēem lägrilas hē gwēx'idē Ōmaxt!älälā'yē qa bēx'sē'stalilkwa yixs hāael gwālēlēs lē'lanema grīg'egāma'yasa lēlqwāla-

¹ A sketch accompanied this description which is not repeated here, because the passage is quite clear.

he invited the chiefs of the tribes | to eat seal at K'!āq!a. When || all the men had gone out, he carved the men at the | places where 75 his guests had been sitting. It is as though he had made fun of | the chiefs on account of what he had done when he made carvings of them. | Therefore it is done this way around the house. There are two | house dishes, one a seal house dish, and || the 80 other one a killerwhale house dish. It also | occurred to Ōmaxt!ālaL^ē to imitate the seal which he had killed | in making a house dish, and it occurred to him that he would go to the killerwhales after his death, | and therefore he imitated the form of a killerwhale for his house dish | when he gave a feast of many seals at K'!āq!a. That's again all about them. ||

III. ^ēWĀLAS KWĀG'UŁ

1. Dzendzenx'q!ayu. The painting on the front | outside of the 1 house is the Qōlos, for the Qōlos is the ancestor of the Dzendzenx'q!ayo. | There are four house dishes of their ancestor YāxLEN. | One of the house dishes is the Qōlos; and also the elder brother of Qōlos, Thunderbird. || That is another feasting-dish. And the | Thunder- 5 bird, the house dish, is made in the same way as the Qōlos house dish is made, and there is a | whale house dish and a beaver. That is all again. |

la^ēyē qa lās q!esaxa mēgwatē lāx K'!āq!a. Wā, g'il^ēem^ēlāwisē lōqūwelsēda ^ēnāxwa begwānemxs laē k'!ēdzōtsa begwānemē lāx 75 k'!wādzēlasdāsēs l^ēlānemē. Wā, laem ^ēnemāx'is l^ō aemlāsa g'ig'egāma^ēyē lāxēs gwēx'idaasē yixs hē^ēmaē la k'!ēdzoyowē. Wā, hē^ēmis lāg'ilas hē gwālē āwē^ēstalīlasa g'ōkwē. Wā, lā mā^ēexla^ēma lōqwalīlas. Wā, hē^ēma ^ēnemēxla mēgwat lōqwalīla. Wā, hē^ēmisa ^ēnemēxla māx^ēēnox^u lōqwalīla. Wā, laemxaē Ō^ēmaxt!āla^ēyē 80 āem ^ēnēnk'!ēx^ēēd qa^ēs nānaxts!ewēxa mēgwatēxēs yānemē qa^ēs lōqwalīla. Wā, lā g'ig'aēx^ēidexs lēl lāxa māx^ēēnoxwē qō lē^ēlō. Wā, hē^ēmis lāg'ilas nānaxts!ewaxa māx^ēēnoxwē qa^ēs lōelqwalīlexs laē k'!wē^ēlatsa q!ēnemē mēgwata lax K'!āq!a. Wā, laemxaē lāba.

III. ^ēWĀLAS KWĀG'UŁ

1. Dzendzenx'q!ayu, yixs qōlosaē k'!ātema^ēyas tsūgemas L!āsa- 1 nā^ēyas g'ōkwās, qaxs hē^ēmaē g'ilgalītsa Dzendzenx'q!ayoxa qōlosē. Wā, lā mewēxla lōelqwalīlas g'igāma^ēyasē YāxLEN, yixs hē^ēmaē ^ēnemēxla lōqwalīltsēda qōlosē. Wā, hē^ēmēsē ^ēnōlās qōlosa kūnkūn- 5 xūlig'ē. Hēem ^ēnemēxla lōqwalīlts yixs hē^ēmaaxat! gwālē yīxa kūn- 5 kūnxūlig'a^ēyē lōqwalīlē gwālaasasa qōlosē lōqwalīla; wā, hē^ēmēsa gwe^ēyemē lōqwalīla; wā, hē^ēmēsa ts!ā^ēwē. Wā, laemxaē lāba.

8 2. Wāwālibā'yē. The painting on the front outside of the house is | the whale, for the ancestor of their chief was a whale. There-
 10 fore || his name is Yāqal'ēnāla. And he painted his origin on the outside || front of his house. There are four house dishes; one is a | whale house dish, another one a killer-whale house dish, and | one a bullhead house dish, and one a Dzōnoq'!wa-of-the-sea house dish. |
 15 The numaym Hēmasxdō keeps together with the || numaym Wāwālibā'yē, for the Hēmasxdō have no noble ancestor || like the elgūnwē and the numaym Lāxsā, | and they are ashamed to talk about it. That is again all about this. |

3. G'ēxsem. The painting on the outside front | of the house
 20 of their chief Lālelil!a, is the same as that of the painting || on the outside front of the house of K'ēmk'ēqewēd, who is the chief of the | numaym G'ēxsem of the Gwētēla. The only difference is that the | G'ēxsem of the 'wālas Kwāg'u! have four house dishes—two | grizzly-bear dishes, one wolf house dish, and | one beaver house dish. It is
 25 said, that Chief Lālelil!a || obtained these in marriage from the chief of the numaym K'ēk'!aēnox^u of the Āwālela at Hānwad from the chief who had the name K'ēmgēd. | His princess had the name Melēdzas, as she was the wife of Lālelil!a. | Then he obtained in marriage the house with the crosspiece on top of the front outside | (represent-
 30 ing the) double headed serpent, and sitting between the eyes (of the double headed serpent) the thunderbird || on the head of the man

8 2. Wāwālibā'yē, yixs k'!ātamalaē tsūgemas L!āsanā'yas g'ōkwa-
 sēxa g'wē'yem, yixs g'wē'yemaē g'ilg'alīsasa g'igāma'yas lāg'ilas
 10 lēgades Yāqal'ēnāla. Wā, lā k'!ātemtsēs grayewasē lāx tsūgemas L!āsanā'yasēs g'ōkwē. Wā, lā mewēxla lōelqwalilasxa 'nemēxla g'wē'yem lōqwalila lē'wa 'nemēxla māk'ēnoxwa lōqwalila lē'wa 'nemēxla k'lōma lōqwalila lē'wa 'nemēxla Dzōnogwēs lōqwalila. Wā, la'mē ā'ma 'ne'mēmōtasa Hēmaxsdō la k'lūdenōdzēxa 'ne'mē-
 15 mōtasa Wāwālibā'yē qaxs k'!ēsaē nāxsālē g'ūg'ēlelasasa 'ne'mēmōtasa Hēmaxsdō hē gwēx'sa elgūnwa'yē lē'wa 'ne'mēmōtasa Lāxsā yixs māk'ts!ōlemaē gwāgwēx's'alasa. Wā, laemxaē lāba.

3. G'ēxsem, hēmaaxat! āem gwālē k'!ātemas tsūgemā'yēs L!āsanā'yas g'ōkwas g'igāma'yasē Lālelil!a, yix gwālasas k'!ātema'yas
 20 tsūgemā'yas L!āsanā'yas g'ōkwas K'ēmk'ēqewēdē, yix g'igāma'yasa 'ne'mēmōtasa G'ēxsemasa Gwētēla. Wā, lēx'a'mēs ōgwaqala'yōs G'ēxsemasa 'wālas Kwāg'u! yixs mewēxlaēs lōqwalilēxa mālexla nenānē lōelqwalila lē'wa 'nemēxla ālanem lōqwalila. Wā, hē'mēsa 'nemēxla ts!ā'wē lōqwalila. Wā, laem!aēda g'igāma'yē Lālelil!a
 25 geg'adānemaq lax g'igāma'yasa 'ne'mēmōtasa K'ēk'!aēnoxwasa Āwālela lax Hānwadē, yixa g'igāma'yē lēgades K'ēmgēdē. Wā, lā lēgades Melēdzasē k'!ēdēlas. Wā, hē'mis la gēnems Lālelil!a. Wā, hē'mis g'ōkūlxlālaxa g'ōkwē gōgiwalēs tsūgemā'yas L!āsanā'yasa g'ōkwaxa siseyulē. Wā, lā k'!wāk'!wagustā'yēda kūnkūnḡlī-

in the middle of the double-headed serpent; and the four | feasting-dishes which I have just named were also obtained there. That's the end. |

IV. Q!ŌMK'!UTLES

1. Lēq!Em. The painting on the front outside of the house is 1
the | killer-whale, which was obtained as supernatural treasure by
the first chief, HaēLEKŭmē^ε, who was | a sea-hunter. He went hunt-
ing seal at night at Ōseq^u. | There he saw a large house at the upper
side of || Ōseq^u, and he saw sparks coming out of the roof. Then | 5
HaēLEKŭmē^ε wished to go ashore to look at it. He | arrived at the
beach, and he went up the beach. Then he | saw that killer whales
were the painting on the outside front of the | house. He arrived at
the door and looked through a || hole. Then he heard many men 10
talking | about him, that he was always trying to head off the people
when they were out sea-hunting. | He heard one man say, "I wish |
our friend HaēLEKŭmē^ε would come so that we might advise him not |
to head us off when we are hunting; for he will get more || game if he 15
keeps behind us." Thus he said. At that | time HaēLEKŭmē^ε jumped
through the door of the house, and | stood at the fire in the middle
of the house. He spoke, | and said, "I am HaēLEKŭmē^ε whom you

g'a'yē lāx x'ōmsas bāk'awa^εyas. Wā, hē^εmesen lāx'de lēLEqalase- 30
'wēda mēwēxla lōelqwalila. Wā, hēEM g'āyanematsēx. Laem lāba

IV. Q!ŌMK'!UTLES

1. Lēq!Em, yixs k'!ātemālaē tsāgemas L!āsanā^εyas g'ōkwasēsa 1
māx^εnoxwēxa lōgwa^εyas a g'ilgalisasa g'igāma^εyasē HaēLEKŭmē. yixs
ālē^εwinoxwāē. Wā, lālaē ālēxwaxa mēgwataxa gānolē lāx Ōseq^u.
Wā, lā^εlaē dōx^εwalelaxa 'nemsgemēsē 'wālas g'ōk^u lax āpsōtas
Ōseq^u. Wā, lā^εlaē dōqūlaqēxs ānōbēxsālaē sālās. Wā, laem^εlā- 5
wisē HaēLEKŭmē^ε 'nēk' qa^εs lā ālē^εsta dōx^εwīdeq. Wā, laem^εlawisē
lāg'alis lāx L!ema^εisas laem^εlāwīse lāsdēs lāxa L!ema^εis. lāa^εlasē dōx-
'walelaqēxs māx^εnoxwāē k'!ātama^εyas tsāgema^εyas L!āsanā^εyasa
g'ōkwē. Wā, lā^εlaē lāg'aa lāx t!ex'ilās. Wā, lā^εlaē hānxšā lāxa
kwāx^εsā qaxswūlaaxa q!ēnema bēbegwānem yaēq!ent lāla g'wāgwēx- 10
sāla laqēxs hēmenala^εmaē g'ūg'alagemaxa lēlqwalala^εyaxs ālē-
xwāē. Wā, lā^εlaē wūlālaxa 'nemōkwē begwānem 'nēk'a: "Wānēs!ē
g'āxens, 'nemokwai' HaēLEKŭma^εya qens lēxs'alēqē, qa k'!ēsēs
g'āg'alagemā g'āxens, ying'ins ālēxwēk' qaxs hālē q!eyōlatsēxa
seyak!wēmasē qō ālxlēlē 'nāxwā lē g'āxens." 'nēx^εlaē. Wā, hēem- 15
lāwis la dewēlats HaēLEKŭma^εyē lāx t!ex'ilāsa g'ōkwē qa^εs lā
lax^εūlil lāx ōbēx^εlālāsa laqawalilasa g'ōkwē. Wā, lā^εlaē yāq!eg'a^εla.
Wā, lā^εlaē 'nēk'a: "Nōgwaem HaēLEKŭma^εyaxēs wūlagelōs qa

wished to come to be given instructions, friends." Thus he said.
 20 Then all the men just hung their heads. Then they lifted their
 heads, and an old man spoke, and said, "What you say is true,
 friend. We have all been wishing for you to come into this house
 of our chief Hlêlêstalisêla here. Now you have obtained it as
 25 supernatural treasure, and this harpoon that is in it, and the four
 house dishes—one a sea-otter house dish, one a bullhead house
 dish, one a stomach-of-the-sea-lion house dish, and one whale house
 dish." Thus he said. "Now your name will be L!âqwaçila, for
 that is the name of the owner of this house that you obtained by
 30 good luck. Thus it is said by our friends here. They wish to advise
 you not to head them off when we are sea-hunting, but just keep
 close behind us, then you will obtain much game. Now you shall
 sit for four days in the house that you obtained as supernatural
 treasure." Thus said the killer-whale man. Then all the men
 35 went out of the house, and went into the water at the beach, and
 killer-whales were spouting. Hlêlêkûmê just sat in the rear of the
 house which he had obtained as supernatural treasure, and his
 steersman went back to his house at Ōseq. In vain the steersman
 of Hlêlêkûmê was questioned. He just said, "Don't talk about
 40 him." Thus he said, for he had seen the many men coming out of

g'āx̄ q̄a's l̄ēxs̄'ūlase'wōs, 'nē'nemōk', 'nēx̄'laē. Wā, laem'laē āem
 20 'nāx̄wa kwēkūmdilēda 'nāx̄wa begwānema. Wā, lā'laē x̄'it'ēdēda
 'nāx̄wa. Wā, lā'laē yāq'leg'aēlēda q'ūlyakwē begwānema. Wā,
 lā'laē 'nēk'a: "Āla'mēs wāldemōs. qāstū. qaxg'anu'x̄' āla'mēk' wāla-
 qēla q̄a's g'āxaōs g'āx̄l̄. lāx̄ōx̄ g'ōkwasg'anu'x̄' g'īgāmēk' lāx̄g'a
 Hlêlêstalisêlax̄'xōs lōgwēlaqōs lē'wōx̄ g'ēx̄'g'aēlēx̄ lāq'x̄wa māstōx̄
 25 lē'wa mewēlx̄lax̄ lōelqwalilax̄wa 'nemēlx̄lax̄ q'lāsa lōqwalila, lē'wa
 'nemēlx̄lax̄ klōma lōqwalila, lē'wa 'nemēlx̄la pōx̄ūntsa l'ēx̄'ēnē lō-
 qwalila lē'wa 'nemēlx̄lax̄ gwe'yem lōqwalila," 'nēx̄'laē. "Wā,
 la'mēts lēgadelts L!âqwaçila qaxs hē'maē lēgēms g'ōgwadāsa
 g'ōkwaqōs lōgwa'yā. Wā, g'a'mēsēg'a wāldemg'asg'ēns 'nē'nemō-
 30 kwak' yīxs̄ 'nēk'ēk' q̄a's l̄ēxs̄'alē lāl q̄a's k'lēsaōs la g'ūg'alagemā-
 xenu'x̄' ālēx̄walg'iwā'yē q̄a's ā'mēōs hēlāxlē g'āx̄enu'x̄' q̄a's q'ēyō-
 laōsax̄a sēyak'wēma. Wā, laem'las mōp'ēn̄x̄wa's lō'ē kl'waēl lāx̄ōs
 lōgwa'yāqōs g'ōkwa," 'nēx̄'laēda māx̄'ēnox̄wē bēbegwānema. Wā,
 lā'laē 'wēla hōqūwelsēda bēbegwānemē lāxa g'ōkwē q̄a's lā hē'stāla
 35 lāxa l'ēma'fīsē. Wā, la'mē l'āl'ēdēda māx̄'ēnox̄'. Wā, āem'lāwisē
 la k'l'waēl Hlêlêkūmaē lāxa ōgwiwalilāsēs lōgwa'yē g'ōkwa. Wā,
 āem'lāwisē la nā'nakwē k'l'wax̄lā'yas lāx̄ēs g'ōkwē lāx̄ Ōseq. Wā,
 wāx̄'em'lāwisē wūlase'wē k'l'wax̄lā'yas Hlêlêkūmē. Wā, āem'lā-
 wisē 'nēk'a: "Qwāldzās gwāgwēx̄'s'alaqē," 'nēx̄'laē, qaxs dōqwa-
 40 la'maēda q'lēnemē bēbegwānemxs̄ g'āxaē hōqūwels q̄a's lā h̄yēn-

the house, going down | the beach, and going into the sea; and | 41
 they all spouted, and the men turned into killer-whales; | and he
 also had heard what was said by the killer-whale | men to Haēḷekū-
 mē^s. Therefore he did not wish them || to talk about him. When four 45
 days had passed, | the steersman of Haēḷekūmō^s arose and went | to
 the hunting-canoe of Haēḷekūmē^s. Then he paddled | and went to the
 large house. Before he got near, | he saw the great house; and
 painted on the outer || front was a killer-whale. And he saw Haēḷe- 50
 kūmē^s | walking outside. Then he went ashore, and Haēḷekūmē^s |
 went to meet him. Then Haēḷekūmē^s spoke, and | said, "Come,
 master, and go into this my house which I obtained as supernatural
 treasure." | Thus he said to him, and immediately the steersman
 followed him, || and they went in. Then Haēḷekūmē^s saw that | all 55
 the four posts were carved in the form of sea-lions, | and there were
 sea-lions at the ends of the two beams of the house. | The heads of the
 sea-lions showed outside at the front boards of the house. | When he
 had done this, Haēḷekūmē^s went out of the house; and || his steers- 60
 man spoke, and said, | "O Master Haēḷekūmē^s! stay here and let me
 ask | our tribe to come and move here." Thus he said. | Then he
 was just told by Haēḷekūmē^s to go. Immediately | the man went

ts'ēsela lāxa L'ema^sisē qa^s lā hōx^usta lāxa demsx^ē 'wāpa. Wā, lā 41
 'nāxwa L'lā^sēda; la^smē la 'nāxwa la māx^ēēnox^swēdēda bēbegwānemē.
 Wā, hē^smisēxs 'nāxwa^smaē wūlax wāldemi^slālāsa māx^ēēnoxwē
 bēbegwānem lāx Haēḷekūma^syē. Wā, hē^snē lāgr'its k'^slēs 'nēk'
 qa^s g'wāg'wēx^salē lāq. Wā, g'il^sem^slāwisē mōp!^senxwa^s laē 45
 gāg'ustāwēda begwānemē, yix k'!waxlā^syas Haēḷekūma^syē qa^s lā
 lāxēs yā'yats'lēda ālō^swaselelās Haēḷekūma^syē. Wā, lā^slāē sēx^swida
 qa^s lā lāxa 'wālasē g'ōkwa. Wā, k'^slēs^sem^slāwisē ōx'agaa^slela
 lāqēxs laē dōx^swalelaxa 'wālasē g'ōkwa k'!ātamalaē tsāgēmas
 L'āsanā^syasēxa māx^ēēnoxwē. Wā, lā dōqūlax Haēḷekūma^syaxs 50
 g'ig'elselaē. Wā, lā^slāē lāgr'alis lāq. Wā, laem^slāwisē Haēḷekū-
 ma^syē lālalaq. Wā, lā^slāē yāq!^seg'a^slā, yix Haēḷekūma^syē. Wā,
 lā^slāē 'nēk'a: "Gēlag'a adā, qa^s laōs laēl lāxg'en lōgwēg'en
 g'ōkwa," 'nēx^slāēq. Wā, hēx^sidaem^slāwisē k'!waxlā^syas la lāsge-
 mēq qa^s lē hōgwīla. Wā, la^smē dōx^swalelē Haēḷekūma^syāqēxs 55
 laē la 'nāxwaem la k'!ēk!^slāk^u L'lēl'ex^senēs mōts!aqē lēlāma. Wā,
 laxaē la L'lēl'exbalaxa malts!aqē k'ēk'atewēsa g'ōkwē. G'āx x'i-
 x'xsāla x'ix'ōmsasa L'lēl'exenē lāx tsāgēmas L'āsanā^syasa g'ōkwē.
 Wā, laem āl^sem hē gwēx^s'idēxs laē lāwelsē Haēḷekūma^syē. Wā,
 lā^slāē yāq!^seg'a^slēda begwānemē, yix k'!waxlā^syas. Wā, lā^slāē 'nēk'a: 60
 "ēya, q!āgwīdā, Haēḷekūma^syā', yūlag'aema lāx qen lālag'i āxk!^slā-
 laxens g'ōkūlōta qa g'āxlag'ēsē me^swa lāq^u," 'nēx^slāē. Wā,
 āem^slāwisē 'nēx^ssōs Haēḷekūma^syē qa^s lālag'ē. Wā, hēx^sidaem-
 lāwisē la lāwelsēda begwānemē qa^s lā lāxs lāxēs yā'yats'lē xwā-

65 out and went aboard his small canoe || and paddled. Then he arrived |
on the beach of the village at Ōseq^u. Then he was met by his
tribe; | and immediately he reported about Haēlekūmē^ε, that he had
obtained a large house at Aōsayagūm as supernatural treasure;
and before he ended his | report, the tribe pushed their canoes into
70 the water | and loaded them. They took down their houses and
took them | to Aōsayagūm, and they built the houses of the tribe
on each side of the | large house. Now the large house was in the
middle at | Aōsayagūm. Now Haēlekūmē^ε was a real chief among
his tribe, | the ancestors of the numaym lēq!ēm. That is the end.||
75 2. lēlēgēd. They have no painting on the outer front of the |
house of Chief Lālēp!ālas. A double headed serpent is across | the
top of the house front, and a wolf stands on the | man in the middle
of the double headed serpent. A raven stands at the door of the |
80 house, and the raven stands with spread legs; and || those who go
into the house walk under them, for that is the door of the house
between the | feet of the raven. |

NAMES OF THE KWĀG'UL EAGLES AND NUMAYMS

1 These are the names of the Eagles of the Kwāg'ul: |

1 and 2. l!āqwaḡila (Copper-Maker) is the first of the Eagles. |
Next to him is Dōqwāyēs, who is of the numaym Dzēndzēn'q!ayo |

65 xwagūma. Wā, laēm!lāwisē sēx^εwida. Wā, ḡil^εem!lāwisē lāḡalis
lāx l!ēma^εisasēs ḡōkūlasē Ōseq^u lā^εlasē lālalasōsēs ḡōkūlōtē. Wā,
laēm!lā^ε hōx^εidaem ts!ek!lā^εets Haēlekūma^εyaxs lōḡwalaaxa ^εwā-
lasē ḡōkwa lāx Aōsayagūm. Wā, k!lēs^εem!lāwisē q!ūlba ts!ek!lā-
lēlaēna^εyas lā^εlasē wī^εx^εstalēda lēlqwālala^εyaxēs xwāxwak!ūna
70 qa^εs mōxselēq. Wā, la^εmē ^εwilḡ^εelsa l!ēx^εaxēs ḡiḡōkwē qa^εs lās
lāx Aōsayagūm. Wā, ā^εmisē ^εwāx^εsag^εelselē ḡiḡōkwas ḡōkūlōtasēxa
^εwālasē ḡōkwa. Wā, la^εmē neqētsemalasa ^εwālasē ḡōkwa lāx
Aōsayagūm. Wā, la^εmē āla la ḡiḡāma^εyē Haēlekūma^εyasēs ḡōkū-
lōta ḡālāsa ^εne^εmēmotasa lēq!ēmē. Wā, laēm lāba.
75 2. lēlēgēdē, yīxs k!lēsaē k!lātemēs tsūḡemas l!āsanā^εyas
ḡōkwas ḡiḡāma^εyasē Lālēp!ālas. Wā, lā sīseyulē ḡēḡiwa^εyas
tsūḡemas l!āsanā^εyas ḡōkwas. Wā, lā^εlāē ālanemē ḡilāla lāx
bāk^εawa^εyas sīseyulē. Wā, lā^εlāē lāwilēda ḡwā^εwina lāx l!ēx^εflāsa
ḡōkwē. Wā, lā^εlāē ḡaxalaxa ḡwā^εwina. Wā, hē^εmis la ḡāyabodā-
80 lasōsa lāēlē lāx ḡōkwē qaxs hē^εmaē t!ēxilāsa ḡōkwē āwāḡawa^εyas
ḡōḡḡḡ^εyāsa ḡwā^εwina.

NAMES OF THE KWĀG'UL EAGLES AND NUMAYMS

1 Gāem lēlēḡemsa kwēkwēkwasa Kwākūḡule:

1 and 2. l!āqwaḡila hēem xamaēlbēsa kwēkwēkwē. (Wā, hē^εmis

of the 'wālas Kwāg'ul, but L'lāqwag'ila is of the numaym Maāmta-
g'ila || of the Gwētela. |

5

3. Next to him is K'ink'eqewīd of the numaym G'ēxsem | of the
Gwētela. |

4. Next to him is 'maḡ^umewisagemē^e, next to K'ink'eqewīd, |
when property is given to the tribes, when he invites all the || four 10
Kwakiutl tribes at Tsāxis. 'maḡ^umewisagemē^e is of the | numaym
Wāwālibāyē^e of the 'wālas Kwāg'ul. |

5. Next to 'maḡ^umewisagemē^e is 'wālas. | 'wālas is Eagle of the
numaym G'ig'ilgām of the Q'lōmoyā'yē, who were named by the |
first people Kwēxa. ||

6. Next to him is Āgwilagemē^e, to 'wālas, for | Āgwilagemē^e is 15
Eagle of the numaym Kūkwāk'lum of the Q'lōmoyā'yē. |

7. Next to him is G'ēxsē'stālisemē^e, to Āgwilagemē^e, | for G'ēxsē-
'stālisemē^e is Eagle of the numaym Yaēx'agemē^e | of the Q'lōmo-
yā'yē. ||

8. Next to him is Neg'ādzē (Great-Mountain), to G'ēxsē'stā- 20
lisemē^e, for | Neg'ādzē is Eagle of the numaym G'ēxsem of the
'wālas Kwāg'ul. |

These are all the Eagles of the three tribes of the Gwētela, | and
Q'lōmoyā'yē, and 'wālas Kwāg'ul; and there is no Eagle | among the
Q'lōmk'lut'les. These are the Eagles of the Kwakiutl tribes who

māk'ilaqē Dōqwāyēs, yixs 'ne'mēmōtasa Dzendzenx'q'ayosa 'wālas 3
Kwāg'ula,) yixs Maāmtag'ilaē 'ne'mēmōtasa L'lāqwag'ila yisa Gwē-
tela. 5

3. Wā, hē'mis māk'ilē K'ink'eqewīdē, yixs 'ne'mēmōtasa G'ēxsē-
mēsa Gwētela.

4. Wā, hē'mis māk'ilaqē 'maḡ^umewisagemā'yē lāx K'ink'eqe-
wīdē, yixs yāqwase'waē lāx lēlqwālaLa'yaxs plēkwaē 'wīlaxa Kwā-
kūg'ulaxs mōsgemakwaē lāxg'a Tsāxisek', yixs Wāwālibāyā'ē 'ne- 10
'mēmōtasa 'maḡ^umewisagemā'yasa 'wālasē Kwāg'ula.

5. Wā, hē'mis māk'ilax 'maḡ^umewisagemā'yē 'wālas, yixs kwē-
kwaē 'wālasasa 'ne'mēmōtasa G'ig'ilgāmāsa Q'lōmoyā'yēxa gwe'yāsa
g'ālē begwānem Kwēxa.

6. Wā, hē'mis māk'ila Āgwilagemā'yē lāx 'wālasē, yixs kwēkwaē 15
Āgwilagemā'yasa 'ne'mēmōtasa Kūkwāk'lumasa Q'lōmoyā'yē.

7. Wā, hē'mis māk'ila G'ēxsē'stālisemā'yē lāx Āgwilagemā'yē,
yixs kwēkwaē G'ēxsē'stālisemā'yasa 'ne'mēmōtasa Yaēx'agemā-
'yēsa Q'lōmoyā'yē.

8. Wā, hē'mis māk'ila Neg'ādzē lāx G'ēxsē'stālisemā'yē, yixs 20
kwēkwāē Neg'ādzāsa 'ne'mēmōtasa G'ēxsemāsa 'wālasē Kwāg'ula.

Wā, laem 'wīlaxa kwēkwēkwasa yūduḡ'semakwēxa Gwētela
lē'wa Q'lōmoyā'yē lē'wa 'wālas Kwāg'ula. Wā, la k'leās kwēḡ'sa
Q'lōmk'lut'lese. Gaem kwēkwēḡ'sa Kwākūk'ewakwēxa g'ōkūla

25 live | at Tsāxis: the Gwētela, Q'ōmoyā'yē, and 'wālas Kwāg'ul; | and the Q'ōmk' lut'les have no Eagle. |

The order of the Eagles of the Kwakiutl is not changed when property is given to the tribes | when they are invited; for when the name-keepers | make a mistake, and place one Eagle over another
30 one, | the Eagle at once quarrels with the one who had been named before him, and | often he breaks his copper, and often he gives the | broken piece of copper to the name-keeper, who keeps the order of seats of all the | men; for there is one man who is the name-keeper of the Gwētela, | of the Q'ōmoyā'yē, and of the 'wālas
35 Kwāg'ul, and also of the | Q'ōmk' lut'les. |

And these are never changed; for when a name-keeper gets weak | because he is old, he gives the office of name-keeper to his | eldest son, for the | name-keeper is not a nobleman. ||

40 The name-keeper of the Gwētela is called Wiltsē'stāla, and his seat is | in the numaym Laālx's'endayo. |

And the name-keeper of the Q'ōmoyā'yē is Sēwid, and his seat is in the | numaym Haāna'ēnā. |

And the name-keeper of the 'wālas Kwāg'ul is Wālālas, and his ||
45 seat is in the numaym G'ig'ilgām. |

And the name-keeper of the Q'ōmk' lut'les is called Lālep'lālas, and his seat | is in the numaym Lēlēgēd. |

25 lāx Tsāxisēxa Gwētela Lē'wa Q'ōmoyā'yē Lē'wa 'wālasē Kwāg'ula. Wā, la k'leās kwē'xa Q'ōmk' lut'lesē.

Wā, hēem k'les layap'lālx yāqwase'waasa lēlqwālala'yaxs
lēlēlase'waēxa kwēkwēk'wasa Kwākūk'ewakwē, yixs g'il'maē lēx-
lēqūlila q'laq'lastō lagōtsa 'nemōkwē kwēk' lāxa 'nemōkwē laē
30 hēx'idaem xōmal'idēda kwēkwē Lē'wa la nālagōdeq. Wā, hēt'a q'ūnālatsē q'eltap'lex'idaxēs lāqwa.. Wā, lā q'ūnāla yāx'witsa q'eldek'wē lāqwa lāxa q'laq'lastowaxa lālex'wa'yasa 'nā'wa bē-
begwānema, yixs 'na' nemōkwaē begwānemē q'laq'lastowasa Gwē-
tela Lē'wa Q'ōmoyā'yē Lē'wa 'wālasē Kwāg'ula; wā, hē'misa Q'ōm-
35 k' lut'lesē.

Wā, hēem k'les l'āl'layokūlē yixs g'il'maē la wayats'lāla qaxs laē q'ūlyakwa q'laq'lastowaxs laē lāsasēs q'laq'lastōna'yē lāx 'nō-
last'legema'yasēs begwānemē xūnōkwa, yixs k'lesāē nāxsāla beg-
gwānema q'laq'lastowē.

40 Wā, hēem q'laq'lastōsa Gwētelē Wiltsē'stāla, yixs hāē lāgwa'ya 'ne'mēmātsa Laālx's'endayo.

Wā, hē'mis q'laq'lastōsa Q'ōmoyā'yē Sēwidē, yixs hāē lāgwa'ya 'ne'mēmōtsa Haāna'ēnā.

Wā, hē'mis q'laq'lastōsa 'wālas Kwāg'ulē Wālālasē, yixs hāē lā-
45 gwa'ya 'ne'mēmōtsa G'ig'ilgāmē.

Wā, hē'mis q'laq'lastōsa Q'ōmk' lut'lesē Lālep'lālasē, yixs hāē lā-
gwa'ya 'ne'mēmōtsa Lēlēgēdē.

And that is the way in which property is given to the Eagles when | 48
property is given to the Kwakiutl tribes who are invited, for they
never || allow any change of the order of their seats. | 50

The Eagle gives his seat to his eldest son; and when | the eldest
child of any Eagle is a girl, then | the girl takes the seat of her
father the Eagle, although she has a younger brother, | for they
can not give the place of the Eagle to the younger brother || of the 55
eldest one of the children. |

The only time when an Eagle gives his seat to the younger brother
of the eldest child | is when that child dies. Then there is no objec-
tion on the part of all the people, | when they give property to the
Eagles. |

For that they do not change their names starts from (the time)
when long ago || Ōmaxt!ālalē, the ancestor of the numaym 60
G'ig'ilgām of the | Q'ōmoyā'yē, made the seats of the Eagles; and
those went down to the | numayms. And the name-keeper Wiltsē-
stala says, | "Now our chiefs have been given everything, and I will
go right down (according to the order of rank)." | Thus he says, when
he gives out the property; for I will just name the names || of one of 65
the head chiefs of the numayms of the | Kwakiutl tribes. They
never change their names from the beginning, | when the first human
beings existed in the world; for names can not go out | of the family
of the head chiefs of the numayms, only to the eldest one | of the
children of the head chief. ||

Wā, hēm gwālaats yāq!wina'yaxa kwēkwewaxs yāqwase'wa- 48
asa lēlqwālaLa'yax lēlēlase'waēxa Kwākūk'ewakwē, yīxs k'lesāc
hēlq!āla layap!āla. 50

Wā, lā lēx'aem lādzatsa kwēkwa 'nōlast!egema'yē xūnōkwa, yīxs
g'ilēmaē ts!edāqē 'nōlast!egema'ya sāsēmasa 'nāxwa kwēkwekwa
la'mēsa ts!edāqē lāxstōdxēs kwēkwē ōmpa, yīxs wāx'maē ts!ā'ya-
nux'sa begwānemē qaxs k'leāsaē gwēx'idaas layō lāxa ts!ā'yāsa
'nōlast!egema'yasa sāsēmasa kwēkwē. 55

Wā, lēx'a'mēs lāx'demsa kwēkwē lāx ts!ā'yāsa 'nōlast!egema-
'yaxs lē'laē. Wā, laem k'leās wāldemsa 'nāxwa begwānem lāxēq.
Wā, g'il'mēsē wī'la yax'wītse'wēda kwēkwekwē.

Yīxs k'lesāc lālayokūlē lēlēgēmas g'āg'ilela lāx galaōlē
Ōmaxt!ālalā'yē, yīx g'ālāsa 'nēmēmōtasa G'ig'ilgāmasa Q'ōmo- 60
yā'yē, lāxwēg'ila qa lālēxwēsa kwēkwekwē lē'wa neqaxa lāxa
'nāl'nēmēmāsē. Wā, la 'nēk'ēda q!aq!astowē, yīx Wiltsēstala:
"La'mē wilxtowens g'ig'ilgāma'yē. Wā, la'mēsen neqāxōdēl,"
'nēk'ēxs laē lēx'ēdex lāxen lēx'aēnēmīlē lēqelasōla lēlēge-
masa 'nāl'nēmōkwē lāx lēlaxuma'yasa 'nāl'nēmēmāsasa Kwākū- 65
k'ewakwēxa k'lesē lālālayoxlālabendalaxes lēlēgemē g'āg'ilela
lāx g'ālaōlē bekumgalisa bēbegwānemēx, yīxs k'lesāc lāts!āē-
noxwē lēlēgēmasa lāxuma'yasa 'nāl'nēmēmāsē lāxa 'nōlast!ege-
ma'yas sāsēmasa lēlaxuma'yē.

70 And the names can not be given to the husband of the daughter, none of the whole number of the names, beginning with the ten-months child's name until he takes the name of his father, the name of the head chief. These are called the "myth names."

75 The only names of the head chief of the numayms that can be given in marriage are the names which he obtains in marriage from his fathers-in-law, and also the privileges, for he can not give his own privileges to his son-in-law.

And when the head chief of a numaym has no son, and his child is a girl, she takes the place of her father as head chief; and when
80 the head chief has no child, and the younger brother of the head chief (among the brothers of the man) has a child, even if she is a girl, then the head chief among the brothers takes the eldest one of the children of his younger brother, and places him or her in his seat as head chief of the numaym.

85 Now that finishes our talk about the Eagles, and the head chiefs of the numayms of the Gwētela, for they never change their order.

Now I shall talk about the number of numayms of the Gwētela and about the number of names of the head chiefs, beginning from the time when they are born until they become head chiefs of the
90 numaym.

70 Wā, laxaē k'leās gwēx'idaas lasēs lēlēgemē lāx lāwūnemasēs ts!edāqē xūnōkwa lāx wāxaasasēs lēlēgemē g'āg'ilela laqēx g'ālaē hēlogwila lāg'aa laqēxs laē lālex lēgemasēs ōmpēxa lāxumēx!āyo lēgema. Wā, hēem lēgades nūyambalis lēlēgemē.

Wā, lēx'ēmē lēlēgemg'ilxlēsa lāxuma'yasa nāl'ne'mēmasēs
75 geg'adanemē lēlēgem lāxēs naengūmpē lē'wa k'lek'les'owē qaxs k'leāsaē gwēx'idaas lasēs k'lek'les'ō lāxēs negūmpē.

Wā, g'il'mēsē k'leās xūnōkwa lāxuma'yasa ne'mēmōtēxa begwānemē xūnōx's, wā, g'il'mēsē ts!edāqē xūnōkwas laē hē l'āyōxēs ōmpē lāxa lāxuma'yē. Wā, g'il'mēsē k'leās xūnōx'sa lā-
80 xuma'yē, wā, g'il'mēsē xūngwadē ts!ā'yāsa lāxuma'yasa ne'mēmāsa begwānemē lōxs wāx'ēmaē ts!edāqa, wā lēda lāxuma'yasa ne'mēma āx'ēdex nōlastlēgema'yas sāsemasēs ts!ā'ya qa's lā lāx'ustōts lāxēs lāxwalaasa lāxuma'yasēs ne'mēmōtē.

Wā, laem gwāla gwāgwēx's'alā lāxa kwēkwēkwē lē'wa lēlaxu-
85 ma'yasa nāl'ne'mēmasasa Gwētela. yixs k'leāsaē lālagodala lāxēs gwēgwāla!ēlasē.

Wā, la'mēsen gwāgwēx's'alā lāx wāxax'idadzasas nāl'ne'mē-
masasa Gwētela lō'wāxaasas lēlēgemas lēlaxuma'yas g'āg'ilela laqēxs g'ālaē māyōlēmsēs ābempē lāg'aa laqēxs laē lāxumdxēs
90 ne'mēmōtē.

1. NUMAYMS OF THE GWĒTELA |

91

This is the head of the numayms of the Gwēteła: |

1. Maāmtag'ila. Their head chief is 'māxūyalidzē. This is his name | when he is head chief of his numaym, the Maāmtag'ila, and this || is the name when he invites all the tribes. | 95

And his man's name is Yāqōḷas (Place-of-Obtaining-Property) before he | becomes head chief of the Maāmtag'ila, for then he gives property to his | tribe the Gwēteła. |

And his young man's name is L'lēdaq (White-Goose). And L'lēdaq gives away property to the young men || —that is, when the young men give to one another paddles and mats, in the way | the first men used to do, for the sake of the greatness of the young man's name, | but in our recent days it is different; for shirts and kerchiefs | are given away by the young men for the sake of the greatness of the young man's name, | and nothing is given to old men when the young men || give to one another. | 100

And his child's name, when he is ten months old, is Wāwalk'inē^s | (Found-by-Good-Luck); that is, when they singe off the (hair of the) head, and | after they are painted with ocher, and when the thunder-bird straps of | dressed deer-skin are put on. The ocher is for the greatness of the name Wāwalk'inē^s, || when the whole tribe come to 10 paint themselves. | 5

1. 'NĀL'NE'MĒMASA GWĒTELA

91

Wā, g'u'mēs 'mekumālats 'nāl'ne'mēmasasa Gwēteła g'ada:—

1. Maāmtag'ila, yixs lāxumalaax 'māxūyalidzē. Hēm lēgem-sēxs laē lāxuma'yasēs 'ne'mēmota Maāmtag'ila. Wā, hēm lēgem-sēxs laē lēlaxa 'nāxwa lēlqwālala'ya. 95

Wā, hē'mis q'waxexlāyo lēgem-sē Yāqōḷas, yixs k'lē'smaē lā-xumdxēs 'ne'mēmota Maāmtag'ila, qaxs laē t'ensela p'esaxēs g'ōkū-lōta Gwēteła.

Wā, la hē'axlāx l'lēdaq. Wā, laem gumyadzexlāx l'lēdaqēxa hā'yāl'āxs gumyasap'laasa sē'wayowē lē'wa lēl'wa'yēxa gwē-grilasa g'ālē begwānema qa ō'mayōsēs hēlaxlāyowē lēgema. Wā, lōx ōgūx'idxwa ālēx 'nāla, yixs q'esena'yaē lē'wa laelaxwēwa'yē la gūmyadzayōsa hā'yāl'a qa ō'mayōsēs gūmyadzexlāyo lēgema, yixs kleāsaē lasa q'lulsq'ūlyakwē bēbegwānem lāxa hā'yāl'agāla gūmyasap'la. 5

Wā, hē'mis g'inlexlāyō lēgem-sēxs laē hēlogwila yix Wā-walk'ina'yē, yixs laē gwāl ts'ex'eltsemtsewē x'ōmsas lōxs laē gwāl gūmsasō'sa gūgūmyimē lōxs laē 'wīla qex'ālelē kūnxwē-demas ēelag'indzā. Wā, hē'mis ō'mayōs lēgem-sē Wāwalk'ina'ya gūgūmyimāxs laē 'nāxwa gwagūmsēnāsō'sēs g'ōkūlōtē. 10

11 And his first name is that of the place where he was borne by his mother. | When the mother gives birth to her son at Tsāxis, | then his name is Tsāxisadzē; and when | she gives birth to a girl at Tsāxis, then her name is Tsāxisga. ||

15 And his sparrow name during the winter dance is K'ānamaxsta. | And he is hāmshāmts!es, and his name is Hāmsbē; for there are seven | names for the head chiefs of the numaym Maāmtag'ila. |

And all these names do not change. They come from the | family myth; and these are the names of the head chief of the numaym |
20 Maāmtag'ila. |

2. Lōyalalā'wa. Their head chief is Ts!ex'ēd. That is his name when | he becomes head chief of the numaym Lōyalalā'wa, and that is his name when | he invites all the tribes. |

25 And his man's name is Lāqusdēselas. That is before || he becomes head chief of the Lōyalalā'wa, for then he gives away property to his | tribe the Gwētela. |

And his young man's name is K'!enwēs (spider crab), when | K'!enwēs gives away to the young men, when they give to one another paddles and mats, | in the way the people used to do of
30 old for the sake of the greatness of the young man's || name. He has that name when he gives to the young men, | namely K'!enwēs. |

11 Wā, hē'mis gril lēgemse āwīnagwīts!ēna'yas māyolasasēs ābempas, yixs gril'maē hē māyolaxa ts!edāqasēs begwānemē xūnōkwē Tsāxisē. Wā, lā, hēx'idaem lēx'ētsō's Tsāxisadzē. Wā, gril'mēsē ts!edaqē māyolēmasa ts!edāqē lāx Tsāxisē, laē lēgades Tsāxisga.

15 Wā, lā gwēdzexlāla K'ānamaxsta lāxa ts!ēts!ēqa.

Wā, la hāmshāmts!esa, wā, lā lēgades Hāmsba'yē, yixs a!ēbō-sgemgāex lēlēgemxs lāxuma'yasa ēnē'mēmōtasa Maāmtag'ila.

Wā, yuwē'staem k'!ēs L!al!ayokūla lēlēgemōx grūg'ilela lāx nūyamē. Āem hēx'sā lēgemsa lāxuma'yasa ēnē'mēmōtasa Ma-
20 āmtag'ila.

2. Lōyalalā'wa, yixs lāxumalāax Ts!ex'ēdō. Hēm lēgemsexs laē lāxuma'yasēs ēnē'mēmōta Lōyalalā'wa. Wā, hēm lēgemsexs laē lēlaxa ēnā'wa lēlqwālalā'yā.

Wā, hē'mis q!wāxexlāyo lēgemse Lāqus!ēselasē, yixs k'!ēs'maē
25 lāxumdxēs ēnē'mēmōta Lōyalalā'wa, qaxs laē t!ensēla p!rsaxēs grōkūlōta Gwētela.

Wā, lā hēlaxlāx K'!enwis. Wā, laem gūmyadzexlāx K'!enwisēxa hā'yāl'āxs gūmyasap!aasa sē'way wē lē'wa lēl'wa-
ēyēxa gwēg'ilasasa grāle begwānema qa ō'mayosēs hē'laxlāyowē
30 lēgema. Wā, hē'em lēgadēda lēgemas gūmyadzexlāyosa hē'fā, yix K'!enwisē.

And his child's name when he is ten months old is Wālaganem; | 32 that is, after they sing off (the hair of) the head, and after he is painted with | ochre, and when the thunderbird straps of dressed deer-skin are put on. || That is for the sake of the greatness of the 35 name Wālaganem when he is painted, and | when his tribe pain themselves. |

And his first name when he is borne by his mother is 'yilīs | if that is where he is born. Then his name is 'yilīs until the time | when he shall be ten months old. ||

And his sparrow name is Hanāg'ats!ē (Advice-Receptacle), for 40 Hanāg'ats!ē was song-leader in the beginning | in the winter ceremonial, beginning from the time when the myth people first became human beings; | and it is only given to the eldest-born | children of the first Ts!ex'ēd. Therefore he has | the name, Hanāg'ats!ē. ||

And in the hāmshāmts!es his name is 'nawīs; | and the name of the 45 head chief of the numaym | Lōyalalā'wa never changes, for he changes his name for a short time only | when he gets a name in marriage. |

3. G'ēxsem. Their head chief is K'īmkr'eqewid; that is the name when || he is head chief of the numaym G'ēxsem, and that is his 50 name when | he invites all the tribes. |

Wā, hō'mis gr'ilexlāyo lēgēmsēxs laē hēlogwila yix Wālaganem, 32 yix laē gwāl ts!EX'eltsemtsewē x'ōmsas lōxs laē gwāl gūmsasō'sa gūgūmyimē lōxs laē 'wīla qEX'ālelē kūnxwēdemaš ēlag'imdzā. Wā, hēem ō'mayōs lēgēmasē Wālaganem gūgūmyimāxs laē 35 'nāxwa gwagūmsēnāsō'sēs gr'ōkūlōtē.

Wā, hē'mis gr'il lēgēmsēxs gr'ālāē māyołemsēs ābempē 'yilīsē qaxs hāē māyołidayōsēs ābempē, wā, la'mē lēgades 'yilīsē lālaa lāxēs hēlogwilax'demla.

Wā, lā gwēdzexlālax Hanāg'ats!ē qaēs gwasx'ālāē nāgadē Hanā- 40 g'ats!ē lāxa ts!ēts!ēqa gr'āgr'ilela lāxs gr'ālāē gr'āx bekumg'alisa gr'āla nūx'nemisa k'lēs layō lāxa ōgū'la begwānema ōgū'la lāxa 'nōlast!E-gēma'yas sasem'nakūlāsa gr'āla Ts!EX'ēda. Wā, hō'mis lāgr'ilas lēgades Hanāg'ats!ē.

Wā, la lēgades 'nawīs lāxēs hāmshāmts!es.

45

Wā hē'EMxat! k'lēs L!āl!ayokūla lēgēmsa lāxuma'ayasa 'ne- 'mēmōtasa Lōyalalā'wa yix lēx'a'maē yāwas'id L!āyewats lēgēma- sēxs lēgēmg'īlxlālasaē, yīsēs geg'adaasē.

3. G'ēxsem, yixs lāxumalaax K'īmkr'eqewidē. Hēem lēgēmsēxs laē lāxuma'yasēs 'ne'mēmōta G'ēxsemē. Wā hēem lēgēmsēxs laē 50 lēlēlaxa 'nāxwa lēlqwālā'ya.

52 And his man's name is Gayōlelas, before he becomes || head chief of his numaym G'ēxsem, for then he gives property to his tribe | the Gwētela. ||

55 And his young man's name is Q'ōmas (crab); and he is named Q'ōmas | when the young men give away to one another shirts and kerchiefs for the sake of the || greatness of the name Q'ōmas. |

And his child's name is Wāgedayo when he is ten months old, and when the || thunderbird straps of dressed skin are put on, and after
60 he is painted with || ochre, and after the hair has been singed off. |

And when he is born in Ts!amas (Victoria), then his name is Ts!amas. |

His sparrow name is X'āwaats!ē. |

His name as hāmshāmts!ēs is Āgēs. |

And his warrior name is K'ilemālag'ilis, for he has been a warrior ||
65 ever since the myth people became human beings. |

4. Kūkwāk'lum. Their head chief is Neqāp'enk'em. This is his name | as head chief of the numaym Kūkwāk'lum; that is | when he invites all the tribes, and he takes the place of his father. |

70 And his man's name is Tsex'wid before he becomes || head chief of the numaym Kūkwāk'lum; for then he gives away property to his | tribe the Gwētela. |

52 Wā, hē'mis q'wāxexlāyo lēgemisē Gayōlelas, yixs k'lē'sēmaē lā-xumdxēs 'ne'mēmota G'ēxsemē, qaxs laē t!ensēla p!esaxēs g'ōkū-lōta Gwētela.

55 Wā, lā hēlaxlālax Q'ōmasē. Wā, laem gūmyadzexlālax Q'ōma-sēxa hā'yā'fāxs gūmyasap!aasa q!esēna'yē lē'wa lāla'xwīwa'yē qa ō'mayōsēs lēgemē Q'ōmasē.

Wā, lā g'indexlālax Wāgedayo yixs hēlogwila, yixs laē 'wī'la la qex'ālelē kūn'xwēdemas ēelag'imdzā lōxs laē g'wāl gūmsasō'sa
60 gūgūmyimē, yixs laē g'wāl ts!ex'eltsemtse'wa.

Wā, lā māyo'lem lāxa Ts!amasē, wā, hē'mis lēgemisē Ts!amasē.

Wā, la gwēdzexlālax X'āwaats!ē.

Wā, la lēgades Āgēsē lāxēs hāmshāmts!ets!ēna'yē.

Wā, la bābak!waxlālax K'ilemālag'ilis qaxs g'wasx'ālaē baba-
65 k!waxs g'ūg'ilelaxs g'ālāē bekug'alisa nu'x'nemisē.

4. Kūkwāk'lum, yixs lāxumalaax Neqāp'enk'eme hēm lēgem-sēxs laē lāxuma'yasēs 'ne'mēmota Kūkwāk'lum. Wā, hēm lēgem-sēxs laē lēlelaxa 'nā'wa lēlq'wālala'yā yixs laē l'ayostōdxēs ōmpē.

Wā, hē'mis q'waxexlāyo lēgemisē Tsex'widē, yixs k'lē'sēmaē lā-xumdxēs 'ne'mēmota Kūkwāk'lum, qaxs laē t!ensēla p!esaxēs g'ōkūlōta Gwētela.

And his young man's name is Wābidō^ε; that is, when the young 72
men give to one another paddles | and mats, in the way the people
used to do of olden times, for the sake of the greatness of the | young
man's name. ||

And his warrior name is | Yāg'is. And he only takes the name 75
Yāg'is when he has killed a man, and when he keeps the | scalp of
the one whom he has killed in the way it was done by his ancestors,
for | there is not one of the generations of chiefs Neqāp!enk'em who
has not | killed a man; therefore their boxes were filled with ||
scalps of the men they killed, and | therefore he is called Yāg'is. | 80
And his feast name is Kwāx'īlanōkumē. |

And his child's name is G'īyaqa when he is ten months old. |

And his sparrow name in the winter ceremonial is T!ēt!ESEMx'-
ts!āna. ||

When he is hāmats!a he has the name L!āx'Elag'ilis. | 85

And when he was borne by his mother in Xūlk^u, at the mouth of
the river | Gwānē^ε, then his name is taken from the place where he
was borne by his mother until he is ten months old. | Then he has
the name Xūlk^u. |

5. Sēnl!em. Their head chief is ^εnemōgwis. That is his name
when || he invites all the tribes, and when he is head chief of his | 90
numaym Sēnl!em. |

* * * * *

Wā la hel^εaxlāla Wābidō^εxa hā^εyāl^εāxs gūmyasap!aasa sē^εwayowē 72
lē^εwa lēlwa^εyēxa gēg'īlasasa g'ūlē begwānema qa ō^εmayōsēs hel^εax-
lāyowē lēgema.

Wā, la bābak!waxlāla ^εyāg'isē. Wā, laemxaē āl^εem lēx^εēdes 75
^εyāg'isē yīxs laē k'!ēlak'axa begwānemē qa^εs g'āxē axēlax l!ēsas
x'ōmsasēs k'!ēlāg'ikwē lāx gwēg'īlasas g'ūlg'alisa wīwōmps, yīxs
k'!ēasāē ^εnemōx'sa l!al!ayots!āla g'īgāmē^ε Neqāp!enk'em k'!ēs k'!ē-
lax^εīdxa begwānemē, lāg'īlas hēmenālaem qōt!ēs g'ildasaxa
sābekwē l!ētsōx x'ōmsasēs k'!ēlāg'ikwē begwānema. Wā, hē^εmis 80
lāg'īlas lēgades ^εyāg'isē.

Wā, la k'!wēladzEXLāla Kwāx'īlanōkuma^εyē.

Wā, la gīnLEXLāla G'īyaqa, yīxs laē hēlogwīla.

Wā, la gwēdzEXLāla T!ēt!ESEMx'ts!āna lāxa ts!ēts!ēqa.

Wā, la lēgades L!āx'Elag'ilis laxēs hāmats!aēna^εyē. 85

Wā, la māyoLEMēs ābempē lāx Xūlkwē lāx ōx'siwa^εyas wās
Gwānē^ε, wā, hē^εmē lēgEMSēxa¹ g'āg'īlēla laqēxs g'ūlaē māyoLEMēs
ābempē lālaa laqēxs, laē hēlosgemg'ila. Wā, laem lēgades Xūlkwē.

5. Sēnl!em, yīxs lāxumalaax ^εnemōgwisē, hēem lēgEMSēxs laē
lēlēlaxa ^εnāxwa lēlqwāla^εya qaēs laēna^εyē lāxuma^εyasēs ^εne^εmō- 90
mota Sēnl!emē.

¹ Or hēemis lēgEMSē.

He is hāmshāmts!es and has the name L!ēmElxk!lālag!ilis. |

95 (Infant's name, if born in Tsāxis, Tsāxisadzē.)

6. Laālx's'endayo. The head chief is L!āqwalal. That is his name when he is head chief of the numaym Laālx's'endayo. That is his | name when he invites all the tribes, and when he tells
100 the chiefs || of all the tribes that he takes the place of his father L!āqwalal, for | that is the head chief; and his father L!āqwalal just changes his name, | and he takes the name P!āselal. And his seat is at the end, the last one in the | numaym Laālx's'endayo. |

5 * * * * *

And his dance is the grizzly bear, and his name is 'wālas nān. |

And when he is borne by his mother in Qālogwis, then | his name is Qālogwidzē. |

10 * * * * *

15 These are the seven numayms of the Gwētele who | had the name Kwēxāmōt among the men of olden times; but the new tribal name | of the Kwēxāmōt is Gwētele, since the time of 'māxwa, when he | was killed by the Q!ōmoyā'yē. |

92 (Man's name, Wālewīd; young man's name L!ewels (elk); feast name Kwax!lanōkumē; child's name, Wadzid; sparrow name, Ts!āqa.)

95 Wā, la hāmshāmts!esa la Lēgādes L!ēmElxk!lālag!ilis.

(Infant's name, if born in Tsāxis, Tsāxisadzē.)

6. Laālx's'endayo, yixs laxumalaax L!āqwalal; hēm lēgem-sēxs laē laxum'ayasēs 'ne'mēmota Laālx's'endayo. Wā, hēm lēgem-sēxs lae lēlaxa 'nāxwa lēlqwālaL'ya.qa's nēlēxa g'ig'egāma-
100 'yasa 'nāxwa lēlqwālaLēxs le'maē L!āyoxēs ōmpē L!āqwalal yixs laē hēla laxuma'ya. Wā, ā'misē ōmpas L!āqwalalē la L!āyoxlā. Wā, laem lēgādes P!āselalē qa's lā Lāxsdeḡd lax māk!Exsda'yasēs 'ne'mēmota Laālx's'endayo.

(Man's name, Q!ūmx'ōd; young man's name, Hāmdzalats!ē; feast name, Kwax'sē'stūla; child's name, Ādaxalis; sparrow name, Hōlelid.)

Wā, lā nānē lādās; wā, la Lēgādes 'wālas nānē.

Wā, hēlatla māyoLemsēs ābēmpē Qālogwisē, wā, hē'mis lēgem-sē Qālogwidzē.

10 7. Elgūnwē (chief's name, G'ōxk'inis; man's name, Lālx's'endayo; young man's name, 'nemgwanal; child's name, G'iyaxalis; sparrow name, Dāmis; nūlmal name, Nōl'id; infant's name, if born at Wadzōlis Wadzōlidzē).

15 Wā, laem 'wēlaxa āLēbōsgemak!ūsē 'nāl'ne'mēmōmatsa Gwētelaxa Lēgāda Kwēxāmōte lāxa g'ālā begwānema. Wā, lāx alōmas lēgū-xlāyosa Kwēxāmōtōx Gwētelax, g'ūg'ūlēla lāx 'māxwa yixs laē k'lēlax'itsōsa Q!ōmoyā'yē.

Now, the names of the head chiefs of the various numayms do not change; | for the head chief can not give his || names to the husband 20 of his princess, | —beginning with the head chief's and mau's name, down to | the young man's name, child's name, sparrow name, and | hāmshāmts!ēs name, fool-dancer's name, and grizzly-bear dancer's name,—to his | sons-in-law; for it was instituted in olden times that the head chiefs || had to keep their names, and that they could give 25 them to no other than the eldest among their | children. |

Now that finishes our talk about the seven numayms | of the Kwēxāmōt who have the new name Gwētēla, and the names | beginning with the time when the child is just born until he becomes || head chief of the numaym. That is all. | 30

II. NUMAYMS OF THE Q!ŌMOYÂ^éYĒ |

1

I shall first talk about the name of the tribe Q!ŏmoyâ^éyē, for | this is the first name of the tribe Q!ŏmoyâ^éyē. Then a warrior | killed 5 'māxwa at Ēg'isbalis, and 'māxwa was the || head chief of the great 5 head numaym of the Gwētēla, the Maāmtag'ila. | When 'māxwa was dead, the Q!ŏmoyâ^éyē changed their name; and | now the name of the tribe was Kwēxa, beginning from the time when they killed the past 'māxwa. | And then the Kwāg'ul who have now the

Wā, hāstaem k'!ēs L!āl!ayōkūlē LĒLEGEMASA LĒLAxuma^éyasa 18 alogŋq!ēsē 'nāl'ne^émēmōta, yixs k'!ēasaē gwēx'idaasa Lāxuma^éyē la LĒGEMG'ELXLāsēs Lāxuma^éyē LĒLEGEM lāx lā'wūnemāsēs k'!ēdē- 20 lēxa g'āgīlēla lāx LĒGEMAS lāxēs Lāxuma^éyaē LĒ'wis q!waxEXLāyo LĒ'wis hēlaxLāyo LĒ'wis g'īnLEXLāyo LĒ'wis gwēdZEXLāyo LĒ'wis hāmshāmts!ēs LĒLEGEMA, LĒ'wa nōlēmala LĒ'wa nānē lāda lāxēs naengūmpē, yixs gwālēlamoyōlāel elg'aalelōdayo lāxa LĒLAxuma- 25 'yēxa LĒLEGEMAS qa k'!ēsēs lāsas lāxa ōgŋ'la lāx 'nōlast!EGEMA^éyasēs sūsemē.

Wā, laem gwāla gwāgwēx'sēūla lāxa ālēbōsgemak!ūsē 'nāl'ne- 30 'mēmatsa Kwēxāmōtēxa āLEXLālāx Gwētēla LĒ'wis LĒLEGEMē g'ā- g'īlēla laqēxs g'ālāē mayōlēmsēs ābēmpē lāg'aa laqēxs laē Lāxumid- xēs 'ne^émēmōtē. Wā laem lāba.

II. 'NĀL'NE^éMĒMASA Q!ŌMOYÂ^éYĒ

1

Hēt!alen g'il gwāgwēx'sēālasla legūXLāyāsa Q!ŏmoyâ^éyē, yixs hē'maē g'il legūXLāyosē Q!ŏmayâ^éyē. Wā, lā k'!ēlax'īdē bāba- k!wāsēx 'māxwa lāx Ēg'isbalisē, yixs g'īgāma^éyaē 'māxwa yisa 5 'mekuma^éyasa 'wālasē 'ne^émēmōtsa Gwētēlaxa Maāmtag'ila. Wā, 5 g'il'mēsē lē'lē 'māxwa lāa'lasē LlayoxLāxa Q!ŏmoyâ^éyē. Wā, laem- lāē legūXLālax Kwēxa, g'āg'īlēlaxs laē kwēx'ēdex 'māxwōl. Wā, laem'laxaawisa Kwāg'ulēxa la legūXLālax Gwētēla L!āyoxLā. Wā,

9 name Gwētelā also changed their name. | They had no longer the
tribal name Kwāg'ul, for that was the first tribal name of the ||
10 Kwāg'ul; but their tribal name was Kwēxāmot, because | their
chief 'māxwa had been killed. And thus you know how it began |
that the Q'ōmoyā'yē have the tribal name Kwēxa; for the name |
kwēxa means that they strike with their walking-sticks whatever is
struck by them, and that they | strike with the sword, for it is called
15 *kwēxa* to strike with a pole, || as 'māxwa was struck with when he was
killed. That is all. ||

Now I shall talk about the various numayms of the | Q'ōmoyā'yē.
The head numaym is: |

1. Kūkwāk'lum.

* * * * *

These are the myth names of the head chief of the | numaym
22 Kūkwāk'lum of the Q'ōmoyā'yē. |

Now I shall begin with the names of the head chief next to this
one. ||

* * * * *

Now these are all the names of the head chief of the numaym |
Yaēx'agemē.
|

laem'laē gwāl legūxlāx Kwāg'ulē qaxs hē'maē g'il legūxlāyōsa
10 Kwāg'ulē. Wā, laem legūxlāx Kwēxāmotē, qaxs laē kwēx'ē-
tse'wēs gīgāmēx'dē 'māxwa. Wā, yū'mōk' qaxs q'ālaōsax g'āg'ilē-
lasas lāg'ilas legūxlāxax Q'ōmoyā'yax Kwēxa, yixs hē'maē kwēxa-
x'lēxa kwēx'idāxēs sek'laganowē lūxēs kwēxase'wē lōxs kwēx'i-
daasēs kwēxayowē. Wā, hēem lēgades kwēxa yixs dzōmeg'alāē
15 kwēxelāsa kwēx'idāx 'māxwa laē lē'lāmatse'wa. Wā, yū'mōq'.

Wā, la'mēsen gwāgwēx's'alāl lāxa alogūq'lesē 'nāl'ne'mēmatsa
Q'ōmoyā'yē. Wā, hēem 'mekumālatsēxa

1. Kūkwāk'lum (chief's name, Yāqoladzē; man's name, Hāwīl-
kūlāl; young man's name, Wābidō'; child's name, Ādag'i'lak'; feast
20 name, Menlēdzadzē; sparrow name, Laxlālil; nūlmal' name, Sa-
yāk'la; warrior's name, K'ilem).

Wā, hēem nūyumbalis lēlēgemas lāxuma'yasa 'mekūma'yē 'ne-
'mēmāsa Kūkwāk'lumasa Q'ōmoyā'yē.

Wā, la'mēsen lāsi lāx lēlēgemas lāxuma'yas mā'k'ilāq.

25 2. Haānaēnā (chief's name, Yāx'len; man's name, Tsex'wīd;
young man's name, X'imayo; child's name, Ādag'ilis; sparrow name,
Nux'nemis; hāmshāmts'les name, 'nax'newiselag'ilis).

3. Yaēx'agemē' (chief's name, L'āqōlas; man's name, Yāqolā-
semē'; young man's name, Xwātla; child's name, Tsōlasō'; feast
30 name, Kwākūx'ālas; sparrow name, Qāqesbendāla; hāmshāmts'les
name, 'nāx'q'leselag'ilis).

Wā, hēmxaē 'wī'la lēlēgemasa lāxuma'yasa 'ne'mēmāsa Yaē-
x'agemā'yē.

* * * * * *

These are all the names of the head chief of the numaym | 46
G'īg'ilgām, for there are seven numayms of the Q!ōmoyâ'yē. | That
is all about the Q!ōmoyâ'yē. |

III. NUMAYMS OF THE 'WĀLAS KWĀG-UL | 1

Now I shall talk about the numayms of the 'wālas Kwāg'ul | and
the names of their head chiefs. This is the first, the head | numaym: |

1. Dzēdzēnx'q!ayo. 5

* * * * * *

These are all the myth names of the head chief of the || numaym. | 15
* * * * * *

4. Hañyalik'awē (chief's name, Hāxūyōsemē; man's name, L!āl!a-
ławis; young man's name, K!ēnaḡ; child's name, Wīsadzē; spar- 35
row name, Yalela; hāmshāmts!ēs name, 'na'nōgwis; warrior's name,
Ġwāxūlayāg'ilis).

5. Lāxsā (chief's name, 'māxūyalisēmē; man's name, Lālak'ots!a;
young man's name, Bāgwānē; child's name, Wītālāl; sparrow name,
X'ix'eqēla; nūlmal name, Nēnōlogēmē; feast name, K'wax'sēstala; 40
warrior's name, 'yāg'ēdenōl).

6. G'īg'ilgām (chief's name, K!wāk!wabalasēmē; man's name,
L!āl'id; young man's name, Mēmtsālāl; child's name, Nōlēlak';
sparrow name, Wābetōls; grizzly-bear dance name, Nēn'as'ō; feast
name, Pōlēdēstālā; warrior's name, Wālebā'yē). 45

Wā, laēm 'wīla lēlēgēmasa lāxuma'yasa 'nē'mēmāxa G'īg'il-
gām, yīxs ālēbōsgēmāk!ūsaē 'nāl'nē'mēmasasa Q!ōmoyâ'yē. Wā,
laēm 'wī'elaxa Q!ōmoyâ'yē.

III. 'NĀL'NE'MĒMASA 'WĀLAS KWĀG-UL 1

Wā, laēmēsen g'wāgwēx'sālāl lāxa 'nāl'nē'mēmasasa 'wālas Kwā-
g'ul l'ōē lēlēgēmas lēlāxuma'yas. Wā, g'aēmēs xa'mabē 'mek'u-
mēsēg'a

1. Dzēdzēnx'q!ayo (chief's name, Yāx'len; man's name, Hayal- 5
k'engēmē; young man's name, Sēxūlas; child's name, Dēyadeas
g'iyadzē; sparrow name, Hanag'id; hāmshāmts!ēs name, Ġwayōkū-
lag'ilis; deer-dance (gēgēxūlāl) name, Ġēwas; feast name, Mēl-
dzadzē; warrior's name, K'ilem).

2. Wāwālibā'yē (chief's name, Yāqal'ēnālā; man's name, Aōma- 10
k'en; young man's name, 'mek'āla; child's name, Aadōl; sparrow
name, Xōdzēnōd; hāmshāmts!ēs name, Hōx'wētaso; feast name,
Mēlnēdas; warrior's name, Hēmotelasō).

Wā, laēmxaē 'wī'la nūyambālisē lēlēgēmas lāxuma'yasa 'nē'mē-
ma. 15

3. G'ēxsem (chief's name, Lālēlīlā; man's name, Yāqōlas; young
man's name, K!wēt'ōē; child's name, G'ī'yaqa; sparrow name, L'ēm
sētāsō; hāmshāmts!ēs name, 'nāx'danadzē; feast name, Kwāx'sē-
stālādzē; warrior's name, K'ēk'alēlayo).

Now I shall begin with the Q'ŏmk'ut'es, for they are a tribe different from the 'wālas Kwāg'ul, and this is the first numaym: —

1. Lēq'em.

* * * * *

And he is Nōlem dancer, and has the name Nōlemēstalis if it is a man; but if it is a woman, she has the name Nōlemēstalīdzemga; | his feast name is Menlēd; he is a warrior, and has the name ||
30 Qenkūlag'ilīdzem; and his name is thus because the | head chief of the numaym Lēq'em never laughs. These are all the | names of the head chief. * * *

These are the different numayms of the four Kwakiutl tribes, The Kwāg'ul, who are called Kwēxāmot, | of the Q'ŏmoyā'yē, who
40 are called Kwēxa; and || of the 'wālas Kwāg'ul, who are called Lāqwi'lāla, because they burn everywhere the houses | of all the tribes when they make war upon them, for the ancestors of the | 'wālas Kwāg'ul always made war, and therefore their war name is

Wā, la'mēsen lāsłā lāxa Q'ŏmk'ut'esē, yīxs ōgŭ'la'māē lēlqwā-lalē lāxa 'wālas Kwāg'ula. Wā, g'a'mēs 'mekumālas 'nāl'ne'mē-masasg'a

1. Lēq'em (chief's name, Haēlēkūmē; man's name, Gayosdēdza-
25 semē; young man's name, Metsa; child's name, Ādēstala; sparrow name, Qāselas).

Wā, lā nōlemē lādās. Wā, lā lēgades Nōlemēstalis, yīxs begwā-nemaē, wāx'ē ts'edāqa lā lēgades Nōlemēstalīdzemga. Wā, lā
30 k'wēladzēxlāx Menlēdē. Wā, lā bābak'wa; wā lā lēgades Qen-kūlag'ilīdzem, yīxs hēē lāg'ilas hē gwēx'sg'imāla lēgemasēs k'lēsaē dā'lēnoxwa lāxuma'yasa 'ne'mēmāsa lēq'emē. Wā, la'em 'wīlē lēlēgemasa lāxuma'yas.

2. Lēlēgēd (chief's name, Laleplalas; man's name, Ēk'lawēg'i-
'lak; young man's name, Māx'ēnox; child's name, Ō'mag'ilis; spar-
35 row name, L'em'yāla; hāmsbānts'es name, Lāquselag'ilis; feast name, Pōl'id; warrior's name, Q'wāxūlēyāg'ilis).

Wā, la'em 'wīla lāxēq yīx alogŭ'les 'nāl'ne'mēmatsa mōsgema-
kwē Kwūkūk'ewakwaxa Kwāg'ulēxa lēqelase'was Kwēxāmotē. Wā, hē'misa Q'ŏmoyā'yēxa lēqelase'was Kwēxa. Wā, hē'misa
40 'wālas Kwāg'ulxa lēqelase'was Lāqwi'lāla qaxs lāqwi'lālaux g'ig'ō-kwasa 'nāywa lēlqwālelā'ya, yīxs wīnaaq qaxs wīnabesaēxa galāsa 'wālas Kwāg'ul. Wā, hē'm's wīnaxlāyosē Lāqwi'lāla. Wā, hē'misa

Lāqwi^lāla: and also | the Q'ōmk'ut^les who are called Lōel- 43
q'wēnox^u (halibut-fishers). And so that is all | about this. ||

These names never change. |

45

I think this is all, for these are the names of the | head chiefs of the
numayms of the tribes, and the houses and the | dogs all have names.
The reasons why the chiefs of the people of former times | kept dogs
was to keep watch against attacks of enemies and against attempts
of witchcraft. ||

Q'ōmk'ut^lesēxa lēqelase^εwas Lōelq'wēnoxwē. Wā, lawēs^la ^εwī^la 43
lāxēq.¹

Wā, hēem k'ēs L'āyoōnox^u lēlēgemē.

45

Wā, lāxst!aak^uem ^εwī^la, yixs ^εnāxwa^εmaē hē gwāla lēlēgemas
lēlaxuma^εyas ^εnā^lne^εmēm^εmasa lēlqwāla^εyē lē^εwa g'ōkwē lē^εwa
waōts^lē; ^εnāxwaem lēlēgada, yixs hē^εmaē lāgilasa g'īg'egema^εyasa
g'ālē axēlaxa ^εwats^lē qa^εs q'āq!alalaxa wīna lē^εwa dādaala ēqa.

¹Here follows a list of the names of houses and dogs of the chiefs which I have omitted. See tabular statement, pp. 795 et seq. See also Addenda, p. 1386.

VIII. FAMILY HISTORIES

WAIL OF L'LAL'EQWASILA,¹ A GWA'SELA WOMAN²

- 1 Haha hananē! Now I come to think of my forefathers | and of
my great-grandfathers. Now I will tell the story of my house |
when we were chiefs in the beginning of this our world. |
- 5 Haha hananē! Yāqale'nāla (II 1) went about spouting. || He was
my chief in the beginning of the world. He traveled about in his
canoe, | a whale; for he was a whale, the ancestor of my people the
Gwa'sela; | and he went into NegēL. He saw that there was a good
beach, | and he went ashore there; and Yāqale'nāla (II 1) built a
10 house, | and came out of his whale-body. Now, || the whale-canoe
of Yāqale'nāla (II 1) lay crosswise on the beach. | Then Yaqale'nlis
(II 1) gave a name to the village, and called it Gwēqelis. |
- Haha hananē! Then Yāqalenlis (II 1) said that he would go and |
see the country southward. He went aboard his | traveling-canoe,
15 "Whale," and came to Padzō. There || Yāqale'nāla (II 1) saw a
good beach, and | the whale landed in the middle of the beach of
Padzō. | Yāqalenlis (II 1) went ashore out of his traveling-canoe,

WAIL OF L'LAL'EQWASILA,¹ A GWA'SELA WOMAN

- 1 Haha hananē; lāk'as'maōg'in g'īg'aēx'ēidxen wīwōmpk'aswūla
lōkwasen gāgaselak'asa lāk'as'mēsen newēlasg'in gwāl'alidzemēk'
g'iqostālēs lāxō 'nā'f'ax.
- 5 Haha hananē; wā hōk'as'maōxs lāk'asaē l'lātsō'stalīsēlē Yāqale-
nālaōsxn g'iqag'iwa'yē gwalesa 'yā'yasēlaxēs gwe'yīmē 'yīnāsēla
qāk'asēxs gwe'yīmaen āwanāyax Gwa'selēk'. Wā, g'āxk'asē g'ā-
xē'ē'īd lāk'asēx Negēlē. Wā, lāk'asē dōx'walelaxē ēx'ē 'āwīnagwisa.
Wā, lāk'asē lagalis lāq. Wā, lāk'asē g'ōkwīla Yāqale'nāla laqēxs
lāk'asaē lāqā lāxē gwe'yīmē. Wā, ākwās'mēsē la gēg'ilisēlak'asa
10 gwe'yīmē 'yā'yats'les Yāqale'nāla lāxē l'lēma'yāōsē. Wā, lāk'as'mē
Yāqalenlisē lēx'ēts Gwēqelisē lāxēs la g'ōkwēlasa.
- Haha hananē; hōk'as'mēs la nēg'ats Yāqalenlisē qa's g'āxk'asē
dōxdegwēselaxō 'nālenak'ā'f'ax. Wā, lāk'as'mē lāxs lāxēs 'yā'yasi-
ē'lālayōwa gwe'yīmē. Wā, g'āxk'asē lāxō Padzawa. Wā, lāk'asē
15 Yāqale'nāla dōx'walelaqōxs ēk'aēx āwīnagwisa. Wā, lāk'as'mē
tsēx'walisēda gwe'yīmē lāk'asēx 'nēgoyālisas Padzawa. Wā, lāk'as-
ēlaxnē la Yāqalenlisē lāltā lāxēs 'yā'yasi'ē'lālayuwa gwe'yīmē qa's lā

¹ L'al'Eqwasila.

² In the following family traditions the individuals are designated by Roman numerals for each generation; by Arabic numerals for each individual. This seemed necessary on account of the constant changes of names.

"Whale," and went | to look at it. He saw that it was a good place 18
to build a house. | And now Chief Yāqaleidis (II 1), my ancestor,
built a house ten || steps deep. He closed the mouth of the river 20
at | EMXSDelis, and therefore the river is called EMXSDelis (closed-
bottom). | Then Yāqaleidis's (II 1) name was changed from Yāqa-
lenlis | to TSEXTSEXŭlis (stranded-whale); for that is what the whale
did when | it went ashore at Padzō. Now, TSEXTSEXŭlis (II 1)
finished || his house. It was ten steps deep. Then a canoe | came 25
paddling along, and TSEXTSEXŭlis (II 1) went to meet (the travelers),
and he | invited them in. A man and his wife | and a pretty young
woman came ashore. They sat down. | Then TSEXTSEXŭlis gave
them to eat. And after they had eaten, || TSEXTSEXŭlis questioned 30
his guests: "O brother! | who are you?" Then the man said, "I |
am SēnLē^e (I 1). My village is in the world above, | and this is my
princess, SēnLēgas (II 2); and this | is my wife, O brother!" Then
SēnLē^e (I 1) questioned him also: || "And who are you, O brother!" 35
Then | TSEXTSEXŭlis (II 1) replied, and said, "I am | TSEXTSEXŭlis.
I come from North-End-of-our-World. | I wish to marry your prin-
cess, O brother! so | that our names may be really together." Then ||
SēnLē^e (I 1) asked his princess to sit down by the side of | TSEX- 40

dōx^ewīdeq. Wā, lāk'as^emē dōx^ewalelaqēxs ēk'aē lāx g'ōkwēlasē. 18
Wā, lāk'as^emē Yāqaleidisēxen g'īqag'iwa'yē g'ōkwēlaxē ēneqax'ē-
daxalilē dzōyagek^u g'ōkwa. Wā, lāk'as^ema emx'emk'amasax wās 20
emxsdelisē. Wā, hēk'as^emēs lāg'ilas lēgats emxsdelisā wa. Wā,
lāk'as^emē L!ā'yoxlā'yē Yāqaleidisē; wā, lāk'as^emē lēgadē Yāqale-
disāsas TSEXTSEXŭlisē, qāk'asē gwēx'ēdaasasa gwe'yimāxs lāk'asaē
tsexwalisa gwe'yimē lāk'asex Padzawē. Wā, lāk'as^emē g'wālk'asē
g'ōkwila'yas TSEXTSEXŭlisēxa neqāx'ēdaxalilē dzōyagek^u g'ōkwa 25
g'āxk'asaasē sēxwa. Wā, lāk'asē TSEXTSEXŭlisē lālālāq qak'ats
Lā'lēlalēq. Wā, g'āxk'asē hōx'wūsdēsēda begwānemē lōkwasēs ge-
nemē lōkwasā ēx'sokwē alōstāgas ts!edāqa. Wā, lāk'asē k'lūs'ālila.
Wā, lāk'asē TSEXTSEXŭlisē L!ēxwēlaq. Wā, g'ilk'as^emēsē gwāl L!ē-
xwaxs lāk'asaē TSEXTSEXŭlisē wūlāk'asxēs L!ēxwēlag'ilē: "Wā, ēnem- 30
weyōt; sōēmaa engwas." Wā, lāk'asē ēnēk'asēda begwānemē:
"Nōgwak'as SēnL!ā'yā g'ōkūla lāx ēk'lādzelisasens ēnālāk'asēx. Wā,
yōkwasēmēsen k'lēdēlk'asa, yik'asxōx SēnLēgasēx; lōkwasg'in ge-
nemk'asek, ēnemweyōt." Wā, lāk'asē SēnL!ā'yē ōgwaqak'as
wūlāk'aseq: "Wā, sōkwasēmaa engwas, ēnemweyōt." Wā, lāk'asē 35
TSEXTSEXŭlisē nāēnaxmēk'aseq. Wā, lāk'asē ēnēk'asa: "Nōgwak'as
TSEXTSEXŭlisa, g'āx'ēd lak'asxōx gwābalisasens ēnālax. Wā, lāk'as-
ēmēsen ēnēx'k'as qen gāgak'lēxs k'lēdēlk'asaqōs, ēnemweyōt, qa-
k'asaens ā'ima ēnemg'ilqelaxens lēlēgemk'asēx." Wā, ōkwasēmēsē
SēnL!ā'yē ēyālxsigwilaxēs k'lēdēlk'asē qa lāk'asēs k'wānōdzēlila 40

- 42 (sexūlis, and they were married. Then | Sēnl!ē^ε (I 1) gave as a marriage present the names Sēsaxālas and Sēwid to | Tsextsexūlis (II 1), and this was the first name obtained in marriage by my ancestor the chief.
- 45 Haha hananē! When Sēnl!ēgas (II 2) had a child, a boy, Sēnl!ē^ε (I 1) called his grandson Ānx^εwid (III 1), | and Sēsaxālas called his child Yāqalenlis (III 1), | and Sēsaxālas gave his house of ten steps to his | son Yāqalenlis. Therefore I am on one side Kwakiutl on account of | the chief, my ancestor.
- 50 Haha hananē! Now, Sēsaxālas (II 1) said that he would go to | see the regions to the south. Sēnl!ē^ε (I 1) and | his wife, and Sēnl!ēgas (II 2) and her son, Ānx^εwid (III 1), stayed at home. Now we shall call him by this name, for the child Yāqalenlis (III 1) | had
- 55 this name on the side of his father Sēsaxālas (II 1). | Sēsaxālas left the whale as food for his father-in-law Sēnl!ē^ε (I 1); | and Sēnl!ē^ε (I 1) gave his flat-bowed canoe to his son-in-law Sēsaxālas (II 1) | to travel in, for he was going to see the southern regions. | As soon as Sēsaxālas (II 1) started, | Sēnl!ē^ε (I 1) cut off the blubber of the
- 60 whale. Now, Sēnl!ē^ε obtained a new name | from this, and his princess was named K'āmāxalas (II 2). | And after this she was not named Sēnl!ēgas (II 2); and Sēnl!ē^ε (I 1) obtained | this new

41 Tsextsexūlisē. Wā, lāk'as^εmē hayasek'ālx^εidē. Wā, lāk'as^εmē Sēnl!ā^εyē lēgemg'ēlxlālx Sēsaxālasē lōkwasē Sēwidē lāk'asex Tsextsexūlisē. Wā, hēk'as^εem g'il geg'ādanem lēlegemsen g'iqagiwa^εyē.

Haha hananē; wā hēk'as^εem la xūngwadaats Sēnl!ēgasasa bā-
45 bagumē. Wā, lāk'asē Sēnl!ā^εyē lēx^εēts Ānx^εwidē lāk'asxēs ts'lōx^εlema. Wā, lāk'asē Sēsaxālasē lēx^εēts Yāqalenlisē lāk'asxēs xūnōkwē. Wā, lāk'as^εmē Sēsaxālasē ts'lāsēs neqūx^εidaxalilē dzōyagek^ε g'ōk^ε lāk'asxēs xūnōkwē Yāqalenlisē. Wā, hēk'as^εem la kwax^εk'lotlēnēsen g'iqagiwa^εyē.

- 50 Haha hananē; wā, lāk'as^εmēsē Sēsaxālasē ēnēxk'as qū's lāk'asē dōqwaxwa ēnālēnak'ālx. Wā, lāk'asē āmlēxwē Sēnl!ā^εyē lōkwasēs genēmē lōkwasē Sēnl!ēgasē lōkwasēs xūnōkwē Ānx^εwidē. Wā, lāk'as^εmens lēqelales lāk'asqēs lāk'asaaxt lēgadk'ats Yāqalenlisā g'inānemk'asē lāk'asxēs ōmpk'asē Sēsaxālasē. Wā, lāk'as^εmē
- 55 g'ōlisa Sēsaxālasasa gwē^εyimē lāk'asxēs negūmpē Sēnl!ā^εyē. Wā, lāk'as^εmēsē Sēnl!ā^εyē lāk'atsēs t'ēgūnē lāk'asxēs negūmp Sēsaxālasē qak'as ēyā^εyats'ls lāk'asxēs hēnēlē dōxdēgwēsēlak'asxē ēnālēnak'āla. Wā, g'ilk'as^εmēsē ālēx^εwidē Sēsaxālasaxs lāk'asaē k'lāmaxelē Sēnl!ā^εyaxē gwē^εyimē. Wā, lāk'as^εmē lēgemōlē Sēnl!ā^εyē lāk'asxēq. Wā, lāk'as^εmē lēgadē k'lēdēlasa K'āmāxalasē.
- 60 Wā, lāk'as^εmē gwāl lēgades Sēnl!ēgasē. Wā, lāk'as^εemxaē g'ūyānemē Sēnl!ā^εyaxa lēgemk'asē lāk'asxēs k'lāmaxelak'atslēnā^εyaxa

name from the cutting of the blubber of the | whale. Now, Sēsaxâlas 63
(II 1) arrived at Ōdzâlas, | for that is where the houses of the ances-
tors of the Ninkish stood, of || Hēx'hak'in (I 2). Then my ancestor 65
Chief Sēsaxâlas (II 1) was invited in. —

Haha hananē! My great-grandfather was taken care of by the
ancestors of the tribes. |

Haha hananē! Therefore I feel proud in my heart. ||

Haha hananē! Then Sēsaxâlas (II 1) followed Hēx'hak'in (I 2), | 70
and they went into the house with the carved posts. Then | Sēsa-
xâlas (II 1) was told to sit down on the bear-skin spread on the floor.
Then they | broke roasted sockeye-salmon, and Sēsaxâlas (II 1)
ate. | Sēsaxâlas saw the princess of || Hēx'hak'in (I 2) sitting by the 75
side of her mother; and | after Sēsaxâlas (II 1) had eaten, he was
questioned by | Hēx'hak'in (I 2): "Let me ask you, O brother!
who are you?" | Then Sēsaxâlas said, "I | am Sēsaxâlas (II 1). I
come from the northern part of our world." Thus he said || to him, 80
"And who are you?" asked Sēsaxâlas of Hēx'hak'in. | Then he said,
"I am Hēx'hak'in (I 2). I have always | lived in the village of
Ōdzâlas; and this is my princess | Gaāxstalas (II 3), and this is her
mother Hēk'inēdzemga (I 3), | and these are my slaves, and the
speaking-posts of my || house." Thus said Hēx'hak'in (I 2) to Sēsa- 85

gweyimē. Wā, lāk'as^{em} lāg'aē Sēsaxâlasē lāk'asex Ōdzâlase 63
qāk'asexs hēk'asaē g'ōkūlē g'igāma^{yasa} g'alāsa ^{em}nemgēsē, yik'asex
Hēx'hak'inē. Wā, lāk'asē lālē^llālasō^kkwasa yik'asxen g'iqag'iwa^{yē} 65
Sēsaxâlasē.

Haha, hananē; xa gwālelak'as^{em}mōla mayax'ilasō^kwasen gāga-
selāsa g'alā begwānēmsa lēlqwālala^{yē}.

Haha hananē; hēk'as^{em}mēs ōkwas^{em} LEMGENSG'in nāqēk'asg'in.

Haha hananē; wā, lāk'as^{mē} Sēsaxâlasē lāg'ēx Hēx'hak'inē qa- 70
k'ats lā hōgwēL lāk'asxē g'ōkwē k'lēx^kladzekwa. Wā, lāk'as^{mē}
k'wādzōlē^{em} Sēsaxâlasē lāk'asxē LEBēlē L^hya. Wā, lāk'asē
LENX^{em}witsō^kkwasa L'ōbekwē melēk'a. Wā, lāk'as^{me} L'ēxwak'asē
Sēsaxâlasē. Wā, lāk'as^{mē} Sēsaxâlasē dōqūlak'asex k'lēdēlas
Hēx'hak'inaxs k'wāēk'asaē lāk'asex āpsalilasēs ābēmpk'asē. Wā, 75
g'ilk'as^{mēsē} gwālk'as L'ēxwē Sēs xālasaxs lāk'asaē wūlālē Hēx-
hak'inax Sēsaxâlasē: "Wāg'ax'EN wūlāk'asōL, ^{em}nemweyōt, sōkwas-
^{em}maa āngwak'ats!" Wā, lāk'asē Sēsaxâlasē ^{em}nēx^k'aseq: "Nōgwa-
k'as Sēsaxâlasa g'āx^{em}idelak'asex gwābal^{em}sasēus ^{em}nūlax," ^{em}nēx^k'as
laxaēq. "Wā, āngwak'ast^{lās}!" ^{em}nēx^k'as^lhaxāē Sēsaxâlasax Hēx'ha- 80
k'inē. Wā, lāk'asē ^{em}nēk'a: "Nōgwak'as Hēx'hak'ina. Hē^{em}menčs
g'ōkūlak'as laxōx Ōdzâlāsēx. Wā, yōkwas^{em}mēsen k'lēdelōx Gaāx-
stālask'asēx Lōkwasōx ābēmpk'asaxs yik'asxōx Hēk'inēdzemgax.
yōkwas^{em}mēsen q'lāq'lek'ōx, Lōkwasen yaēq^{em}lēt^llāx lēlāmsen
g'ōkwasēx," ^{em}nēk'asē Hēx'hak'inax Sēsaxâlasē. Wā, lāk'asē Sēsa- 85

86 xálas (II 1). Now, Sēsaxálas | tried to discover the thoughts of Hēx'hak'in (I 2), and he wooed | his princess. Then Hēx'hak'in told Sēsaxálas, | the chief, my ancestor, to go ahead (and to marry her), as he had said. Then Sēsaxálas (II 1) married her by giving
 90 him his traveling-canoe. After they were married, Hēx'hak'in (I 2) spoke, | and said, "Now, listen to me, son-in-law | Sēsaxálas! You have come to me so that I might be your father-in-law. Now, these speaking-posts of my house shall go to you, | and this house has a
 95 name. It is named Q!aāts!ē, and | this is the name. Now, your name shall be 'wálas 'nemōgwis (II 1); and | also the seal house-dish, and the wolf, and the | dzōnoq'wa, and the beaver, and also two slaves, | to take care of your house-dishes, son-in-law! They belong to this | house; and all this goes to you, son-in-law, 'wálas
 100 'nemōgwis; and | also ten sea-otter blankets and twenty-five | marten blankets and twenty black-bear | blankets, which will be the blankets of your wife, | son-in-law, 'wálas 'nemōgwis (II 1)." Then Hēx'hak'in (I 2) | sent out some of his slaves to hunt | seals at Dāg'ulk'. As soon as they left, | Hēx'hak'in (I 2) and 'wálas 'nemōgwis (II 1) also started, | for now he no longer had the name Sēsaxálas. They were going | to invite the 'nēnēlk' lēnox', for they were living up the river | at the upper end of the lake of Gwanē'. They had not been

86 xálasē gwānax nāqēk'asas Hēx'hak'inē. Wā, lāk'asēmē g'āyok!wā-lax k'ēdēlk'asas. Wā, lāk'asē ōkwas'em wāxē Hēx'hak'inax Sēsaxálasēxen g'ūqag'iwa'yē qa ōkwas'emēs wāg'i lāk'asxēs wāldemē. Wā, lāk'asēmē qādžēl'idē Sēsaxálasasēs t'ēginē 'yā'yats!ē lāk'aseq.
 90 Wā, g'īlk'asēmēsē gwāl qadžēl'axs lāk'asē yaql'ēg'a!ē Hēx'hak'inē. Wā, lāk'asē 'nēk'asa: "Wā, hōlēlak'as! g'āxen, negūmp Sēsaxálas; g'āxk'as'em g'āx'alela g'āxen qak'asen negwāyadaōs. Wā, lāk'asēmēsēk' lāl'g'in yaq!ent!ālag'as lēlām g'ōk' lāk'asōl-xgrada lēgadk'asek' g'ōkwa. Hēm lēgemk'atsgē Q!aāts!ē, wā,
 95 hēk'asēmēsē lēgemō lāk'as'emus lēgādles 'wálas 'nemōgwisē; wā, hēk'asēmēsa loqūlilē mēgwat; wā, hēk'asēmēsa ālanemē lōkwas dzōnoq'wa lōkwas ts!u'wē. Wā, hēk'asēmēsa ma'lōkwē q!āq!ek'ā qak'as āaxsilaxs lōelqūlilaqōs, negūmp. Wā, yōkwas'em 'nami-lūlōtsōs g'ōkwak'asaqōs, negūmp 'wálas 'nemōgwis. Wā, hēk'as-
 100 'mēsa lastōk' q!āsasgem 'naenx'ūna'ya lōkwasgrada sek'agālak' lēlegex'sem 'naenx'ūna'ya lōkwasgrada małsōkūk' lēn!entsem 'naenx'ūna'ya; wā, hēk'as'em 'naenx'ūnēx'tsg'as genemk'asgōs, negūmp 'wálas 'nemōgwis." Wā, lāk'asēmē 'nēx'k'asē Hēx'hak'inē qak'ats 'yālaqak'asēsēs waōkwē q!āq!ek'o qa lās māmēgwat!axa
 5 mēgwatē lāk'asēx Dāg'ulkwē. Wā, g'īlk'asēmēsē ālēx'wīdēxs lāk'asasē ōgwaqa ālēx'wīdē Hēx'hak'inē lōkwasēs 'wálasē 'nemōgwis qak'asēxs lāk'as'maē gwāl lēgadēs Sēsaxálasē. Wā, lāk'asēmē lāk'as! lēlēlalxē 'nēnēlk' lēnoxwē, yik'ūsexs hāc g'ōkūlē 'nēnēlg'āsē lāk'asēx 'nēldzās dze!ālas Gwanē'. Wā, k'ēsk'ast!ē gāilaxs g'āx-

away long, || when ^εwālas ^εne^mōgwis arrived at the village of the 10
^εnēnēlk'!ēnox^u, whose chief was | Mā^εnakūla. As soon as they
 arrived at Ōdzālas, | the slaves also came home bringing fifty |
 seals. Then Hēx'hak'in (I 2) gave these as a wedding-feast to his
 son-in-law | ^εwālas ^εne^mōgwis (II 1), to give them as food to his
 guests, the ^εnēnēlk'!ēnox^u. || Then Hēx'hak'in (I 2) gave him as a 15
 marriage present the name Kwax'ılanōkum^ε (II 1) | as the feast
 name of ^εwālas ^εne^mōgwis, for | ^εwālas ^εne^mōgwis (II 1) was to
 be his potlatch (inviting) name. Then the fifty | seals were placed
 in the four house-dishes, and | they were placed before the ^εnēnēlk'!ē-
 nox^u. When || they had finished, they gave away the ten sea- 20
 otter blankets, | twenty-five marten blankets, twenty | black-bear
 blankets, to their guests. This was the first | time that property
 was given away with a feast of seals in house-dishes, and this was the
 first time that the | Gwa^εsela made a potlatch at the time of a
 feast. ||

Haha hananē! Therefore I feel like laughing at what | the lower 25
 chiefs say when they try to claim higher rank than what I have— |
 I, who had in the beginning an ancestor who was a chief who gave
 away property at a feast. |

Haha hananē! Now, Gaāxstālas (II 3) had a child, | a girl.
 When the child was four days old, || Hēx'hak'in (I 2) asked his wife 30

k'asaē seyōgwa^εyē ^εwālas ^εne^mōgwisaxa ^εnēnēlk'!ēnoxwēxa g'igadās 10
 Mā^εnakūla. Wā, g'ilk'as^εmēsē g'āx^εalela lāx Ōdzālasē g'āxk'asaasē
 ōgwaqa g'āx^εālisa q!āq'lek'owē mālaxa sek'!āsgemgustāwē mē-
 gwata. Wā, lāk'as^εmē Hēx'hak'inē wāwalqūlas lāk'asxēs negūmp
^εwālas ^εne^mōgwis qa hāmgiilits lāk'asxēs lēlelačna^εyaxa ^εnēnēlk'!ē-
 noxwē. Wā, lāk'as^εmē lēgemg'elxlāla Hēx'hak'inax Kwax'ılanō- 15
 kuma^εyē qa k!wēladzEXLāyōs ^εwālasē ^εne^mōgwisa qak'asexs lēlela-
 yoxlāyāē ^εwālasē ^εne^mōgwisa. Wā, lāk'as^εmē lex^uts!oyowa sek'!as-
 gemgustāwē mēgwat lāk'asxē mewēxla loelqūhila. Wā, hēx'^εi-
 dak'as^εmēsē lāk'as k'agenl'flemxē ^εnēnēlk'!ēnoxwē. Wā, g'ilk'as-
^εmēsē g'wālexs lāk'asaē yax^εwitsa lastowē q!ēq!asasgem ^εnaenx^εūnē 20
 lōkwasa sēk'!agāla lēlegex^εsem ^εnaenx^εūnē lōkwasa malsokwē
 l'lēl'entsem ^εnaenx^εūnē lāk'asxēs lēlelakwē. Wā, hēk'as^εem g'il
 yaqwāgelilaxēs lōx^uts!ewakwē mēgwata. Wā, hēk'as^εem g'ālabentsa
 Gwa^εsela ^εmāx^εwid yāqwāgelilak'asxēs k!wēlēkwē.

Haha hananē; xen lāg'ila ōkwas^εem dēdalēqelas wāldemasen 25
 g'igabā^εyaxs lāk'asaē wāx'k'as g'āg'ēqaqlaxg'in g'walēts!ē^εmēg'in
 g'iqagi^εwāla ^εmāxwagiwāla k!wēlasagiwāla.

Haha hananē; wā, lāk'as^εmē xūngwadix^εidē Gaāxstālasasē ts!ā-
 ts!adagemē. Wā, g'ilk'as^εmēsē mōp!ēnēla g'inānemk'asaxs lāk'a-
 saē Hēx'hak'inē āxk'!lāxēs genemē Hēk'inēdzemga qa^εs walqēs^ε- 30

- 31 Hēk'īnēdzemga (I 3) to give a marriage gift of ten sea-otter blankets, thirty marten blankets, and ten black-bear blankets, and that 'wālas 'nemōgwis (II 1) should invite again the 'nēnēlk' 'lēnox" on account of the high rank of 'māxūlayugwa (III 2). Then
- 35 Hēx'hak'in (I 2) gave this name as a marriage gift to 'wālas 'nemōgwis (II 1) for the name of his daughter. As soon as he had finished his speech, Hēx'hak'in (I 2) told (this to) 'wālas 'nemōgwis 'wālas 'nemōgwis (II 1) was very glad. He started at once to invite the
- 40 'nēnēlk' 'lēnox". He did not stay away long, before he came back, paddling in his canoe, with his guests, the 'nēnēlk' 'lēnox"; and 'wālas 'nemōgwis (II 1) gave away ten sea-otter blankets and thirty marten blankets and ten black-bear blankets to the
- 45 'nēnēlk' 'lēnox"; and then he told about giving a high rank to his daughter, who was given two names, —'māxūlayugwa (III 2), "this name is given by my father-in-law; and I will give her a name from my side, she shall be called Gündēlemga (III 2)." Thus said 'wālas 'nemōgwis (II 1). Therefore I am Ninkish on one
- 50 side, on account of my ancestor the chief who had married among the Kwakiutl.

Haba hananē! Therefore I am known by all the tribes all over this world, and only the chief my ancestor gave away property in a

- 31 dēsa lastowē q'āsasgemē 'naenx'ūna'ya; Lōkwasa yūdux'sōkwē lēlegex'sem 'naenx'ūna'ya; hēk'as'mēsē lastowē l'ēnl'entsemē 'naenx'ūna'ya qak'asēs ētl'ēd lēlēlax'ēidē 'wālasē 'nemōgwisxē 'nēnēlk' 'lēnoxwē qak'as ō'mayōs 'māxūlayugwa. Wā. lāk'as'mē
- 35 Hēx'hak'inē lēgemg'elx'lālaq lāk'asex 'wālasē 'nemōgwis qak'as lēgēms xūnōkwas. Wā. g'ilk'as'mēsē g'wālk'asē wāldemk'asas lāk'asē nēlē Hēx'hak'inax 'wālasē 'nemōgwisa. Wā. lāk'asē āla ēk'ē nāq'ayas 'wālasē 'nemōgwisa. Wā. hēx'īdk'as'mēsē lāk'as ālēx'wīdk'asa lēltsayokwasas 'wālasē 'nemōgwisaxē 'nēnēlk' 'lēnoxwē. Wā. k'ēsk'asē gālaxs g'āxk'asē aēdaaqa seyōgwa'ya lēltsayāxa 'nēnēlk' 'lēnoxwē. Wā. lāk'asē yāx'widē 'wālasē 'nemōgwitsa lastowē q'lēq'āsasgemē 'naenx'ūnē Lōkwasa lastowē l'ēnl'entsem 'naenx'ūnē lāk'asxa 'nēnēlk' 'lēnoxwē. Wā. hēk'as'mēs la 'nēg'atsēs ō'mayō-
- 40 xwē. Wā. k'ēsk'asē gālaxs g'āxk'asē aēdaaqa seyōgwa'ya lēltsayāxa 'nēnēlk' 'lēnoxwē. Wā. lāk'asē yāx'widē 'wālasē 'nemōgwitsa lastowē q'lēq'āsasgemē 'naenx'ūnē Lōkwasa lastowē l'ēnl'entsem 'naenx'ūnē lāk'asxa 'nēnēlk' 'lēnoxwē. Wā. hēk'as'mēs la 'nēg'atsēs ō'mayō-
- 45 gwilaē qa maltsemē lēlegēmsēs ts'ēdāq'ēdzafyē xūnōkwa lāk'asex 'māxūlayugwa. "yix lēgemg'elx'lā'yāsg'in nēgūmpek'. Wā. lāk'as'mēsēn ōgwaqak'asl lēx'ēdelts lēgēma g'āg'ilil g'āxen. Lāk'as'em-xiak' lēgadēlts Gündēlemga." 'nēk'asē 'wālas 'nemōgwisē. Wā. hēk'as'mēn lāg'ilk'asa 'nemxk'ōtem qasen g'ēqagiwa'yaxs gāg'a-
- 50 di'lālaē lāk'asxaaxō Kwāg'ul'k'asē.

Haba hananē; hēk'as'mēn lāg'ilk'asa k'ēās k'ēs malt'ēlk'as laxox ā'wīstāxsens 'nālax. Wā. hēk'as'mēsēxs lēx'ak'as'māē g'īlgi-

great feast, and therefore | they only try to imitate me. They try to imitate the chief, my grandfather, || who is the root of my family. | 55

Haha hananē! And it was not long before ^εwālas ^εnemōgwis | (II 1) had a son. Then Hēx'hak'in (I 2) gave | as a marriage gift four sea-otter blankets, ten | marten blankets, and seven black-bear || blankets, thirty-five mink blankets, | and fifty deer-skin 60 blankets. Then | ^εwālas ^εnemōgwis (II 1) thanked his father-in-law. He also | gave him a name. Now ^εwālas ^εnemōgwis (II 1) was going to change his name, for | he was already a real chief, therefore Hēx'hak'in (I 2) wished him || to change his name; and now Hēx'hak'in 65 (I 2) gave to his | son-in-law as a marriage gift the name Lālēlil!adzē (II 1), and a name for | the boy. The name ^εmāxūlag'ilis (III 3) was for the | boy. After this was done, Lālēlil!adzē (II 1) called | the ^εnēnēlk'!ēnox". When they all came, the chief, || the root of my 70 family, gave away property to the ancestors of the ^εnēnēlk'!ēnox". Therefore none | of the lower chiefs has done as my ancestor did. |

Haha hananē! Then Lālēlil!adzē (II 1), on his part, gave to | his son the name L'lālisk'as^εō (III 3); and L'lālēlil!adzē (II 1) gave him the name | L'lālisk'as^εō (III 3) because he wanted his children || to 75 have names from both sides. Therefore he | also gave a name of

lax^εiden g'iqagiwa^εyē yEX^usemēk'asEXs Lēlelaē. Wā, yōkwas^εmōs 53
ōkwas^εem la hayig'ēsōkwatsa. Wāx'k'asēx la ha^εyig'ēxEN g'igaa-
nāyēxEN gagaseła. 55

Haha hananē; wā, k'!ēsk'asē gūlāxs lāk'asaē ^εwālasē ^εnemōgwisē ēt'ēdk'as xūngwadEX^εtsa bābagumē. Wā, hēx'idk'as^εmēsē Hēx'hak'inē ēt'ēd walqēs'itsē mōwē q'!āsagEM ^εnaENx'ūnē^ε Lōkwasa lastowē LēLEGEX^uSEM ^εnaENx'ūnē^ε Lōkwasa ālēbowē L'ENL'entSEM ^εnaENx'ūnē^ε Lōkwasa mamōx^usokūlasa sek'la mātsasgEM ^εnaENx'ūnē^ε Lō- 60 kwasa sek'ax'sōkwē tētek'!ōtSEM ^εnaENx'ūna^εyē. Wā, lāk'as^εmē mōlē ^εwālas ^εnemōgwisas wāldemasēs negūmp. Wā, hēk'as^εmēsa Lēgemē qak'asEXs lak'as^εmaē L'ayoxlālē ^εwālasē ^εnemōgwisē qak'asEXs lāk'as^εmaē ālak'!āla g'igūma^εya, lāg'ilk'asas ^εnēk'ē Hēx'hak'inē qa L'āyoxlā^εyēs. Wā, lāk'as^εmē Hēx'hak'inē Lēgeing'elx'lāx lā- 65 lēlil!adzē lāk'asxēs negūmpē. Wā, hēk'as^εmēsa Lēgemē qak'asē bābagumē. Wā, lāk'as^εmēsē Lēgemē ^εmāxūlag'ilisē qak'asa bābagumē. Wā, g'ilk'as^εmēsē gwālexs lāk'asaē Lālēlil!adzē ēt'ēd Lēlaxa ^εnēnēlk'!ēnoxwē. Wā, gāxk'as^εEMxaē ^εwi'la p'!ēkwa g'ālāsa ^εnēnēlk'!ēnoxwē lāk'asxEN g'igaa^εnā^εyē, k'!ēasg'ilk'asas ^εnemāx'i- 70 salēs LōkwasEN g'iqagiwa^εyē lāk'asxEN g'igabā^εyēx.

Haha hananē; wā, lāk'as^εmēsē Lālēlil!adzē ōgwaqa lāk'atsē Lēgemē lāk'asxēs xūnōkwē L'lālisk'as^εō. Wā, lāk'as^εmē Lēx'ēd'fs L'lālisk'as^εō lāk'aseq qak'asEXs ^εnēk'aē Lālēlil!adzē qa gwālelak'as^εmēsē ^εnEMx'īdēs LēLEGEMk'asē Lōkwasēs gāgadi^εlālasē; lāg'ilk'a- 75

77 his own to his children. Therefore I am the only one who has many names, because the chief, the root of my family, married in different tribes.

80 Haha hananē! Now he gave away the four sea-otter blankets, ten marten blankets, seven black-bear blankets, thirty-five mink blankets, and fifty deer-skin blankets to the 'nēnēlk' 'lēnox'. As soon as he had finished his potlatch, he told the 'nēnēlk' 'lēnox'

85 that he, 'wālas 'nemōgwis (II 1), had changed his name. "You will call me lāleli!adzē (II 1). Now you will call my prince 'māxūlag'ilis (III 3), that will be his name from his mother's side; and his name will be lālisk'as'ō (III 3) from his father's side." Thus said lāleli!adzē (II 1) to his guests.

90 Haha hananē! Therefore I am full of names and of privileges. And therefore I have many chiefs as ancestors all over the world; and therefore I feel like laughing at what is said by the lower chiefs, when they claim to belong to the chief, my ancestor.

Haha hananē! Now, lāleli!adzē (II 1) had four daughters and two sons. The eldest girl was called 'māxūlayugwa (III 2) on her mother's side, and Gündēlemga (III 2) on her father's side. The second one was a boy, who was called 'māxūlag'ilis (III 3) on

76 sas ōgwaqa lēx'ēdesēs hesāq lēgem lāk'asxēs sāsēmē. Wā, hēk'as-
'mēsen lāg'ila lēx'ak'as'em lēlēgemts!ā lō' gāg'adi'lālasasen
g'igāanā'yē.

Haha hananē; wā, lāk'as'mē yāx'widayokwase mōwē q'lāsasgem
80 'naenx'unē lōkwasa lastowē lēlēgex'sem 'naenx'unē lōkwasa
ālebōwē l'enl'entsem 'naenx'unē lōkwasa mamōx'sokūlasa
sek'la mātšasgem 'naenx'unē lōkwasa sek'ax'sōkwē tētek'lō-
tsem 'naenx'unē lāk'asxē 'nēnēlk' 'lēnoxwē. Wā, g'ilk'as'mēsē g'wāl
k'as yāqwaqs lāk'asāē nēlaxa 'nēnēlk' 'lēnoxwaxs lak'as'maē l'āyoxlā

85 'wālasē 'nemōgwisē. "Wā, lāk'as'emxaas lēqelak'asles lāleli-
l!adzē g'āxen. Wā, lāk'asles lēqelales 'māxūlag'ilisē lāk'asxen
lēwelgūma'yēx g'wēk'ot'endalē lēgemē lāxēs ābāsk'ōtē. Wā,
lāk'asē lēgadk'ats lālisk'as'ō lāk'asg'in āsk'ōtēk'," 'nēk'asē lāleli-
l!adzāxēs lēlēlakwē.

90 Haha hananē; hēk'as'men lāg'ilk'asa lēlēgemts!āwē, k'lek'es-
'ōts!ā. Wā, hēk'as'men lāg'ilk'asas q'lēnemk'asen g'ig'iqag'iwa'yē
laxōx ā'wī'stāxsens 'nālax, ōkwas'mēg'in dēdalēqelas wāldemasen
g'igabā'yaxs lāk'asāē gōl'ūlaxen g'iqag'iwa'yē.

Haha hananē; wā, lāk'asē mōkwē ts!ēdaq'edza'yē sāsēms lālēli-
95 l!adzē. Wā, lāk'asē ma'lōkwa bēbek!ūdzā'yē sāsēms. Hēk'as-
'emxat! 'nōlast'ēgemā'ya ts!edāqē 'māxūlayugwa lāk'as lēgades
lāk'asxēs ābāsk'ōtē. Wā, lāk'asē lēgadk'ats Gündēlemga lāk'asxēs
āsk'ōtē. Wā, hēk'as'mēs māk'ilaqē hēgwānemē lēgades 'māxūla-
g'ilisē lāk'asxēs ābāsk'ōtē. Wā, lāk'asē lēgadk'ats lālisk'as'ō

his mother's side, and L'lāisk'as'ō (III 3) || on his father's side; and 200 the next girl's name was 'māx'mewidzemga (III 4) | on her mother's side, and L'lāx'L'lēldzemga (III 4) on | her father's side. And when he had another daughter, | her name was Lāqūlayugwa (III 5) on her mother's side, | and L'lāilēlayugwa (III 5) on her father's side. And when they had another || son, his name was 'māxūyālidzē 5 (III 6) | on his mother's side, and L'lēldzālis (III 6) on his | father's side. Then they had another daughter; and | her name was Lax'legwēdzemga (III 7) on her mother's side, and | L'lāl'lālēlēsila-yugwa (III 7) (on her father's side.) Six were the children of Lālē-lil'ladzē (II 1) || by his wife Gaāxtstalas (II 3), the princess of Hēx'-10 hak'in (I 2). | Therefore I have many different names. |

Haha hananē! Now I shall tell my house history from the Kwakiutl. | It is known by all the world that Lālēlil'ladzē (II 1) was really | a great chief, and that he had || children. Now the chief of 15 the numaym | Lōyālala'wa of the Kwakiutl, L'lāqwag'ilagemē' (III 8), | asked to marry 'māxūlayugwa (III 2), the princess of Lālēlil'ladzē. | Now 'māxūlayugwa was married to L'lāqwag'ilagemē' (III 8); | and first he gave as a marriage gift one hundred and fifty cedar-bark blankets, || fifty-four dressed elk-skins, and two | canoes 20 to Lālēlil'ladzē (II 1); and Hēx'hak'in (I 2) received as a marriage

lāk'asxēs āsk'!ōtē. Wā, lāk'asē ts!edāqa lēgadās 'māx'mewidzem- 200 ga lāxēs ābāsk'!ōtē. Wā, lāk'asē lēgats L'lāx'L'lēldzemga lāk'asxēs āsk'!ōtē. Wā, lāk'asē ēt!ēd xūngwādex'īdk'atsē ts!edāqē. Wā, lāk'asē lēgades Lāqūlayugwa lāk'asxēs ābāsk'!ōtē; wā, lāk'asē lēgats L'lāilēlayugwa lāk'asxēs āsk'!ōtē. Wā, lāk'asē ēt!ēd xūngwadk'atsē begwānemē. Wā, lāk'asē lēgades 'māxūyālidzē 5 lāk'asxēs ābāsk'!ōtē; wā, lāk'asē lēgats L'lēldzālisē lāk'asxēs āsk'!ōtē. Wā, lāk'asē ēt!ēd xūngwadk'atsē ts!edāqē. Wā, lāk'asē lēgades Lax'legwēdzemga lāk'asxēs ābāsk'!ōtē. Wā, lāk'asē lēgats L'lāl'lālēlēsila-yugwa. Wā, q!ēl!ōkwōx sāsemk'asaxs Lālēlil'ladzē lāk'asxēs genemē Gaāxtstalasē, yīk'asēx k'!ēdēlas Hēx'hak'inē. 10 Wā, yōkwas'mēn ogū'qāla lēlēgenik'asōx.

Haha hananē; wā, lāk'as'mēsen newil'īdk'atsen lāg'ilk'asa Kwā-g'ula. Wā, lāk'as'mē q!ālen g'īqag'īwa'yē Lālēlil'ladzāxs ālak'lāhē lāk'as g'īgāma'yā; yīk'atsōx ā'wī'stāxsens 'nālax. Wā, hēk'as'mē-sēxs sāsemnōkwaasa ts!ēdāqē. Wā, lāk'as g'īgāma'yasa 'nē'mē-15 mōtasa Lōyālala'wāsa Kwāg'ulē. yīk'asex L'lāqwag'ilagemā'yē lāk'as g'āyālax 'māxūlayugwa, yīk'asex k'!ēdēlas Lālēlil'ladzē. Wā, lāk'as lāwadex'īdē 'māxūlayugwās L'lāqwag'ilagemā'yē. Wā, hēk'as'em g'il qadzēlasa k'!ōbawasē sek'lax'sōgūg'eyowa lōkwasa q!aq!al!ēx'sōkūlak'atsa mōwē ālāg'īma; wā, hēk'as'mēsē mals!aqē 20 g'īg'ulā lāk'asex Lālēlil'ladzē. Wā, hēk'as'mē qādzēlēm lāk'asex

- 22 gift for his grand daughter (III 2) fifty cedar-bark blankets and fifty elk-skins; and Lālēlil!adzē (II 1), and his father-in-law
 25 Hēx'hak'in (I 2), added eight sea-otter blankets, fifty mink blankets, and seventy deer-skin blankets, which were given by Lālēlil!adzē (II 1) to L!āqwag'ilagemē (III 8). Then he gave back everything that was given as marriage price by L!āqwag'ilagemē (III 8). And then Lālēlil!adzē (II 1) also gave as marriage present the name 'wālas 'nemōgwis to be the name of L!āqwag'ilagemē (III 8); and Hēx'hak'in (I 2) also gave as a marriage gift ten sea-otter blankets, one hundred deer-skin blankets, fifty marten blankets, and ten bear blankets, and the name Grayōsdēdzas (III 8), which was to be the name of L!āqwag'ilagemē (III 8).
 35 Now, L!āqwag'ilagemē (III 8) no longer bore that name that he had been using before. They gave him as a marriage gift the name Grayōsdēdzas (III 8), which he obtained from the grandfather (I 2) of his wife māxūlayugwa (III 2); and Lālēlil!adzē (II 1) had given as a marriage gift the name 'wālas 'nemōgwis to L!āqwag'ilagemē.
 40 Now, after this I shall call him Grayōsdēdzas (III 8). As soon as they had finished, the ancestors of the numaym lōyālala'wa went aboard their four canoes, and also māxūlayugwa (III 2) and her marriage gifts, and they went back to their home at Qālogwis.

- 22 Hēx'hak'inē qak'asēs ts!ōx"LEMagasa sek'lāx'sokwē k'lōbawas Lōkwasasa sek'lax'sōkwē ālāg'ima. Wā, ōkwas'mēsē Lālēlil!adzē Lōkwasē negūmp Hēx'hak'inē g'inwak'atse malgūuālē q!āsasgemē 'naenx'ūnē
 25 Lōkwasasa sek'lax'sōkwē mātšasgem 'naenx'ūnē Lōkwasasa ālēlōx'oso-kwē tōtek'lōtsem 'naenx'ūnē layās Lālēlil!adzē lāk'asex L!āqwag'ilagemaf'yē. Wā, lāk'as'emxaē ōkwas'em 'wīla aēdaaqak'asa qadzēlemk'asas L!āqwag'ilagemē. Wā, lāk'as'emxaē Lōgemg'ixlā-yas Lālēlil!adzāx 'wālasē 'nemōgwisa, qa Lōgem L!āqwag'ilagemaf'yē. Wā, lāk'asē Hēx'hak'inē ōgwaqa wāwalqūlasa lastowē q!ēqlasasgem 'naenx'ūnē Lōkwasasa lāk'!endē tōtek'lōtsem 'naenx'ūnē Lōkwasasa sek'lāx'sōk" Lōlegex'sem 'naenx'ūnē Lōkwasasa lāstowē L!enl!entsem 'naenx'ūnē. Wā, hēk'as'mēsa Lōgemē Grayōsdēdzasē qak'as Lōgēms L!āqwag'ilagemaf'asēs Lōgemk'asde, qāk'asexs
 35 g'wālk'as Lōgadk'asē L!āqwag'ilagemaf'asēs Lōgemk'asde, qāk'asexs lāk'as'maē Lōgemg'elx!ā'yē Grayōsdēdzasē lāk'asexs g'āyanemk'ats lāk'asex gagempasēs genemē māxūlayugwa. Wā, lāk'asē Lōgemg'elx!ālak'asē Lālēlil!adzāx 'wālasē 'nemōgwisa lāk'asex L!āqwag'ilagemaf'yē. Wā, lāk'as'mēsen Lōqelak'asles Grayōsdēdzasē lāk'a-
 40 seq. Wā, g'ilk'as'mēsē g'wālk'asa qadzēlāxs lāk'asaē hōgūxsēda g'ulā 'ne'mēmotk'atsa lōyālala'wa lāk'asxēs mōts!aqē 'yaē'yats!ē Lōkwasē māxūlayugwa Lōkwasēda wāwalqūlayō qāk'ats lāk'asē

And then ^εwālas ^εnemōgwis (III 8) gave away | what he had received 44
as a marriage gift from lālēlil!adzē (II 1). ||

Now, lālēlil!adzē (II 1) knew that there was a tribe living at 45
Sāgumbāla— | a tribe that was named Nāk!wax!da^{xu}—who had for
their chief, Ts!ex^ēd (II 4): | and he had a princess, Ts!exts!e-
gēdzemga (III 9): and lālēlil!adzē (II 1) | wished to go to get her
in marriage for his prince ^εmāxūlag!ilis (III 3). | Then lālēlil!adzē
(II 1) hired his numaym, || the ancestors of the G^εxsem of the 50
Nimkish; and my ancestor, the chief. | lālēlil!adzē (II 1), loaded his
canoe with five sea-otter blankets, ten | black-bear blankets, forty
marten | blankets, eighty deer-skin blankets: | and, when they were
all aboard, he started. Then || he arrived at Sāgumbāla, and at 55
once he was | invited by Chief Ts!ex^ēd (II 4). They ate seal; | and
after they had eaten seal, | Ts!ex^ēd questioned his visitor, and said,
“Now, tell me, | where do you come from? Who are you, brother?”
And || lālēlil!adzē (II 1) replied at once, and said, “I am | lālēlil!a- 60
dzē (II 1), who marries all around our world, brother.” | And then
lālēlil!adzē (II 1) questioned Ts!ex^ēd (II 4): and he | said, “Now,
let me also ask you, O brother! | who are you, brother?” And
Ts!ex^ēd (II 4) || replied, and said, “It is great what you ask me. | 65

nā^εnak^u lāk^εasxēs g^εōkūlasē Qālogwisē. Wā, lāk^εas^εmē ^εmāx^εwīd- 43
k^εasē ^εwālasē ^εnemōgwisas wāwalqālayōs lālēlil!adzāq.

Wā, lāk^εasē lālēlil!adzē q!ālaxa g^εōkūlā lēlqwālalē^ε lāk^εasex 45
Sāgumbāla ^εgūxlāla Nāk!wax!da^{xwē}xā g^εigadās Ts!ex^ēdē.
Wā, lāk^εasē k^ε!ēdadēs Ts!exts!egēdzemga. Wā, lāk^εas^εmēsē lālēli-
l!adzē ^εnex^εk^εas q^εs lē gūgak!aq qak^εasēs ^εlewelgema^εyē ^εmāxūla-
g^εilisē. Wā, lāk^εas^εmē hēlak^εasē lālēlil!adzāxēs g^εōkūlōtēxa g^εālā
^εne^εmēmotsa G^εxsemasa ^εnemgēsē. Wā, lāk^εas^εmen g^εiqag^εiwa^εyē 50
lālēlil!adzē mōxsak^εatsa sek!ā q!āsasgēmē ^εnaenx^εūnē^ε lōkwasa
lastowē L^εen!L^εentsem ^εnaenx^εūnē^ε lōkwasa mōx^εsōkwē L^εlegex^u-
sem ^εnaenx^εūnē^ε hēk^εas^εmēsa maḡūnāłtsōkwē tētek!ōtsem ^εnaen-
x^εūnē^ε. Wā, g^εilk^εas^εmēsē ^εwīłxsaxs lāk^εasaē ^εlex^εida. Wā, lāk^εa-
sē lāg^εna lāk^εasex Sāgumbāla. Wā, hēx^εidk^εas^εmēsē lālēl!ālasō- 55
kwatsa g^εigāma^εyē Ts!ex^ēdē. Wā, lāk^εas^εmē L^εexwaxē mēgwatē.
Wā, g^εilk^εas^εmēsē g^εwāłk^εas q!esaxē mēgwataxs lāk^εasaē wūlē
Ts!ex^ēdāxēs bāgūnsē. Wā, lāk^εasē ^εnēk^εa: “Wā, wāg^εik^εasla g^εwās-
^εidex. Wā, sōkwas^εmaa āngwas ^εnemweyōt!” Wā, hēx^εidk^εas-
^εmēsē lālēlil!adzē nā^εnaxmēk^εaseq. Wā, lāk^εasē ^εnēk^εa: “Nōgwak^εas 60
lālēlil!adzā gagadi^εlāla laxōx ā^εwi^εstāxsens ^εnāłax, ^εnemweyōt.”
Wā, lāk^εasē ōgwaqa wūlē lālēlil!adzāx Ts!ex^ēdē. Wā, lāk^εas-
^εemxaē ^εnēk^εa: “Wā, wēg^εax^εin ōgwaqa wūlōl. ^εnemweyot. Wā,
sōkwas^εmaa āngwas, ^εnemweyot?” Wā, hēx^εidk^εas^εmēsē Ts!ex^ēdē
nā^εnax^εmēk^εaseq. Wā, lāk^εasē ^εnēk^εa. “Ālak^εas^εmas wūla g^εāxen. 65

66 Don't you know that I think I am the only | one famous in the world,
I and my princess, Ts!exts!egēdzemga (III 9)! I am Ts!ex^éēd (II
4), head | chief of the Nāk!wax^{da}x^u." Thus said the chief. Then |
70 lālēlil!adzē (II 1) said, "O brother! I am Yāqalenlis, I am
Ānx^éwid, I am Sēsaxālas, | and also Sēwid; I am ^éwālas ^énemōgwis,
and I | am Kwax!ilanōkumē, and I am lālēlil!adzē. These are my
names which I obtained as marriage gifts | when I married the
75 daughters of the chiefs of the tribes wherever I | went. Now I come
to get your name, chief. I wish to get your princess, Ts!exts!e-
gēdzemga (III 9), brother, | for my prince ^émāxūlag!ilis (III 3)."
Ts!ex^éēd (II 4) at once agreed to what lālēlil!adzē (II 1) said; | and
80 lālēlil!adzē (II 1) gave as marriage gift five sea-otter | blankets,
ten black-bear skin blankets, | forty marten blankets, and eighty |
deer-skin blankets to Ts!ex^éēd (II 4) for his princess Ts!exts!e-
gēdzemga (III 9). | As soon as he had finished, Ts!ex^éēd (II 4) said, |
"Now your wife shall go to you, son-in-law, ^émāxūlag!ilis (III 3). ||
85 Now your name shall be Nōsemdaas (III 3), and my | great dance
shall go to you. You shall be cannibal-dancer, and your name shall
be | ^éna^xdanadzē; and the rich-woman dance shall go to you, and
her name shall be | G!lgemaxēs; and the fire dance, and his | name
shall be K!lxlēla; and the attendant of the cannibal-dancer, his ||

66 K!lēs^éasas q!lālxg!in lēx^{ax}st!aax^u^émēg!in ts!ēlwālag!ilis lōkwasen
k!lēdēlk^{as}ōx Ts!exts!egēdzemga. Wā, nōgwak^{as} Ts!ex^éēda laxu-
mēsen g!ōkūlota Nāk!wax^{da}x^u," ^énēk^{as}a g!igāma^éyē. Wā, hēx-
70 ^éidk^{as}^émēsē lālēlil!adzē ^énēk^{as}a: " ^éyak^{as}ōl ^énemweyot; nōgwa-
k^{as}^ém Yāqalenlis, nōgwak^{as}^ém Ānx^éwida, nōgwak^{as}^ém Sēsaxā-
lasa lōkwasē Sēwidē. Nōgwak^{as}^ém ^éwālas ^énemōgwisa; wā, nō-
gwak^{as}^ém Kwax!ilanōkuma^éya. Wā, nōgwak^{as}^ém lālēlil!adzā.
Wā, yōkwas^émēn lēlēgemk^{as}ōx. Wā, yōkwas^ém lēlēgemg^élxlē-
85 sen gāg^{adi}lālasē lāk^{as}xōx g!ig!igāmāk^{as}asaxsa lēlqwālala^éyin lālā-
lask^{as}a. Wā, g!ūxk^{as}^émēsen lālōl!axs lēlēmaqōs, g!igām^é.
Lāk^{as}^émēg!in gāgak!axs k!lēdēlaqōs, ^énemweyōt lak^{as}xōx Ts!exts!
ts!egēdzemga, qak^{as}g!in lēwēlgēmēk^é yik^{as}ga ^éma^xūlag!ilisek^é.
Wā, hēx^éidk^{as}^émēsē dālēlē^é wāldemk^{as}as lālēlil!adzās Ts!ex-
90 ^éēdē. Wā, lāk^{as}^émē qadzēl^éidk^{as}ē lālēlil!adzāsa sek!a q!lāsagēm
naen^x^éūnē^é lōkwasā lastowē l!en!entsem ^énaen^x^éūnē^é lōkwasā
mōx^usōkwē lēlēgex^usem ^énaen^x^éūnē^é lōkwasā malgūnātsōkwē
tētek!ōtsem ^énaen^x^éūnē^é lāk^{as}ex Ts!ex^éēdē qaēs k!lēdēlō Ts!exts!
ts!egēdzemga. Wā, g!il^émēsē gwalexs lāk^{as}asē Ts!ex^éēdē ^énēk^{as}a:
"Lāk^{as}^émēk^é lāk^{as}g!es genemk^{as}g!ōs, negūmp ^émāxūlag!ilis.
85 Wā, lāk^{as}^ém lēgādles Nōsemdaasē. Wā lāk^{as}^émēsēk^é lālg!in
^éwālasēk^é lād lāl. Laems hāmats!ak^{as}lōl. Wā, lāles lēgādles
^éna^xdanadzē. Wā, hēk^{as}^émēsa q!āmināgasē lāk^{as}lē lēgād^éasles
G!lgemaxēsē. Wā, hēk^{as}^émēsa nōnltsē^éstālālē, wā, hēk^{as}^ém
lēgēmsē K!lxlēla. Wā, hēk^{as}^émēsa k!nqalalēla, wā, hēk^{as}^ém

name shall be Hēlik'imēg'ilis; and also this carved box, | which 90
contains all the red cedar-bark that belongs to the great dances;
and | one hundred mountain-goat blankets, nine | grizzly-bear blan-
kets, twenty-four lynx blankets, | and fifty dressed elk-skin blankets,
and || sixty mats. That is all, son-in-law. Xōsemdaas (II 3). 95
Now, | you shall see this night, how I show the | cannibal-dancer
that you obtained and the others, that you may not make a mis-
take when you | show them." Thus said Chief Ts!ex'ēd (II 4) to
Xōsemdaas. "And | also this house, which is named K' lāwats!ē,
it shall be yours, || son-in-law; and these house-dishes, | —the 300
grizzly-bear dish, | the wolf dish, and the eagle dish, and the
double-headed serpent dish. — | and also the great feast name.
Now you shall be named | Kwax'sē'stala, and Lālēli!adzē (II 1)
shall have the name | Yāqok!wālag'ilis to add to the chief's names."
Thus said || Ts!ex'ēd (II 4). Then he finished with this. | 5

Haha hananē! These are the names that come from the other
end | of my ancestor the chief; and therefore I feel like laughing at
what the | lower chiefs say, for they try in vain to down me by
talking against my | name. ||

Haha hananē! Therefore there is nothing to make me ashamed; 10
for | I only feel proud of what has been done by the chiefs, my

lēgemse Hēlik'imēg'ilisē. Wā, hēk'as'mēsa k' lāwats!ē g'ildasaxg'a 90
g'iyimts!ewasg'asg'a L!āl!ēgēkwālāsōxs 'wālasēx lēlāda. Wā, hē-
'k'as'mēsa lāk'!endē 'mē'mēlxlōsgēm 'naenx'ūnē' lōk'wasa 'nā'nema
g'ig'ilasgēm 'naenx'ūnē' lōk'wasa hemogāla 'wālasx'āsgēm 'naenx-
'ūnē'. Wā, hēk'as sek'lax'sōkwē ālāg'imsgēm 'naenx'ūnē' lōk'was-
g'ada q!el!ex'sōkūk' lēl'wā'yā. Wā, negūmp Xōsemdaas. Lāk'as- 95
'ems dōqwalalxwa gānolēx qen 'men'ēlēsōxs lāk'asaqōs lālanema
hāmats!a lōk'wasōs wākwēx qak'ats k' lēsēlōs mēlmēlēlila qak'atsō
nē!fidūmaslēq," 'nēk'asa g'igāma'yē Ts!ex'ēdāx Xōsemdaasē. "Wā,
yōk'was'mēsa g'ōkwēxwa lēgadāxs K' lāwats!ē. Lāk'as'mōx qōsl,
negūmp. Wā, yōk'was'mēsa lōlqūlilēxwa g'ilax lōqūlila lōk'wasa 300
ālanemē lōqūlila lōk'wasa kwēkwē lōqūlila lōk'wasa sīsēyūlō lōqūlila.
Wā, hēk'as'mēsa k' lēladzēxlā'yō lōgēma. Wā, lāk'as'ems lēgad-
les Kwax'sē'stala. Wā, lāk'as'mēsōx lēgadk'aslōx lālēli!adzāx.
Yāqok!wālag'ilisē qa g'imwēsōx lēlēgemaxsa g'igāma'yēx," 'nēk'asē
Ts!ex'ēdē. Wā, lāk'as'mē g'wāl lāk'asxēq. 5

Haha hananē; hēk'as'em lēlēgēmen g'āg'ilela lāk'asxen qwēsba-
lisaxen g'iqag'iwa'yē; āg'ilk'as'men dēdalēqelas wāldemasen g'igā-
bā'yaxs wūlk'as'māc nēk'!agēwa qatsōs bēbrek!wēna'yē lāk'asxen
lēgem.

Haha hananē; k' lēāsg'ilen xenl!ēgem wawosilqelayok'wasa ōk'was- 10
'meg'in lemlemq!ēqelas gwēgwālag'ilidzasasen g'iqag'iwa'yaxs g'wā-

12 ancestors, | for in the beginning they were taken care of by the chiefs of the tribes. | Therefore my heart feels proud. |

Haha hananē! When night came, Xōsemdaas (III 3) disappeared, || for now I shall no longer call him 'māxūlag'ilis; | and his sister 'māx'mewidzemga (III 4), and Lāqūlayugwa (III 5), | and also 'māxūyalidzē (III 6), disappeared. They stayed in the woods for four | months. Then the cannibal-dancer was captured by the ancestors of the | Nāk'wax'da'x^o, and also the rich-woman-dancer, 20 the fire-dancer, || and the attendant of the cannibal-dancer. Now, Ts!ex'ēd (II 4) gave as a marriage gift | two slaves as food for the cannibal-dancer and the rich-woman-dancer. | And the two slaves were killed to be eaten. | And as soon as the cannibal-dancer and the | rich-woman-dancer had finished eating their food, then they put a 25 black-bear blanket | on the cannibal-dancer. And they dressed in the same way the | rich-woman-dancer; and they put around their necks thick cedar-bark rings; and they put on a thick | head-ring, which is called Winter-Dance-Bringing-Cedar-Bark. | The red cedar-bark of the rich-woman-dancer was not so thick as the thickness of the | red cedar-bark of the cannibal-dancer. He had a 30 double-headed mask: | in front it was the crooked-nose mask, and in the back a raven-mask. | And the treasure of the rich-woman-dancer was a large rattle. | The red cedar-bark of the other two, the fire-dancer and the | attendant of the cannibal-dancer, was thin.

12 lelak'as'maē mūmayax'sil:sōkwatsa g'alā g'ig'egāmēk'atsa lēlqwāla-la'yē. Yōkwas'ēm āem lēmgemsg'in nāqēk'.

Haha hananē; wā, lāk'as'mēs g'ānō'fida lāk'asaasē x'is'ēdē 15 Xōsemdaas, qak'asg'ins la'mēk' gwālk'as lēqelas 'māxūlag'ilisē. Wā, lāk'asē x'is'ēdē wūq!wāsē 'māx'mewidzemga lōkwasē Lāqūlayugwa lōkwasē 'māxūyalidzē. Wā, ōkwas'mēsē mōsg'emg'ilaxa 'mekūla g'iyak'elaxs lāk'asaē k'inyasōkwasa hāmats!āsa g'alāsa Nāk'wax'da'xwē lōkwasa q'lāmināgasē lōkwasa nōntsē'stālālē. Wā, 20 hēk'as'mēsa k'inqalalēla. Wā, lāk'as'mē Ts!ex'ēdē wāwātqālasa ma'lōkwē q'lāq!Ek'ō qa ha'māsa hāmats!a lōkwasē q'lāmināgasē. Wā, lāk'as'mē k'elax'itēfēwēda ma'lōkwē q'lāq!Ek'owa qa's lē hām-g'ilayo. Wā, g'ilk'as'mēsē gwālk'as ha'māpa hāmats!a lōkwasa q'lāmināgāxēs ha'mafyē lāk'asaē 'nēx'ūndayowēda L'lāyē 'nēx'ūnē 25 lāk'asxa hāmats!a. Wā, hēk'as'ēmxaāwisē gwēx'sa 'nēx'ūndayāxa q'lāmināgasē. Wā, lāk'asē qenxoyowa lēkwē L'lāgek' L'ēwa lēkwē qex'imē L'lāgekwa. Wā, hēk'as'ēm lēgades k'ōsenxawē L'lāgekwē. Wā, hālselak'as'mēsē wāwilālē L'lāgekwasa q'lāmināgasē lāk'asēx L'lāgekwasa hāmats!a. Wā, lāk'asē 'wāx'sgemō hāmsiwa'yaas. Wā, 30 hēk'as'ma g'elōqwiwa'yē āpsgem. Wā, lāk'asē gwāxwiwa'ya āpsgemas. Wā, lāk'asē 'wālas yadenē lōgwēk'asasē q'lāmināgasē. Wā,

And they had now the names given as a marriage gift by Ts!EX^ééd 33 (II 4). |

Haha hananē! This was the first winter dance of my tribe || the 35 Gwa^sela, on account of my ancestor, the chief, who married the daughters of the | chiefs all over the world. Now, Ts!EX^ééd (II 4) became sick; | and before he died he | asked his son-in-law, Xōsem-
daas (III 3), to | take his place; and when he stopped speaking, he died. || Now, Xōsemdaas (III 3) took his place; and he remained 40
among the | Nāk!wax[·]da[·]x^u. Now his name was Ts!EX^ééd (III 3), and he was | considered as a chief by the ancestors of the Nāk!wax[·]da[·]x^u.
Now, | Yāqok!wālag[·]ilis (II 1), —for I stop calling him lālēlil!adzē now—because he received as a marriage gift the name Yāqok!wāla-
g[·]ilis,—wished || to go and see the regions to the north, and he lef 45
behind | his prince, Ts!EX^ééd (III 3). |

Now, he arrived at Gwēqelis at his own place, | and he built a house there; and with him were his | other children,—[·]māx[·]mewidzemga (III 4); Lāqūlayugwa (III 5); || and also his youngest 50
prince, [·]māxūyalidzē (III 6); and also Lax^ulegwēdzemga (III 7), | the youngest one of his children; and also his wife | Gaāxstālas (II 3), the princess of Hēx[·]hak[·]in (I 2). That was their number. |
Now Yāqok!wālag[·]ilis (II 1) staid at Gwēqelis. |

lāk[·]asē wiswūlē L!ēL!āgek[·]wasā ma[·]lōkwēxa nōnltsē[·]stālālē lōkwasa 32
k[·]inqalalēla. Wā, lāk[·]as[·]mē lēlēgadeslēlēgemg[·]elx[·]lā[·]yā Ts!EX^éēdē.

Haha, hananē; yōkwas[·]em g[·]ilk[·]as ts![·]ts![·]lēx[·]idaatsen g[·]ōkūlota
Gwa^sela qak[·]asen g[·]iqagiwa[·]yaxs lāk[·]asaē gag[·]adi[·]lāla lāk[·]asxōx 35
g[·]i[·]g[·]igāma[·]yaxsōx āwē[·]stāxsens [·]nā[·]lax. Wā, lāk[·]asē ts![·]lēx[·]q![·]lēx[·]-
[·]idēda g[·]i[·]g[·]igāma[·]yē Ts!EX^éēdē. Wā, k[·]lēs[·]k[·]as[·]mēsē wūyims[·]alilexs
lāk[·]asaē [·]nēx[·]k[·]asxēs negūmpē lāk[·]asex Xōsemdaasē qa hēk[·]as[·]mēs
lax^ustōdeq. Wā, g[·]ilk[·]as[·]mēsē q![·]wēl[·]idēxs lāk[·]asaē [·]wūyims[·]alila.
Wā, lāk[·]as[·]mē Xōsemdaasē lax^ustōdeq. Wā, lāk[·]as[·]mē xek[·]!a laxē 40
Nāk!wax[·]da[·]xwē. Wā, lāk[·]asē lēgades Ts!EX^éēdē. Wā, lāk[·]as[·]mē
g[·]āg[·]ēxsilasōkwatsa g[·]ālā Nāk!wax[·]da[·]xwa. Wā, lāk[·]as[·]mē Yāqo-
k!wālag[·]ilisē, qaxg[·]in la[·]mēk[·] gwāl lēqelales lālēlil!adzē lāk[·]asqēxs
lē[·]maē lēgemg[·]elx[·]lā[·]yē Yāqok!wālag[·]ilisē lāq. Wā lāk[·]as[·]mē [·]nēx[·]
qas lāk[·]asē dōdegūlēxwa gwā[·]nāk[·]ālax. Wā, lāk[·]as[·]mē lōwalak[·]asex 45
Ts!EX^éēdēxs lāwelgema[·]yē.

Wā, lāk[·]as[·]mē lāg[·]na lāk[·]asex Gwēqelisē lāk[·]asxēs āwīnagwisē.
Wā, lāk[·]as[·]mē g[·]ōkwēla qak[·]ats g[·]ōk[·] lāk[·]aseq qaxs hēk[·]as[·]maē
waōkwēs sāsēmē yik[·]asex [·]ma[·]xmewidzemga lōkwasē Lāqūlayugwa
lōkwasēs āma[·]yē lāwelgema[·]yē [·]māxūyalidzē lōkwasē Lax^ulegwē- 50
dzemgana āmā[·]yīnxa[·]yas sāsemas. Wā, hēk[·]as[·]mēs[·]lē[·]s genēmē
Gaāxstalasē yik[·]asex k[·]lōdēlas Hēx[·]hak[·]inē. Wā, hēk[·]as[·]em [·]wāxa-
atse. Wā, lāk[·]as[·]mē xek[·]!ē Yāqok!wālag[·]ilisē lāk[·]asex Gwēqelisē.

Yäqok!wālag'ilis (II 1) had not lived there long, before he died; ||
 55 and then his youngest prince, 'māxūyalidzē (III 6), | took the place
 of his father, the past chief. 'māxūyalidzē (III 6) had not lived
 long | in the village at Gwēqelis, before a canoe came paddling, | and
 stopped at the beach of the house of 'māxūyalidzē (III 6); and then |
 'māxūyalidzē (III 6) went to meet his visitors, and called them.
 60 And || the many children of the man went into the house of 'māxū-
 yalidzē (III 6). | Then he gave them roasted sockeye-salmon, | to-
 gether with seal-blubber. After they had eaten, | the visitor spoke,
 and said, "Let me | ask you, O brother! who are you?" Yäqok!wā-
 65 lag'ilis (III 6) replied at once, || and said, "I am Yäqok!wālag'ilis, |
 prince of the great chief Yäqok!wālag'ilis | (for from now on
 'māxūyalidzē had the name Yäqok!wālag'ilis), | O brother! My
 mother is Gaāxstālas (II 3), the princess of | Chief Hēx'hak'in (I 2)
 70 of the Ninkish." Thus he said, "The || first name of my father
 was Yāqalenlis, when he first came to | live at Gwēqelis." Thus
 said Yäqok!wālag'ilis (III 6) to the | man. |

And now Yäqok!wālag'ilis also questioned the man, | and said,
 75 "And who are you, brother?" Immediately || the man replied, and
 said, "I am | Änx'wīd (III 1) on the side of my mother, Sēnl!ēgas

Wā, k'ēsk'asē gāla g'ōkūlē Yäqok!wālag'ilisaxs lāk'asāē wūyims-
 55 'ida. Wā, lāk'asē āmafyē lāwēlgemēsē 'māxūyalidzē hēk'asēm
 lāx'stōdxēs g'īgānēx'dē ōmpa. Wā, k'ēsk'asē ālarm gālak'as g'ō-
 kūlak'asē 'māxūyalidzē lāk'asex Gwēqelisax g'āxk'asasa sēyō'na-
 kūla qas g'āxk'asē hāngemlisax g'ōkwas 'māxūyalidzē. Wā, lāk'asē
 lālālē 'māxūyalidzāxēs bāgūnsē qak'ats lālē'lālēq. Wā, g'āxk'asē
 60 hōgwēlāk'asa q'ēnemassāsem begwānem lāk'asex g'ōkwas 'māxū-
 yalidzē. Wā, lāk'asē L!ēx'wilag'ilaxa L!ōbekwē melēk'a masak'atsē
 xūdzāsē mēgwata. Wā, g'īlk'asēmēsē gwālk'as L!ēxwaxs lāk'asāē
 yūq'ēg'alēda bāgūnsē begwānema. Wā, lāk'asē 'nēk'a: "Wēg'ax'in
 wūlōl 'nemweyōt. āngwas?" Wā, hēx'īdk'asēmēsē nā'naxmāfyē
 65 Yäqok!wālag'ilisaq. Wā, lāk'asē 'nēk'a: "Nōgwak'as Yäqok!wāla-
 g'ilisa lāwūlgemēsa 'wālasdā g'īgāmafyē Yäqok!wālag'ilisdā
 (qaxs lāk'as'maē gwālk'as lēgādē Yäqok!wālag'ilisas 'māxūyalidzē),
 nemweyot. Wā, lāk'asen ābāyatsōx Gaāxstālasēx k'ēdēlaxsa
 g'īgāmafyāē Hēx'hak'inasa 'nemgēsē," 'nēk'asēq. "Wā, lak'as'lāl
 70 hē g'il lēgemsen ōmpk'asdāē Yāqalenlisē lāk'asexs g'ālaē g'āxk'as
 g'ōkūla lāk'asxōx Gwēqelis'ēx." 'nēk'asē Yäqok!wālag'ilisaxa be-
 gwānemē.

Wā, lāk'asē ōgwaqa Yäqok!wālag'ilisa wūlaxa begwānemē. Wā,
 lāk'asē 'nēk'a: "Wā, āngwak'ast'as, 'nemweyot!" Wā, hēx'īd-
 75 k'as'mesa begwānemē nā'naxmēq. Wā, lāk'asē 'nēk'a: "Nōgwak'as
 Änx'wīda gwēk'lōt'ēndala lāk'asxen ābāsk'lōtē Sēnl!ēgasē. Wā,

(II 2); | and my name is Sēsaxâlas on the side of my father, Yāqalēnis, | in my village Padzō. Yāqalēnis (II 1) left me his name | Yāqalēnis when he went away from us, and went to a place where he knew || people lived at Ōdzâlas; and I know that he married | the princess of Hēx'hak'in (I 2), Gaāxstalas (II 3)." Thus said Ānx'wīd (III 1) to | Yāqok!wālag'ilis (III 6). Gaāxstalas (II 3) spoke at once, and said, | "Welcome, O child! Now you have seen your brother, | for he talked about your father, child Ānx'wīd (III 1), who has also || the name Sēsaxâlas. This is 'māxūyalidzē (III 6); he is next to the youngest." | Then Ānx'wīd (III 1) said, "These are my | children—three girls, and the eldest one | a boy. His name is Hāxūyōsemē (IV 1), a name given in marriage by | Hāwilkūlal (II 5), chief of the numaym G'ēxsem of the Q'ōmoyā'yē!" || And Ānx'wīd (III 1) had been given in marriage the name 90 Amāxūlal (III 1), | and he had no longer the name Ānx'wīd, and we have to call him after this | Amāxūlal. Then Yāqok!wālag'ilis (III 6) said that he | would go with his elder brother Amāxūlal (III 1) when he should go home to | Padzō. But Amāxūlal (III 1) said, "No, it is good, for || we are now head chiefs of the tribes. | I 95 shall be head chief of the Sēnl'em of the Kwā'gul; | and my prince Hāxūyōsemē (IV 1), of the | numaym G'ēxsem of the Q'ōmoyā'yē. And 'māxūlayugwa (III 2) has for her husband | L'lāqwa'g'ilagemē

lāk'asen Sēsaxâlasla lāxen āsk'lōtē yik'asxen ōmpē Yāqalēnisē 77 lāk'asxen g'ōkūlasē Padzawa. Wā, ōkwas'mēsē lēqosasēs lēgemē Yāqalēnisē g'āxk'asenlaxs lāk'asaē bānoḡ" qa's lāk'as lāxēs q'lāla g'ōkūlak'as lāx Ōdzâlasē. Wā, lāk'asen q'lālaqēxs lāk'asaē gēg'a- 80 des k'lēdēlas Hēx'hak'inē, lāk'asex Gaāxstālasē," 'nēk'asē Ānx'wīdāx Yāqok!wālag'ilisē. Wā, hēx'fīdk'as'mēsē Gaāxstalasē 'nēk'asa: "Wā, gēlak'as'la xūnōk" lāk'as'ems dōx'walelaxōx 'nemweyōt, gwāgwēx's'ālak'as'nē āsā lāl, xūnōk" Ānx'wīd lōkwasēs 'nemōx" lēgemē Sēsaxâlasē. Wā, yōkwas'em māk'ilaxwa āma'yīnxa'yōx 85 'māxūyalidzēx." Wā, lāk'asē 'nēk'ē Ānx'wīdāq: "Yōkwas'mēg'in sāsemk'asōx yūdukwēx ts'lēdāxsā lōkwasa 'nemōkwēx nōlast'ēgemē begwānema lāk'asōx lēgades Hāxūyōsema'yē lēgemg'elxlēs Hāwilkūlal, yik'asex g'igāma'yasa 'ne'mēmotasa G'ēxsemasa Q'ōmoyā'yē. Wā, lāk'asōx lēgemg'elxlālasōx Ānx'wīdāxs Amāxūlalē, 90 Wā, lāk'as'mēsōx gwāl lēgadk'ats Ānx'wīdē lāk'as'mēsens lēqelales Amāxūlalē lāq. Wā, lāk'asē Yāqok!wālag'ilisē 'nēk'as qa's lālāg'i lāsgēmēxēs 'nōlē Amāxūlalē qō lāk'asl nā'nak" lāk'asex Padzawē. Wā, lāk'asē k'lēs 'nēk'ē Amāxūlalē: "Ēx'k'as'maascs la'nēk'asens 'nāxwak'as'em la lāxumē g'ig'egūmēk'atsa lēlqwālala- 95 'yēx. Wā, nōgwak'as'maa lāk'as'men lāxum'sa Sēnl'emasa Kwā'gulē. Wā, lāk'asōx lāxuma'yīn lāwelgāma'yēxōx Hāxūyōsema'yaxsa 'ne'mēmotasa G'ēxsemasa Q'ōmoyā'yē. Wā, lāk'asē lā'wadē 'māxū-

- (III 8), the head chief of the Lōyālala'wa, the numaym of the ||
 400 Kwāg'ul; and 'māxūlag'ilis (III 3) has for his wife the princess of
 Chief | Ts!ex'ēd (II 4) of the Nāk!wax'da'xw. And our | father
 (II 1) had for his wife the princess of Hēx'hak'in (I 2), the head chief
 of the numaym | G'ēxsem of the Ninkish, our stepmother, Gaāx-
 stālas (II 3). | I say this because you stand at the head of the
 5 Gwa'sela. || Now look for a wife, O brother! from the region to the |
 north of us; and if you do so, we shall be the only | chiefs of the
 tribes." Thus said Amāxūlal (III 1) to his younger brother |
 Yāqok!wālag'ilis (III 6). Immediately the mother of Yāqok!wā-
 lag'ilis (III 6), that | is, Gaāxstālas (II 3), said "Let us try to get a
 10 wife, Hāwilkūlal (III 1 ?) || and also your prince, for Yāqok!wālag'ilis
 (III 6). | What you say is good, child Hāwilkūlal, that all of you may
 be renowned | chiefs of the first people among the following gene-
 rations, | O children!" Thus said Chieftainess Gaāxstālas (II 3) to
 Hāwilkūlal (III 1 ?). |
 15 Haha hananē! Therefore I am now at the head || of all these
 tribes, and therefore I feel proud of my | names which came from the
 other side of the chief, my ancestor, | when he married all over the
 world. |

Haha hananē! Now Hāwilkūlal (III 1 ?) asked Yāqok!wālag'ilis
 (III 6) | to get ready to go and marry the princess (III 10) of L!āqwa-

- layugwas L!āqwag'ilagemā'yē lāxuma'yasa Lōyālala'wa 'nemēmotsa
 400 Kwāg'ulē. Wā, lāk'asē geg'adē 'māxūlag'ilisas k'lēdēlasa grīgā-
 mā'yē Ts!ex'ēdāxa Nāk!wax'da'xwē. Wā, lāk'asē geg'adēns
 ōmpdāsōx k'lēdelaxs Hēx'hak'inēxa lāxuma'yasa 'nemēmotasa
 G'ēxsemasa 'nemgēsē lāk'asxōx abādzawaqenux^u Gaāxstālasēx.
 Wā, hēk'as'mēsen lāg'ila 'nēk'ē lāk'as'maaqōs lāxumēltsa Gwa'selax.
 5 Wāg'a āem dōqwa la qas' genemōs. 'nemweyōt lāk'asxō gwā-
 nak'alax; wā, qasō hēl gwēx'ēidelē lāk'as'mēsens lēx'aem grīgē-
 gāmēltsa lēlqwālala'yax," 'nēk'asē Amāxūlalaxēs ts!ā'yē Yāqo-
 k!wālag'ilisē. Wā, hēx'ēdk'as'mēsē ābempsa Yāqok!wālag'ilisē
 yik'asex Gaāxstālasē, 'nēk'a: "Wēg'ax'ins gāgak'la Hāwilkūlal
 10 lōkwasēs lāwelgāma'yēx qak'asōx Yāqok!wālag'ilisēx. Ex'kas'maa-
 sēs wāldemaqōs xūnōk' Hāwilkūlal qas' 'nāxwamēlōs ts!ēlwalal
 grīgēgāmēsa g'ulā begwūnem lāk'asxa ālk'asla bēbegwabōlisaLōl
 sāsem," 'nēk'asē ō'ma Gaāxstālasax Hāwilkūlalē.

- Haha hananē; wā yōkwasem lāg'ilk'asaen k'leās k'lēs lāxuma-
 15 'yaas lāxwa 'nāxwāx lēlqwālala'yaxen ākwasgilmēn yālaq'ēqelasen
 lēlēgēmdzēx g'āg'ilela lāk'asxen qwēsbalisē grīg'iqag'iwēxs hēlaxaē
 lāk'asxēs gāg'adilālaē'na'yē.

Haha hananē; wā, lāk'as'mē Hāwilkūlalē āxk'lalax Yāqok!wālag'i-
 lisē qa xwūnal'idēs qas' lālag'ī gāgak'lax k'lēdēlas L!āqwag'ila yī-

g'ila (II 6), || chief of the Nōxūnts'idex^u, of Rivers Inlet. Now, | 20
 they learned that the name of the princess of L'lāqwag'ila (II 6) was
 Ālāg'imil (III 10). | At once they made ready, and started | to go to
 Rivers Inlet; and when they arrived there, they were invited | in
 by Chief L'lāqwag'ila (II 6). Now, Amāxūlal (III 1) saw || the 25
 sacred room of the cannibal-dancer at the right-hand side, | inside
 the door of the large house; and when they were seated, | Amāxūlal
 (III 1) and his children, and his younger brother Yāqok'wālag'ilis
 (III 6), | were given crabapples to eat; but, before they began to
 eat, | they took one spoonful of crabapples which || were the first to 30
 be given to the cannibal-dancer, who was seated in his sacred room. |
 As soon as those came back who had gone to give to eat to him first, |
 they said, "Now K'wāk'iyils has eaten. Let | the visitors who
 came to you, L'lāqwag'ila (II 6), begin to eat!" Then Amāxūlal
 (III 1), | and his younger brother Yāqok'wālag'ilis (III 6), and his
 crew, || ate. After they had eaten, Amāxūlal (III 1) spoke, | and he 35
 asked for the princess of L'lāqwag'ila (II 6), | Ālāk'ilayugwa (III 10),
 in marriage. L'lāqwag'ila (II 6) told him at once to go ahead, | and
 do quickly what he said. Now he gave as a marriage gift ten |
 black-bear blankets, four marten blankets, || twenty-five dressed 40
 elk-skin blankets, four lynx blankets, | and eleven marmot blankets. |
 That is the number that was given in marriage by Yāqok'wālag'ilis

k'asex g'igāma'yasa Nōxūnts'idexwasa Āwik'ēnoxwē. Wā, lāk'as- 20
 mē q'lālak'asqēxs lēgadaē k'lēdēlas L'lāqwag'ilās Ālāg'imilē. Wā,
 hēx'ēdk'as'mēsē xwānal'ida. Wā, lāk'as'mē ālēx'ēwida qak'ats
 lāk'asē lāx Wanukwē. Wā, g'ilk'as'mēsē lāg'aaxs lāk'asaē lālēlā-
 lasōkwatsa g'igāma'yē L'lāqwag'ila. Wā, lāk'as'mē Amāxūlal dōx-
 walelaxa mawilasōx hāmats!a āxēl lāk'asex hēlk'lotstātilasa āwī- 25
 lelās t!ex'ilāsa wālasē g'ōkwa. Wā, g'ilk'as'mēsē wēla k'lūs'alilē
 Amāxūlal lōkwasēs sāsēmō lōkwasēs ts!ā'yē Yāqok'wālag'ilisē
 lāk'asaē L!ex'ilayowa tselxwē. Wā, k'lēsk'as'mēsē hām'ē'īdqēxs
 lāk'asaē tsēyak'ilēlema nēmēxla k'āts!ēnaq tselxwa. Wā, lāk'as'mē
 g'ilq'ēsamatsoxa hāmats!a k'lwats'lāil lāk'asxa lēmēlats!ē. Wā, 30
 g'ilk'as'mēsē g'āxk'as aēdaaqak'asa g'āg'ilq'etsila begwānēmxs lāk'a-
 saē nēk'asa: "Lāk'as'mōx hām'ē'īdōx K'wāk'iyilsēx. Wēg'ax'ōx
 hā'm'ē'īdōs bāgūnsaqōs, L'lāqwag'il." Wā, hēx'ēdk'as'mēsē Amā-
 xūlalē lōkwasēs ts!ā'yak'asē Yāqok'wālag'ilisē lōkwasēs lēlōtē
 hā'm'ē'ida. Wā, g'ilk'as'mēsē gwālk'asexs lāk'asaē yāq'ēg'a'lē 35
 Amāxūlal. Wā, lāk'as'mē gāgāk'lax k'lēdēlas L'lāqwag'ila lāk'asex
 Ālāk'ilayugwa. Wā, hēx'ēdk'as'mēsē L'lāqwag'ila wāxaq qa wēg'is
 āem halilāxēs wāldēmē. Wā, lāk'as'mē qādzil'itsa lastowē L'ēn-
 L'entsemē nāenx'ūnē lōkwasā mōwē lēlēgēx'sēmē nāenx'ūnē
 lōkwasā sek'agāla ēelag'imē nāenx'ūnē lōkwasā mōwē wālasx'ās- 40
 gemē nāenx'ūnē lōkwasā nēmāg'iyowē kwēkūx'drsgēmē nāen-
 x'ūnē. Wā, hēk'as'mē wāxaats qādzēlēm:s Yāqok'wālag'ilisē

(III 6) | to Chief L'āqwag'ila (II 6) for his princess Ālāg'imil (III 10). |
 45 As soon as he finished, Chief L'āqwag'ila (II 6) also spoke, | and said,
 "O son-in-law, Yāqok!wālag'ilis (III 6), come | to your wife. Now
 your name shall be L'āqwag'ila (III 6). And | I shall also give you
 this copper, which has the name Moon; and these two | slaves, a man
 50 and a | woman; and this great winter dance, | the cannibal-dance,
 and the name of the dancer K'wū'staak', and | his red cedar-bark;
 and also the dance of the attendant of the cannibal, and his name |
 Wāwiyāk'ila; and also the dance of the grizzly bear of the door of
 the | house of Cannibal-at-North-End-of-World, with whistles, and
 his name | K'ilemālag'ilis; and also the begging-dance, and its
 55 name | Q'lwēq!waselal; and the carved pole with cedar-bark on top
 of it | and with cedar-bark around the neck. | That is Cannibal-at-
 North-End-of-World sitting on top of it, | and under it is the raven.
 That is Raven-at-the-north-end-of-the-world, | and under it the
 60 grizzly bear. That is || Grizzly-bear-at-the-door-of-the-house-of-Can-
 nibal-at-North-End-of-World, and | under it the wolf. He is the
 scent-taker at the door of the | house of Cannibal-at-North-End-of-
 World. And | on the head of the man on top of the pole sits the
 eagle. He is the watchman of Cannibal-at-North-End-of-World,

43 lāk'asxa g'igāma'yē L'āqwag'ila qak'asēs k'ledēlē Ālāg'imilē. Wā,
 g'ilk'as'mēsē gwālexs lāk'asāē ōgwaqa yāq!egra'lēda g'igāma'yē L'ā-
 45 qwag'ila. Wā, lāk'asē 'nēk'a: "Gēlag'a negūmp, Yāqok!wālag'ilis
 lāk'asx'as genemg'ōs. Lāk'as'ems lēgadełts L'āqwag'ila lāk'as-
 'emxaak' lālgrada L'āqwak' lēgades Nōsa'yē lōkwasgrada ma'lō-
 kūk' q'lāq!ek'owa begwānemk'asga 'nemōkūk; wā, lāk'asek-
 ts!edāxk'asga 'nemōkūk'. Wā, hēk'as'mēsgrada 'wāłasek lādax-
 50 grada hāmats'la. Hēk'as'em lēgemšē K'wū'staakwē lōkwasē
 L'lāl!egekūla. Wā, hēk'as'mēsa k'inqalalela. Hēk'as'em lēgemšē
 Wāwiyāk'ila. Wā, hēk'as'mēsa 'nawalagwadē nenstālılas t'ex'ilās
 g'ōkwas Bax'bakwālanux'siwa'yē. Wā, hēk'as'em lēgemšē K'ilemā-
 lag'ilisē. Wā, hēk'as'mēsa q'lwēq!waselalē. Hēk'as'em lēgemšē
 55 Q'lwēq!waselalē. Wā, hēk'as'mēsa ts!ax'sa'yē k'waxtāłaxa L'lā-
 gekumālāxa L'lāgekwē. Wā, lāk'asē L'lāgek'ūxāłaxa lēkwē
 L'lāgekwa. Hēk'as'em Bax'bakwālanux'siwa'ya k'waxtā'yē. Wā,
 hēk'as'mēsa māk'ilāq gwa'wina. Wā, hēk'as'em Gwāx'gwa'wāla-
 mux'siwa'yē. Wā, lāk'asē nanē ba'nēlelās. Wā, hēk'as'emxat!
 60 nenstālıłts t'ex'ilās g'ōkwas Bax'bakwālanux'siwa'yē. Wā, hēk'as-
 'mēsē ālanemē ba'nēlelas. Wā, hēk'as'em mēm̄ts!estālıłts g'ō-
 kwas Bax'bakwālanux'siwa'yē. Wā, hēk'as'mēsa kwēkwē k'wax-
 tewēx x'ōmsasa begwānemē lāxa ōxtā'yasa ts!ax'sa'yē. Wā,
 hēk'as'em dadōq!walēlg'its Bax'bakwālanux'siwa'yax seyak'wē-

who looks out for meat || for his food. That is the cannibal-pole. | 65
 You shall show it whenever you give a winter dance, O son-in-law
 (III 6)! | That is all that I have to say about this," said L!āqwagila
 (II 6) to him. | L!āqwagila (III 6) (for now his name is no longer |
 Yāqok!wālagilis) staid only one night, and, together with his brother
 Amāxūlal (III 1), || he went home with his wife Ālāg'imil (III 10) to 70
 Gwēqelis; | and Amāxūlal (III 1) staid there with his prince only
 four days. | Then he went home to Padzō, together with his mother |
 K'lāmaxalas (II 2), who before had had the name Sēnl!ēgas. |

Haha hananē! I am not at all ashamed of the chiefs my ancestors,
 who married || among the chiefs all around our world. This was | 75
 not done by the ancestors of the lower chiefs, but my ancestors the
 chiefs did. | And who approaches what was done by the chiefs my |
 ancestors? |

Haha hananē! Now I shall talk about the eldest son || of the
 children of my ancestor my chief Hāxūyōsemē (IV 1), | the eldest 80
 one of the children of Amāxūlal (III 1) and of his wife | K'!ēx'k'!ē-
 lag'idzemga (III 11), the princess of Hāwilkūlal (II 5), head chief of
 the | great tribe Q'ōmoyā'yē, of the numaym G'ēxsem. Now, |
 Hāxūyōsemē (IV 1) married the princess of Wanuk^u (III 12), ||
 Lēlelayugwa (IV 2), chief of the numaym G'ig'ilgām of the 'wālas 85
 Kwāg'ul, | who lived at Q!abē, and they had a son (V 1). | Then

masē qak'ats ha'mā'ya. Wā, hēk'as'em hamp!ēq ts!ax'sa'yē. Wā, 65
 lāk'as'ems nē!ēdāmas!eq qak'atsō yāwix'ilalō, negūmp. Wā,
 lāk'as'em 'wī!en wāldemk'asē lāxēq," 'nēk'asē L!āqwag'ilamot!aq.
 Wā, ōkwas'mēsē xa'masē L!āqwag'ila, qaxs lāk'as'maē gwāl lēga-
 dēs Yāqok!wālag'ilisē, lōkwasēs 'nemweyotē Amāxūlalaxs g'āx-
 k'asaē nā'nak^u lōkwasēs genemē Ālāg'imilē lāk'asex Gwēqelisē. 70
 Wā, ōkwas'mēsē mōp!enxwats!fēs Amāxūlalē lōkwasēs lāwel-
 gema'yaxs g'āxk'asaē nā'nakwa lāk'asex Padzawē lōkwasēs ābempē
 K'lāmaxalasēxa lēgadōlas Sēnl!ēgasē.

Haha hananē; k'!ēask'asaē ōdzaxaatsen g'iqagiwa'yaxs gāg'adi-
 lēlālē lāxōx g'ig'egāma'yaxsōx āwī'stāxsens 'nālax. Yōkwas'em 75
 wūyōlānemsēn g'ig'abā'yēx qas g'iqagiwa'yēn nōsk'asēx g'iqagi-
 wa'ya, qā āngwak'asēs ēx'ūlalaxa qās lālēx gwēgwālag'ilidzasasen
 g'iqagiwa'ya.

Haha hananē; wā, lāk'as'mēg'in g'ig'āgemdālak'aslex 'nē'nōlast!ē-
 gemalilas sāsēm'nakūlasēn g'iqagiwa'yē Hāxūyōsema'yē. Wā, lā- 80
 k'as'em 'nōlast!ēgemēs sāsēmas Amāxūlalē lē'wis genemē K'!ēx-
 k'!ēlag'idzemga. yīk'asex k'!ēdēlas Hāwilkūlalē xāmagēmēk'asē g'i-
 gāmēsa 'wālatsemāxa Q'ōmoyā'yēxa 'nēmēmotasa G'ēxsemē. Wā,
 lāk'as'mē geg'ādex'idē Hāxūyōsema'yas k'!ēdēlas Wanukwē, yīk'a-
 sex Lēlelayugwa, g'ig'āma'yasa 'nēmēmotasa G'ig'ilgāmāsa 'wālasē 85
 Kwāg'ulaxs g'ōkūlāē lāk'asex Q!abā'yē. Wā, lāk'asē xūngwade-

88 Chief Wanuk^u (III 12) gave him a name, | and he gave to his grand-
son the name Lĕhĕlĕlĕg'ē^ε (V 1). | Now, he grew up; and that
90 Lĕhĕlĕlĕg'ē^ε || married the princess of 'māxwa (IV 3) of the numaym |
G'ig'ilgām of the Nāk'wax'da'x^u, Hāmdzid (V 2). They were not
married a long time, | when they had a son; and 'māxwa (IV 3) |
gave him a name, and he named him 'māxūlag'ilis (VI 1). | Now,
95 'māxūlag'ilis (VI 1) married the princess of K'ladē (V 3), || Hāmisk'i-
nis (VI 2), the daughter of the chief of the numaym || G'ēxsem of the
Llat'lasiqwāla; and before long they || had a son (VII 1), and Chief
K'ladē (V 3) gave him a name, | and he named him Q'ōmk'inis
(VII 1). And | then Q'ōmk'inis (VII 1) married the princess of
500 'māxwa (VI 3), Melēd (VII 2). || He was the head chief of the numaym
Temltemlēs | of the Mamalēleqāla. They had not been married
long before | they had a son; and Chief 'māxwa (VI 3) named him, |
he named his grandson Menlēdzas (VIII 1); | and Menlēdzas grew
5 up. He || married the princess of the chief of the numaym Lēlewag'i-
la of the | Dzāwadeēnox^u, Yāk'āyugwa (VIII 2), the princess of
K'ladē (VII 3). And they had not been | married a long time
before they had a son; and K'ladē (VII 3) gave a name to his
grandson, | and named him Q'ōmx'ilag'ilis (IX 1); and when ||

87 x'itsa begwānemē. Wā, lāk'asē hēk'asa g'igāma'yē Wanukwē lēqēla
qak'as lēgēms. Wā, lāk'asē lēx'ēdes Lĕhĕlĕlĕg'a'yē lāk'asxēs
ts'ōx^uLEma. Wā, lāk'asē q'wāx'ida. Wā, lāk'asē Lĕhĕlĕlĕg'a'yē
90 gegradex'its k'ledēlas 'māxwasa Nāk'wax'da'x^uasa 'ne'mēmōtasa
G'ig'ilgām, yik'asex Hāmdzidē. Wā, k'lēsk'asē gāla hayasek'ālaxs
lāk'asaē xūngwadex'itsa begwānemē. Wā, hēk'as'emxaē 'māxwa
lēqēla qak'as lēgēms. Wā, lāk'as'mē lēx'ēts 'māxūlag'ilisē lāk'a-
seq. Wā, lāk'asē gegradex'idē 'māxūlag'ilisas k'ledēlas K'ladē,
95 yik'asex Hāmisk'inisēxa xūnōkwās g'igāma'yasa 'ne'mēmōtasa
G'ēxsemasa Llat'lasiqwāla. Wā, k'lēsk'asē gālaxs lāk'asaē xūngwa-
dex'itsa begwānemē. Wā, lāk'asa g'igāma'yē K'ladē lēqēla
qak'as lēgēms. Wā, lāk'asē lēx'ēts Q'ōmk'inisē lāk'aseq. Wā,
lāk'asē Q'ōmk'inisē gegradex'its k'ledēlas 'māxwa lak'asex Melēdē.
500 Wā, hēk'as'em xamagemē g'igāmē'sa 'ne'mēmōtasa Temlteml-
sasa Mamalēleqāla. Wā, k'lēsk'asē gāla hayasek'ālaxs lāk'asaē
xūngwadex'itsa begwānemē. Wā, hēk'as'mēsa g'igāma'yē 'māxwa
lēqēla qak'as lēgēms. Wā, lāk'as'mē lēx'ēts Menlēdzasē lāk'as-
xēs ts'ōx^uLEma. Wā, lak'asē q'wax'idē Menlēdzasē lāk'asaē
5 gāgak'lax k'ledēlas g'igāma'yasa 'ne'mēmōtasa Lēlewag'ilisa Dzā-
wadeēnoxwē, yik'asex Yāk'āyugwa, k'ledēlas K'ladē. Wā, k'lē-
sk'asē gāla hayasek'ālaxs lāk'asaē xūngwadex'itsa begwānemē.
Wā, lāk'asē K'ladē hēk'as'em lēqēlak'as qa lēgēmsēs ts'ōx^uLEma.
Wā, lāk'as'mē lēx'ēts Q'ōmx'ilag'ilisē lāk'aseq. Wā, g'ilk'as-

Q'łomx'ilag'ilis grew up, he married the princess of | K'!wamaxalas 10
(VIII 3). Now, her name was 'nemōgwil'lak^u (IX 2). And they
had not been married a long time, | when they had a son (X 1); and |
then the chief of the numaym G'ēxsem of the Hāxwāmis—that is, |
K'!wamaxalas (VIII 3)—said that he would give a name to his ||
grandson (X 1), and he called him K'!wamaxelasōgwil'lak^u. | Now, 15
K'!wamaxelasōgwil'lak^u (X 1) married the princess of | Q'!ōmoqā
(IX 3), Q'!ēx'lālagā (X 2). And they had not been married long, |
before they had a son (XI 1); and then the | chief of the ancestors
of the numaym G'īgaanā of the Gwawaēnox^u—that is || Q'!ōmoqā 20
(IX 3)—said that he would give a name to his grandson, | and he
named him Q'!ōmōx^us'ala (XI 1). And then Q'!ōmōx^us'ala | mar-
ried Lē'lēnox^u (XI 2), the princess of K'!ōgwik'ēladzē (X 3), the
head chief | of the numaym Sisenl'!ē of the Lawēts'!ēs, and they had |
a son (XII 1). Now, Chief K'!ōgwik'ēladzē (X 3) was known to be ||
savage. And he gave him a name, | and he named his grandson 25
K'!ōgwik'ēlagēmē^ē (XII 1). | They were living in the village of the
ancestors of the Lāwēts'!ēs, Ālāgemala. Now, | K'!ōgwik'ēlagēmē^ē
married the princess of Yāx'LEN (XI 3), | Ts'!ālālilanaga (XII 2).
He was the head chief of the numaym || of the Temltemlēs of the 30
Nāk'!wax'da^xu. They had not | been married long, when they had a

'mēsē q'!wāx'ēdē Q'!ōmx'ilag'ilisē lāk'asaē geg'adex'its k'!ēdēlas 10
K'!wamaxalasē lāk'asex 'nemōgwil'lakwē. Wā, k'!ēs'k'asē gāla
hayasek'ālaxs lāk'asaē xūngwadex'itk'atsē begwānemē. Wā, lā-
k'asē g'īgāma^ēyasa 'ne^ēmēmōtasa G'ēxsemasa Hāxwāmisē, yik'asex
K'!wamaxalasē 'nēk' qak'as hēk'as^ēmē lēqēla qak'as lēgēmsēs ts'!ōx^u-
LEMA. Wā, lāk'as^ēmē lēx'ēts K'!wamaxelasōgwil'lakwē lāk'aseq. 15
Wā, lāk'asē geg'adex'itdē K'!wamaxelasōgwil'lakwasa k'!ēdēlas Q'!ō-
moqā, yik'asex Q'!ēx'lālagā. Wā, k'ēs'ēmxaāwisē gāla hayasek'ā-
laxs lāk'asaē xūngwadex'itsa begwānemē. Wā, lāk'asa g'īgā-
ma^ēyasa g'ālā 'ne^ēmēmōtsa G'īgaanā^ēyasa Gwawaēnoxwē, yik'asex
Q'!ōmoqā, 'nēk' qak'as hē^ēmē lēqēla qak'as lēgēmsēs ts'!ōx^uLEMA. 20
Wā, lāk'as^ēmē lēx'ēts Q'!ōmōx^us'ala. Wā, lāk'asē Q'!ōmōx^us'ala
geg'adex'its lē'lēnoxwē k'!ēdēlas K'!ōgwik'ēladzē xamāgema^ēyē
g'īgāmēsa 'ne^ēmēmōtasa Sisenl'!a^ēyasa Lāwēts'!ēsē. Wā, lāk'asē
xūngwadex'itsa begwānemē. Wā, lāk'asē hek'as^ēma ts'!ēlwalōla
lāwis g'īgāma^ēyē K'!ōgwik'ēladzē. Ilēk'as^ēem lēqēla qa lēgēms. 25
Wā, lāk'as^ēmē lēx'ēts K'!ōgwik'ēlagema^ēyē lāk'asxēs ts'!ōx^uLEMA,
yik'asexs hēk'asaē g'ōkūlē g'ālāsa Lāwēts'!ēsē Ālāgemala. Wā,
lāk'asē geg'adex'itdē K'!ōgwik'ēlagema^ēyas k'!ēdēlas Yāx'LENē,
yik'asex Ts'!ālālilanaga, yik'asxa xamāgema^ēyē g'īgāmēsa 'ne^ēmē-
mōtasa Temltemlēsasa Nāk'!wax'da^xwē. Wā, k'!ēs'ēmxaāwisē 30
gāla hayasek'ālaxs lāk'asaē xūngwadex'itsa begwānemē. Wā,

32 son (XIII 1). | Then Yāx'LEN gave a name to his grandson, | and he
called him Hēlamas. Then | Hēlamas (XIII 1) grew up, and he
35 married the princess (XIII 2) of the chief of the | ancestors of the
Wik'ūnx'da^xu, Wigwilba Wāk'as (XII 3), who had as his princess |
LEYālag ilayugwa (XIII 2). They had not been married long, before |
they had a son (XIV 1); and then Chief Wigwilba | Wāk'as (XII 3)
said that he would give a name to his grandson, and he gave | the
name Q!aēd (XIV 1) to his grandson. ||

40 Haha hananē! All those whom I named invited the tribes: | and
all gave great feasts; and almost | all of them gave winter dances,
which were given to them in marriage by the fathers of their |
wives, my ancestors, the chiefs. | Haha hananē!

Now I shall stop wailing. ||

1 Now¹ I have finished about Hēlamas (XIII 1), who married
LEYālag ilayugwa (XIII 2), | the princess of Wigwilba Wāk'as
(XII 3). Now I shall talk about his | prince Q!aēd (XIV 1). Hēla-
mas (XIII 1) brought in his canoe | one hundred dressed skin
5 blankets, four slaves, || also four large canoes, and a copper | named
Sea-Lion. All this was given as a marriage gift by Chief | Wigwilba
Wāk'as (XII 3) to Hēlamas (XIII 1), and also the cannibal-dance. |

32 lāk'asē hēk'as^{mē} YāxLENē Lēqēla qāk'as Lēgēmsēs ts!ōx^uLEMA.
Wā, lāk'as^{mē} Lēx^ēts Hēlamasē lāk'asxēs ts!ōx^uLEMA. Wā, lāk'asē
q!wax^ēdē Hēlamasē, lāk'asaē geg^uadex^ēits k'!ēdēlasa g'igāma^yusa
35 g'ūlasa Wik'ūnx'da^xwē lāk'asex Wigwilba Wāk'as, yīk'asex k'!ē-
dadaas Lēyālag ilayugwa. Wā, k'!ēskasē gāla hayasek'ālaxs lāk'a-
saē xūngwade^xēitsa begwānemē. Wā, lāk'asa g'igāma^yē Wigwilba
Wāk'asē ēnēk' qas hēk'asē Lēqēla qa Lēgēmsēs ts!ōx^uLEMA. Wā,
lāk'as^{mē} Lēx^ēts Q!aēdē lāk'asxēs ts!ōx^uLEMA.

40 Haha hananē; ēnāxwak'as^{mōx} Lēlēlax^ēiden Lēlēqelasōkwasēx.
Wā, lāk'asōx ēnāxwaemxat! k!wēlas^ēēda. Wā, hāseleamxaāwisōx
k'!ēs ēnāxwaem yāwix^ēida yīka^ts wāwalqālayās wīwōmpas gegē-
nemasen g'ig'iqagiwa^yē. Haha hananē.

Wā, la^{mē} q!wēl^ēid q!wāsa.

1 Wā,¹ laemLEN gwāl lāx Hēlamasē laē geg^uades Lēyālag ilayugwa,
yix k'!ēdēlas Wigwilba Wāk'asē. Wā, hēt'alen gwāgwēx's'ūlaslē
lāwūlgema^yasē Q!aēdē. Wā, g'āx^{mē} mālaLāyē Hēlamasaxa lā-
k'!ēndē ēlāg'imsēm ēnaenx^ēūnē^ē Lē^{wa} mōkwē q!āq!ēk'owa; wā
5 hē^{mē}sa mōts!aqē āwā xwāxwāk'ūna; wā, hēem^ēlāwisa Lāqwa Lē-
gades mawak'la. Wā, hēem^ēl wāwalqālayosa g'igāma^yē Wigwil-
ba Wāk'asax Hēlamasē. Wā, hēem^ēlāwisa hūmats!a Lō^ēlāōda

¹ The following part of the family history was not told as a wail, but in ordinary language.

the rich-woman dance, the attendant of the cannibal, and the frog war-dance, | and also the names of the four dancers. The || name of 10 the cannibal-dancer was XōqumELElag ilisk'as'eo Bax^ubakwālanux^u-siwē^c, | and the name of the rich-woman-dancer was G'ilq'!Eslag'ilis, | and the name of the attendant of the cannibal-dancer was Hēlik'ilak'as'eo, and | the name of the frog-war-dancer was Tōgūmālis. Now, Hēlomas (XIII 1) had a son; and Wigwilba Wāk'as (XII 3) named || his grandson, and he gave him the name Q'laēd (XIV 1). 15 As soon | as Wigwilba Wāk'as (XII 3), chief of the ancestors of the | Wik'lūnx'^{da}x^u of the Bellabella, had spoken, Hēlomas (XIII 1) started in his canoe, | Lēyalag'ilayugwa (XIII 2) being placed in the canoe by his father-in-law. Then he went to Qālogwis, for | that is the place where the Kwāg'ul lived. As soon as he arrived, || his prince 20 Q'laēd (XIV 1), and his uncle Mā'nakūla, and his | two aunts Pāmālak'ilalemēga and X'ixemg'ilayugwa, disappeared. | Now, Hēlomas gave a winter dance to his tribe, the ancestors of the Kwāg'ul. | For four months Q'laēd (XIV 1) staid away. Then he was caught. | Then he was given to eat one of the slaves || as he entered the winter-dance 25 house; and Hēlomas (XIII 1) gave away | one hundred dressed elk-skin blankets, three slaves, | and four large canoes, to his tribe, the ancestors of the | Kwāg'ul; and he broke his copper Sea-Lion for

q'lāmināgas Lō'laēda k'inqālaLEla; wā, hē'mēsa wūq'lāsē ōlala; s wā, hē'mēsa LēLEgemasa mōxwidāla lēlēda. Wā, hēem'el Lēgemasa hāmats'lē XōqumELElag'ilisk'as'eo Bax^ubakwālanux^u'siwē^c. 10 Wā, hēem'lawis Lēgemasa q'lāmināgasē G'ilq'!Eslag'ilisē. Wā, hēem'lawis Lēgemasa k'inqālaLElē Hēlik'ilak'as'ā; wā, hēem'lawis Lēgemasa wūq'lāsē ōlalē Tōgūmālisē. Wā, hēem'lawisē Hēlomasaxs lamaa'l xūngwatsē bābagūmē. Wā, lā'laē Wigwilba Wāk'asē Lēqēla qa Lēgēmsēs ts'lō'x^uLEma. Wā, lā'laē Lēx'ēts Q'laēdē. Wā, g'il'Em- 15 'lāwisē gwālē wāldemas Wigwilba Wāk'asēxa g'igāma'yasa g'alāsa Wik'lūnx'^{da}x^uasa Hēldzaqwē g'āxa'lasē Lēx'ēdē Hēlomasē k'!waxsalasō'sēs negūmpē Lēyalag'ilayugwa. Wā, lā'laē lāx Qālogwisē qaxs hēmaa'l g'ōkūlatsa Kwāg'ulē. Wā, lā'laē lāg'aaxs lāc hēx'ēi- dūem x'is'ēdē Lāwelgema'yasē Q'laēdē Lō q'lūlē'yē Mā'nakūla Lē'wēs 20 mālōkwē cānēsē Hāmālak'ilalemēga Lō'laē X'ixemg'ilayugwa Wā laem'laē yāwix'elē Hēlomasē qaēs g'ōkūlota g'alāsa Kwāg'ula. Wā, lā'laē mōsgemg'ilaxa 'mekūla g'iyak'ilē Q'laēdāxs laē k'im'ya- sē'wa. Wā, laem'laē hāmg'ilayuwēda 'nemōkwē q'lāk'o lūqēxs g'āxaē laēl lāx yāwix'ilats'ē g'ōkwa. Wā, laem'laē yāx'widē Hēlomasasa 25 lāk'!Endē cēlag'emsgēmē 'naenx'ūnē Lō'laēda yūdukwē q'lāq'lek'ō: wā, hēem'lawisa mōts'laqē āwā xwāxwāk'lūna lāxēs g'ōkūlōta g'alāsa Kwāg'ulē. Wā, lā'laē q'!eltaxa L'lāqwa y'ilax Mawak'la qa g'igā-

30 the chief of the numaym Maāmtag'ila, Ōdzē^εstalis. Now, || he was made ashamed by the report of what Hēlamas (XIII 1) had done in the winter dance; and || Ōdzē^εstalis bewitched Hēlamas, who died. |

Then Q'laēd (XIV 1), the prince of Hēlamas (XIII 1), said that he was going to put the cannibal-dance of the chief, his father, into his burial-box. | Therefore they stopped using the cannibal-dance, ||
35 and the rich-woman dance, and the attendant of the cannibal. He kept the frog war-dance. | After this they did not dance the cannibal-dance. |

Then Q'laēd (XIV 1) said that he wanted to marry the princess of | L'āqwa^εg'ila (XIII 3), chief of the numaym G'īg'ilgām of the Gwa^εsela, | Hāmēlas (XIV 2), the princess of L'āqwa^εg'ila (XIII 3).
40 Then Q'laēd (XIV 1) asked the ancestors of the || Kwāg'u! to go and woo Hāmēlas (XIV 2). They got ready at once, | and they went in four large wooing-canoes. | After one day they arrived at Gwēqelis, the | village in which the Gwa^εsela lived. Immediately Q'laēd (XIV 1) was married to | Hāmēlas (XIV 2), the princess of L'āqwa-
45 g'ila (XIII 3). After they were || married, L'āqwa^εg'ila (XIII 3) gave as a marriage gift one hundred mountain-goat skin | blankets, fifty dressed elk-skin blankets, | twenty-four black-bear blankets, six lynx | blankets, and his name L'āqwa^εg'ila. | He gave it to Q'laēd
50 (XIV 1), and now Q'laēd had the name L'āqwa^εg'ila (XIV 1). || Therefore I shall not call him after this Q'laēd, I shall only | name him

ma^εyasa ^εne^εmēmotasa Maāmtag'ilē Ōdzē^εstalisē. Wā, laem^εlaē
30 ōdzegemyowē gwē^εx'idaasas Hēlamasaxs yāwix'ilaē. Wā, laem^εlaē dādaalats Ōdzē^εstalisē qas ēx'ētse^εwē. Wā, laem^εlaē bēla.

Wā, lā^εlaē ^εnēk'ē Q'laēdē, yix lāwēlgemēx'dās Hēlamasde qala^εmēs lāts'lāwēs hāmats'lānēx'dē lāxēs g'īgāmēx'dē ōmpa. Wā, hēm^εlawis lāg'ilasōx x'ēyōyolisaatsa hāmats'la lō^εlaē q'lāmināgasē
35 lō^εlaē k'inqūlalela. Wā, lā^εlaē āxēlaxa wūq'lāsē ōlala. Wā, laem^εlaē k'leās la hāmats'la laxēq.

Wā, lā^εlaē ^εnēk'ē Q'laēdē qas gegadag'ēxēs q'lāla k'lēdēlts L'āqwa^εg'ila g'īgāmā^εyasa ^εne^εmēmotasa G'īg'ilgāmāsa Gwa^εsela. Hāmēlaslā^εlaē k'lēdēlas L'āqwa^εg'ila. Wā, lā^εlaē Q'laēdē hēlaxa g'lāsasa
40 Kwāg'u! qalēs qadzēla lāx Hāmēlasē. Wā, hēx'idaem^εlāwisē xwāna^εfida. Wā, lā^εlaē mōts'laqē qādzēlats'lās āwā xwāxwāk'lūna. Wā, hēlālaem^εlāwisēxs laē lāg'aa lax Gwēqelisē qaxs hēx'sū^εmaē g'ōkūlē g'lāsasa Gwa^εsela. Wā, hēx'idaem^εlāwisē qadzē^εfida lāx Hāmēlasē yīxa k'lēdēlas L'āqwa^εg'ila. Wā, g'il^εm^εlāwisē gwāla
45 qādzēlāxs lāuel wāwūqūlē L'āqwa^εg'ilāsa lāk'lēndē ^εmelxlōsgemē ^εnaenx'ūna^εya lō^εlaē sek'lax'sōkwē ēlag'insgem ^εnaenx'ūna^εya lō^εlaē hāmōgāla l'ēl^εlasgem ^εnaenx'ūna^εya lō^εlaē q'lela ^εwālasx'ās-gem ^εnaenx'ūna^εya. Wā, hēm^εlawisēs lēgemē L'āqwa^εg'ila. Wā, laem^εlaē lās lax Q'laēdē. Wā, laem lēgādē Q'laēdās L'āqwa^εg'ila.
50 Wā, lāg'ilēns laem gwūl lēqelas Q'laēdē lūq; lēx'aem^εfwisēns lāl

L!āqwag'ila (XIV 1). Then the former L!āqwag'ila (XIII 3) gave | 51
 his seat to his son-in-law, for he had no son | to take his place: his
 only daughter was his princess Hāmēlas (XIV 2). | Then L!āqwag'ila
 (XIV 1) remembered what had been done by the chief of the ||
 Maāmtag'ila, Ōdzēstalis, when he killed his father Hēlamas (XIII 1). | 55
 Therefore he told his crew, the ancestors of the Kwāg'ul, that he |
 would give away the marriage gift of his father-in-law,—the one hun-
 dred mountain-goat || blankets, fifty dressed elk-skin | and twenty-
 four black-bear blankets, and the six lynx || blankets. As soon as 60
 he had given them away, | he said, "O Kwāg'ul! now I have given
 away this marriage gift, (given by) the | chief my father-in-law for
 you, to my own tribe, the Gwa'sela, | among whom my own fore-
 fathers began with the first chief in the beginning, | Yāqalenlis
 (II 1), who gave to this country the name || Gwēqelis; and now I go 65
 home, O Kwāg'ul! for am I not | ashamed of what has been done to
 the chief, my father, Hēlamas (XIII 1), | by the chief who is named
 Ōdzēstalis? Now, go home! and | I shall stay here with my wife,
 Hāmēlas (XIV 2)." Thus said | L!āqwag'ila (XIV 1) to his tribe
 the Kwāg'ul; and the Kwāg'ul started at once || and went home, and 70
 left L!āqwag'ila behind. |

Lēqelayōlqē L!āqwag'ila. Wā, lā'laē L!āqwag'ilamot'la lāxaasēs 51
 k'wa'yē lāxēs negūmpē qaxs k'leāsaē begwānem xūnōx's qa
 lax'stōdēq, qaxs lēx'a'māc xūnōx'witsēs k'ledēlē Hāmēlasē. Wā,
 lā'laē L!āqwag'ila g'ig'aēx'ēdex gwēx'idaasas g'ig'ama'yasa Maāmta-
 g'ila, yix Ōdzēstalisē yixs laē lē'lāmasex ōmpdāsē Hēlamasē. Wā, 55
 hēem'lāwis lāg'ilas 'nēk'a laxēs k'wēmēxa g'alāsa Kwāg'ula laē
 yāx'witsa wāwalqālayuwasēs negūmpa lāk'endē 'mēlxlōsgēmē
 'naenx'ūna'ya lē'wa sek'!ax'sōkwē ēelag'imsgēm 'naenx'ūna'ya
 lē'wa hāmōg'āla L!ēl'asgēm¹ 'naenx'ūna'ya lē'wa q'el'la 'wālas-
 x'ās-gēm 'naenx'ūna'ya. Wā, g'il'ēmēlāwisē gwāl yāqwaxs lāalas 60
 'nēk'a: "ya, Kwāg'ul, wā, la'men yāx'witsōx wāwalqālayoxsg'in
 g'ig'amēk' negūmp lāl'grayōqā lāxg'inlāk' g'ōkūlōta lāxg'a Gwa'se-
 lak' yixg'a qelxōlnōx'g'asen wīwōmpwūlaxen g'il'galisa g'iqag'i-
 wa'yē Yāqalenliswūla, yixa lēqēlōla qa lēgēmsa āwīnagwisēx
 lāxōx Gwēqelisēx. Wā, g'āx'men nā'nakwa, Kwāg'ul, ēs'mac'len 65
 hāmāx'ts!ax'saa qa gwēx'idaasaxen g'ig'amēx'dā ōmpē Hēlamasdā,
 yisa lēgwadā g'ig'ama'yē Ōdzēstalisa. Wā, hāg'a nā'nakūx. La'mēs-
 len yōx'sāeml lōx lōgūn genemik' yixg'a Hāmēlasēk'," 'nēx'laē
 L!āqwag'ilāxa Kwāg'ulē. Wā, lā'laē hēx'ida'ma Kwāg'ulē ālēx'wida
 qa's g'āxē nā'nakwa. Wā, laem lōwalax L!āqwag'ila. 70

¹ At all other places L'EN!ENTSEM.

71 Then L^lāqwaġ'ila (XIV 1) had a son (XV 1); and then the |
 father-in-law of L^lāqwaġ'ila A^εmax'āġ'ila (XIII 3) — for that was the
 other name of the | former L^lāqwaġ'ila — said that he would give a
 name to his grandson, | and he named his grandson Q^lēq^lEX^lLāla
 75 (XV 1); and then A^εmax'āġ'ila (XIII 3) gave as a marriage gift
 forty mountain-goat blankets, | twenty-five mink blankets, thirty |
 marmot blankets, four grizzly-bear blankets, | four lynx blankets,
 80 and four | marten blankets, and one hundred deer-skin | blankets.
 And immediately L^lāqwaġ'ila (XIV 1) gave them away to the |
 ancestors of the Gwa^εsela, on account of the highness of the name of
 his prince Q^lēq^lEX^lLāla (XV 1). |

And as soon as Q^lēq^lEX^lLāla (XV 1) grew up, he married | the
 princess of L^lāqwalal (XIV 3), chief of the numaym l^lālawilēla of the |
 L^lalasiqwāla, for L^lāqwalal's princess was named K^llēdēlemē^ε
 85 (XV 2). And it was not || long before Q^lēq^lEX^lLāla (XV 1) had a
 son; | and L^lāqwalal (XIV 3) said that he would give a name to his
 grandson, | and he gave him the name Yāqewid (XVI 1); | and he
 gave as his marriage gift fifty mink blankets, | one hundred yellow
 90 cedar-bark blankets, twenty sewed sea-otter || blankets, fifty seals,
 and the whale | house-dish, the killer-whale house-dish, and the wolf
 house-dish, and | also the grizzly-bear house-dish, and also the feast

71 Wā, lā^llaē xūngwadex^εidē L^lāqwaġ'ilāsē bābagūmē. Wā, lā^llaē
 nēgūmpas L^lāqwaġ'ila, yix A^εmax'āġ'ila, (hēm 'nem lēgēms
 L^lāqwaġ'ilamōt^l), 'nēx^l qa^εs hē^εmē lēqēla qa lēgēmsēs ts^lōx^uLEMA.
 Wā, lā^llaē lēx^εēts Q^lēq^lEX^lLāla lāxēs ts^lōx^uLEMA. Wā, laem^llaē
 75 A^εmax'āġ'ila wāwalqālasa mōx^usokwē 'mē^εmelxlōsgem 'naenx^εū-
 na^εya lē^εwa sēk^llagāla mātsasgem 'naenx^εūna^εya lē^εwa yūdux^usōkwē
 kwēkūx^udēsgem 'naenx^εūna^εya, lē^εwa mōwē g'ig'ilasgem 'naenx^εū-
 na^εya lē^εwa mōwē 'wālasx^usgem 'naenx^εūna^εya lē^εwa mōwē lēlē-
 gēxsemē 'naenx^εūna^εya; wā, hēm^llāwisa lāk^lendē tētek^lōtsēmē
 80 'naenx^εūna^εya. Wā, hēx^εida^εmēsē L^lāqwaġ'ila yāx^εwits lāxa gā-
 āsa Gwa^εsela qa ōna^εyēs lēgēmasēs lāwelgāma^εyē Q^lēq^lEX^lLāla.

Wā, g'il^εem^llāwisē q^lūlyax^εwidē Q^lēq^lEX^lLālāxs laē geg^εadex^εits
 k^llēdēlas L^lāqwalale, yix g'igāma^εya 'ne^εmēmotasa L^lālawilēlasa
 L^lalasiqwāla yilaxs klēdadaē L^lāqwalalas K^llēdēlema^εyē. Wā, k^lts-
 85 lat^lla gāluxs la^ll xūngwadex^εidē Q^lēq^lEX^lLālasa bābagūmē.
 Wā, lā^llaē L^lāqwalalē 'nēk^l qa^εs hē^εmē lēqēla qa lēgēmsēs ts^lōx^uLEMA.
 Wā, laem^llaē lēx^εēdes Yāqewidē lāxēs ts^lōx^uLEMA. Wā,
 lā^llaē wāwalqālasa sēk^lax^usokwē mātsasgem 'naenx^εūna^εya lē^εwa
 lāk^lendē k^lōbawasa lē^εwa malsokwē q^laq^lenōl q^lēq^lasasgem
 90 'naenx^εūna^εya lē^εwa sēk^lasgemg^ustā mēgwata lē^εwa gwe^εyimē
 lōqūlila lē^εwa max^εenoxwē lōqūlila lē^εwa ālanemē lōqūlila; wā,
 hē^εmēsa nānē lōqūlila. Wā, hē^εmisa k^lwēladzēxlāyowē lēgēmē

name | Kwax'sē'stāla; and the name of Q'lēq!EX'Lāla (XV 1) was 93
 changed, and he | now had the name X'īlx'ēd (XV 1), when the
 ancestors of the L!al!asiqwāla lived at Newette, || for now I shall 95
 stop calling him Q'lēq!EX'Lāla (XV 1). Immediately | X'īlx'ēd
 (XV 1) got ready to go home with his wife K'!ēdēlemē (XV 2) | and
 their child Yāqewid (XVI 1). Now he was going to his own country, |
 Gwēqelis. As soon as they arrived there, he gave away | the fifty
 mink blankets, one hundred || yellow cedar-bark blankets, twenty 100
 sewed sea-otter | blankets, and the food obtained in the marriage
 feast, fifty seals. | They put the seals in the four house-dishes; and
 as soon | as these were put before the ancestors of the Gwa'sela, he
 gave all the | skin blankets to his guests. That is what is called ||
 "giving away during a feast." Now, X'īlx'ēd (XV 1) was really a 5
 chief | among the Gwa'sela on account of what he had done. When
 Yāqewid (XVI 1) grew up, | his father X'īlx'ēd (XV 1) wanted him
 to marry the | princess (XVI 2) of L!āqwadzē (XV 3), chief of the
 numaym G'ēxsem of the | Gwa'sela. He married her at once; and
 after || the marriage, L!āqwadzē (XV 3) gave to his son-in-law 10
 Yāqewid (XVI 1) | as a marriage gift two slaves, four large canoes, |
 forty dressed elk-skin blankets, one hundred | deer-skin blankets,
 forty lynx blankets, | seven marten blankets, and twenty || mink 15

Kwax'sē'stāla. Wā, lāxaē L!āyoxlā'yē Q'lēq!EX'Lāla. Wā, laem 93
 lēgades X'īlx'ēdē lālaxs g'ōkūlaē g'ālāsa L!al!as'qwāla lāx NE'wēdē
 qaxg'in la'mēk' gwāl lēqelas Q'lēq!EX'Lāla lāq. Wā, hēx'idaem'la- 95
 wisē X'īlx'ēdē xwānal'id qa's lā nā'nakwa lē'wis genemē K'!ēdēle-
 ma'yē lē'wis xūnōkwē Yāqewidē; wā, la'mē lāl lāxēs āwīnagwisē
 Gwēqelisē. Wā, g'il'em'lāwisē lāg'aaxs laa'l hēx'ida'em yāqwāge-
 lilasa sek'lax'sokwē mātšasgem 'naenx'ūna'ya lē'wa lāk'!endē dō-
 dex'sem k'!ēk'lōbawasa lē'wa mātšokwē q'lāq!enōl q'lēq!asasgem 100
 'naenx'ūna'ya lē'wa ha'māyaaxsa'yē sek'lāsgemgustāwē mēgwata.
 Wā, hēm la āxts!āxa mewēxla lōelqūlilā mēgwatē. Wā, g'il-
 'mēsē k'āgeml'flemxa g'ālāsa Gwa'selāxs laē yax'wīdayowēda 'nāxwa
 'naenx'ūna heyap!ōmasgem lāxa k'wēlē. Wā, hēm lēgades
 yāxsemē'ya yāqwāg'ililaxa k'wēlē. Wā, laem ālak'!ālā'l g'īgāma'yē 5
 X'īlx'ēdāsa Gwa'sela qaēs gwēx'idaasē. Wā, lā'laē q'lāw'xidē
 Yāqewidē. Wā, lā'laē ōmpasē X'īlx'ēdē 'nēk' qa wāg'is gegadēs
 k'!ēdēlas L!āqwadzēxa g'īgāma'yasa 'ne'mēmotasa G'ēxsemasa Gwa-
 'sela. Wā, hēx'idaem'lāwisē qādzēl'ideq. Wā, g'il'em'lāwisē gwāla
 qādzēlexs laa'l wāwalqālē'laē L!āqwadzāxs negūmpē Yāqewi- 10
 dāsa ma'lōkwē q'lāq!ek'ā. Wā, hēm'lāwisa mōts!aqē āwā xwāxwā-
 k'!ūna lē'wa mōx'sokwē ēelag'in'sgem 'naenx'ūna'ya lē'wa lāk'!endē
 tētek'lōtsem 'naenx'ūna'ya lē'wa mōx'sokwē 'wālasx'āsgem 'naen-
 x'ūna'ya lē'wa ālēbowē lōlēgēx'sem 'naenx'ūna'ya lē'wa maltso-

16 blankets, and also a name which was to be the name of Yāqewīd (XVI 1). He gave him the name Lāqwasgem (XVI 1), and also, as a name for his granddaughter, Kūnxūlasōgwiłak^u (XVII 1). As soon as this had been done, Lāqwasgem (XV 3) made ready to give away his marriage presents to the ancestors of the Gwa'sela, on account of the highness of his princess Kūnxūlasōgwiłak^u (XVII 1). Now, I finish calling him Yāqewīd (XVI 1), for his name was now Lāqwasgem (XVI 1). Now, Lāqwasgem was unfortunate, because his child was a girl. It was not long before he had another child, a boy (XVII 2). Then he was really glad on account of the boy. When it was first known by his grandfather, Lāqwadzē (XV 3), that the child was a boy, he made a great effort when he gave the next marriage gift: namely, four slaves, four large canoes, fifty dressed elk-skin blankets, fifty lynx blankets, twenty-five mink blankets, thirty marmot blankets, ten marten blankets, one hundred deer-skin blankets, one hundred mountain-goat blankets, and also the name Sēwid (XVII 2) as the name of his grandson, and also his house. And when he had done so, Lāqwasgem (XVI 1) said that he would invite the ancestors of the Nāk'wax'dax^u and of the Āwik'lenox^u. Then he sent his tribe to invite them. One of the canoes of the Gwa'sela went

15 kwē mātsasgem 'naenx'ūna'ya. Wā, hē'misa lēgemē qa lēgēms Yāqewīdē. Wā, laem'laē lēgem'elxla'yē Lāqwasgem qa lēgēms. Wā, hē'misa lēgemē qa lēgēmsēs ts'ōx'LEmagasē Kūnxūlasōgwiłakwē. Wā, g'il'em'lāwisē gwālexs laē hēx'fida'mē Lāqwasgemē xwūna'fida qa's yāx'widēsēs geg'adānemē lāxa g'ālāsa Gwa'sela
20 qa ō'mayosēs k'ēdēlē Kūnxūlasōgwiłakwē. Wā, laem'len gwāl lēqelas Yāqewīdē lāq qaxs le'maē lēgades Lāqwasgemē. Wā, la'mē ōdzaxagemdē Lāqwasgemaxs ts'edāqaēs xūnōkwē. Wā, lā'laē k'lē's gālaxs laael ēt'ēd xūngwadex'fītsa bābagūmē. Wā, la'wēsla'laē ālak'lala mōlōlema bābagūmaxs g'ōlāē māt'lēgaa'lelexs begwā-
25 nemaasēs gāgem'pē Lāqwadzē, wā, hēem'lāwis lūg'ilas wālemx'fīdēxs laael ēt'ēd wāwalqūlasa mōkwē q'lūq'lek'owa lē'wa mōts'laqē āwā xwāxwāk'ūna lē'wa sek'ax'sokwē ēelag'ims'gem naenx'ūna'ya lē'wa sek'ax'sokwē 'wālasx'āsgem 'naenx'ūna'ya lē'wa sēk'lagāla mātsasgem 'naenx'ūna'ya lē'wa yūdux'sōkwē kwēkūx'desgem
30 'naenx'ūna'ya lē'wa lāstowē lēlēgex'semē 'naenx'ūna'ya lē'wa lāk'endē tētek'ōtsemē 'naenx'ūna'ya lē'wa lāk'endē 'mē'melx-lōsgemē 'naenx'ūna'ya. Wā, hēem'lāwisā lēgemē Sēwidē qa lēgēmsēs ts'ōx'LEma. Wā, hēem'lāwisēs g'ōkwē. Wā, g'il'em'lāwisē gwālexs laael 'nēk'ē Lāqwasgemē qa's wēg'ē lēlēlaxa g'ālāsa
35 Nāk'wax'daxwē lē'wa Āwik'lenoxwē. Wā, laem'laē 'yālaqasēs g'ōkūlōtē qa lā's lēltsayā. Wā, g'āx'em'laē 'nents'laqelāxa xwā-

southward to the village Tēgūxstē of the Nāk!wax'da^xu; | another canoe went northward to the village | of the Āwīk'!ēnox^u at K'!ētēt. After four days || they came back, and the Āwīk'!ēnox^u | and Nā- 40 k!wax'da^xu came paddling with them. Then the LEWELAXA song | was sung by the Āwīk'!ēnox^u; and the ancestors of the Gwa^sela did not understand | the kind of song sung by the Āwīk'!ēnox^u, the song of the LEWELAXA, | when they arrived in front of the village. The Āwīk'!ēnox^u landed, || and also the Nāk!wax'da^xu landed. 45 They | did not sing when they came. Immediately they were invited in to eat | in the house of L!āqwasgem (XVI 1); and as soon as they were all inside, | the Āwīk'!ēnox^u began to sing the LEWELAXA song; | and the chief of the Āwīk'!ēnox^u, L!āqwa^gila (XV 4), danced. || After he had danced, he took off his red-cedar neck-ring 50 and | his head-mask set with ermine-skins, and he called L!āqwasgem (XVI 1), | and said to him, "Come to me, child L!āqwasgem (XVI 1)! Let these | new dancing-things go to you, which I obtained in marriage from the | chief of the Ōyalaide^xu, Hāmdzid (XIV 4). He has for his princess L!āqwāl (XV 5). || Now, your name shall be 55 Hāmdzid (XVI 1), for we are descended from the same | ancestors." Thus said L!āqwa^gila (XV 4) to his grandfather. | Immediately L!āqwasgem (XVI 1) arose and went to the place where L!āqwa^gila (XV 4) was standing; | and L!āqwasgem (XVI 1) stood by the side

k!ūna Gwa^sela nā^snalaaqa lāxa Nāk!wax'da^xwaxs g'ōkūlaē Tēgūxs- 37 ta^ycē. Wā, lā^slaē gwāgwaaqaxa nēmts!aqē xwāk!ūna lāx g'ōkūlasasa g'ālāsa Āwīk'!ēnoxwē lāx K'!ētēte. Wā, āem^lāwisē mōp!en-xwa^scē nālāsēxs g'āxaē aēdaaqa. Wā, laem^llaē seyōgwēxa Āwīk'!ēnoxwē Lē^swa Nāk!wax'da^xwē. Wā, laem^llaē LEWELAXAK'!āla denxelayāsa Āwīk'!ēnoxwē. Wā, laem^llaē k'!ēs ayōsela^slaē g'ālāsa Gwa^selāx gwēk'!ālasas denxalayāsa Āwīk'!ēnoxwa LEWELAXAK'!ālaē g'āxaē aLEX^sala lāx L!āsakwas. Wā, g'āx^slaē g'āx^salisēda Āwīk'!ēnoxwē. Wā, g'āx^slaē ōgwaqa g'āx^salisēda Nāk!wax'da^xwē. Laem^llaē 45 k'!ēās gwēk'!ālats. Wā, hēx^sidaem^lāwisē lē^slālasō^s qa^s lā L!ēxwa lax g'ōkwas L!āqwasgemā^syē. Wā, g'il^lem^lāwisē wī^slaēLEXS laaēl hēx^sidaem^lēt!ēda denx'idēda Āwīk'!ēnoxwasa LEWELAXA. Wā, laem^lāwisē yīxwē g'igāma^syasa Āwīk'!ēnoxwē L!āqwa^gila. Wā, 50 g'il^lem^lāwisē gwāl yīxwaxs laē āxōdxēs L!āgēk'!ūxawa^syē Lē^swēs g'ig'ilemakwē yīxwēwā^sya. Wā, lā^slaē Lē^slālax L!āqwasgemē. Wā, laem^llaē nēka: "Wā, gēlag'a xūnōk^u L!āqwasgem qa lālag'isek. āx^sāLElag'ada alō^smasek yāx^uLEN lāl, yīxg'in gegradānemk' lāxa g'igāma^syasa Ōyalaide^xwē lāx Hāmdzidē, yixs k'!ēdadaas L!āqwālē. 55 Wā, la^smēts lēgadelts Hāmdzidē qaxs nēM^lmaūsens g'āyowasens wīwōmpwūlaens," nēx^slaē L!āqwa^gilāxēs gāgempō. Wā, hēx^sidaem^lāwisē L!āqwasgemē lāx'ūlil qa^s lā lāx lā^swī^slasas L!āqwa^gila. Wā, g'il^lem^lāwisē lā^swēnōdzēlilē L!āqwasgemax L!āqwa^gilāxs laē

- of L!āqwag'ila (XV 4); and L!āqwag'ila took off his grizzly-bear
60 blanket and put it on L!āqwasgem; and he took off his dancing-
apron and put it on L!āqwasgem; and he put around his neck the
red cedar-bark ring mixed with white | for the LEWELAXA dance,
which was to be the red cedar-bark ring of L!āqwasgem (XVI 1),
and he put on his head the head-mask. And as soon as he had done
it all, L!āqwag'ila (XV 4) told how he had obtained them. He said,
65 "I married L!āqwäl (XV 5), the princess of Hāmdzid (XIV 4),
chief of the ŌyalaideX of the Bellabella; and this is what I obtained
by marrying her—the LEWELAXA and the name Hāmdzid. Now,
Hāmdzid shall be your name when you give the LEWELAXA. And the
name L!āqwasgem shall be your name during the secular season."
Thus said L!āqwag'ila (XV 4) to L!āqwasgem (XVI 1). Then the
70 Āwik'!ēnox^u sang || four LEWELAXA songs, and L!āqwasgem (XVI 1)
danced. | And L!āqwag'ila (XV 4) just stood by his side. L!ā-
qwasgem (XVI 1) was shaking the rattle with his one hand as he
danced, going around the fire in the middle of the dancing-house of
L!āqwasgem (XVI 1). This was the time when the Gwa'sela saw |
the LEWELAXA for the first time. And the LEWELAXA came from
75 there. || And the reason why L!āqwag'ila (XV 4) gave it to L!ā-
qwasgem (XVI 1) is because he knew that they had the | same
descent. As soon as L!āqwasgem (XVI 1) had finished dancing, | he
spoke, and said, "O L!āqwag'ila (XV 4)! | thank you for what you

- āxōdē L!āqwag'ilaxēs g'ilasgemē nēx'unā'ya qā's nēx'ündēs lāx
60 L!āqwasgemē. Wā, lā'laē āxōdxēs tsāpē qā's tsāp'ēdēs lāx
L!āqwasgemē. Wā, lā qenxōtsa 'melmaqela qenxawē LEWELAXA-
xawē L!āgēk^u lāx L!āqwasgemē. Wā, lā'laē yīxwīyōtsa yīxwī-
wa'yē lāq. Wā, g'ilēm'elāwisē 'wilg'aalelaxs laē L!āqwag'ila
ts'lek'lā'itsēs g'ayōlasaq. Wā, lā'laē nēk'a: "LEN gegrades L!ā-
65 qwālē, yīx k'!ēdēlas Hāmdzidē g'īgāma'yasa ŌyalaideXwasa Hēldza-
'qwē. Wā, yō'mēsen gegradānem laqēxwa LEWELAXA LE'wa Lēgemē
Hāmdzidē. Wā, lā'mēts lēgadełts Hāmdzidē lāxwa LEWELAXAX.
Wā, hēx'sā'mēts lēgemē L!āqwasgemē lāxa bāxñsē." nēx'laē L!ā-
qwag'ilāx L!āqwasgemē. Wā, laēm'laē denx'ēdēda Āwik'!ēnoxwasa
70 mōsgemē LēLEWELAXAK'lāla q'lemq'ēmdema. Wā, laēm'elāwisē yīxwē
L!āqwasgemē. Wā, ā'mēs la lāxwēmēlē L!āqwag'ila. Wā, lā'mē
k'!ūxetk'lōłts'anē L!āqwasgemaxs laē yīx'sē'stalilelaxa laqawalilasa
LEWELAXAats'lē g'ōx's L!āqwasgemē. Wā, hēem g'ālābē dōx'walelatsa
Gwa'selāxa LEWELAXA. Wā, hē'mis la gwēł'idaatsa LEWELAXAX lāxēq.
75 Wā, hē'mis lag'ilas L!āqwag'ila lās lāx L!āqwasgemaxs q'ālela'maaxs
'nēmōx'ēmaēs g'ayōwasa LE'wē. Wā, g'ilēm'elāwisē gwāl yīxwē
L!āqwasgemaxs laē yāq'leg'a'la. Wā, lā'laē nēk'a: "ēya, L!āqwa-
g'ila. gēlak'asłax'ig'as g'ūxyōg'ōs g'āxen; hē'dēn nē'nak'ilē yīxs

have brought me. This is the reason why I spoke. | I shall not use
this great dance. It shall go to my || prince Sēwid (XVII 2). He 80
shall have the name Hāmdzid." | Thus spoke L!āqwasgem (XVI 1)
to his tribe, the Gwa'sela, and to the Nāk!wax'da^{xu}, | and also to the
Āwik'!ēnox^u, and they all agreed to | what he said. As soon as he
had spoken, he gave away the | four slaves to the chiefs of the
Nāk!wax'da^{xu} and || Āwik'!ēnox^u, and four large canoes | went to 85
the chiefs of the two tribes, | and he gave away the one hundred
deer-skin blankets to the | two tribes. After this the two tribes |
went out. They unloaded their canoes, || and night came. Then 90
L!āqwaḡila (XV 4) spoke | to his tribe, and told them to sing four
times the | LEWELaxa songs for Sēwid (XVII 2), the prince of
L!āqwasgem (XVI 1), who | was to be a hēlik'ilal in the LEWELaxa
dance. Then L!āqwaḡila (XV 4) taught the | song of the hēlik'ilal
to Sēwid (XVII 1) late at night. And || L!āqwaḡila (XV 4) asked 95
his painters to put up the | sacred room with the moon on it and a toad
inside the moon. | At once two painters took four | roof-boards,
rubbed them with old cedar-bark mats to remove | the soot, and,
when all the soot was off, || they put them down in the rear of the 100
house of L!āqwasgem in the night. | Before daylight they finished.

k!ēsēl nōgwa aaxsilaxwa ēwālasēx lāda. yixs le^{ma}x lāl lāxen
LEWELḡama^{yōx} Sēwidēx. Wā, la^{mēsōx} lēgadelts Hāmdzidē," 80
ēnēx^{laē} L!āqwasgemaxēs g'ōkūlōta Gwa'sela LE^{wa} Nāk!wax'da-
xwē, wā, hē^{misa} Āwik'!ēnoxwē. Wā, lā^{laē} ēnāxwaem ēx^{agrayē}
wāldemas. Wā, ḡil^{emlāwisē} ḡwāl yāq!ent!ālaxs laael yāx^{witsa}
mōkwē q!āq!ek'owa lāx ḡil^{igāma^{yasa}} Nāk!wax'da^{xwē} LE^{wa}
Āwik'!ēnoxwē. Wā, hē^{emlāwisā} mōts!aqē āwā xwāxwāk'ūna. 85
Hēemxaa lā lāxa ḡil^{egāma^{yasa}} ma^{ltsemakwē} lēlqwālala^{ya}.
Wā, lā^{laē} yāx^{witsa} lāk'!endē tētek'!ōtsem ēnaen^{xūna^{ya}} lāxa
ma^{ltsemakwē} lēlqwālala^{ya}. Wā, la^{emlaē} ḡwāla laa^{lasē} hōqū-
welsēda ma^{ltsemakwē} lēlqwālala^{ya}. Wā, la^{emlaē} mōltālaxēs
memwāla. Wā, lā^{laē} ḡānul'ida. Wā, lā^{laē} L!āqwaḡila yāq!e- 90
ḡa^{fxēs} g'ōkūlōtē. La^{emlaē} nēlaqēxs mōp!enēlē kwēxela qaēda
LEWELaxa qa Sēwidē, yī^{lax} LEWELḡama^{yas} L!āqwasgemaxs le^{maael}
hēlik'ilal lāxa LEWELaxa. Wā, la^{mē} L!āqwaḡila q!āq'ol!amatsa
yālxalenasēs hēlik'ilalē lāx Sēwidaxa la ḡāla ḡānola. Wā, lāxāē
L!āqwaḡila āxk'!ālaxēs k'!āk'!et!ēnoxwē qa k'!ōx^{walilēsēxa} 95
ēmekūladzāla māwila. Wā, lā^{laē} wūq!āsa ōts!āwasa ēmekūla.
Wā, hēx'ida^{emlāwisā} ma^{lōkwē} k'!āk'!et!ēnox^u āx^{ēdxa} mōxxa
saōkwa qa's yiltse^{ldzāyēsa} k'!āk'!obanē lāxa sēsaōkwē qa lāwāyēsa
q!wālobfsē lāq. Wā, ḡil^{emlāwisē} wī^{lāwa} q!walobesaxs laarl
āx^{alilas} lāxa naqōLEwalilasa g'ōkwa L!āqwasgemēxa ḡānolē. 100
Wā, k!ēs^{emlāwisē} ēnāx^{idexs} laē ḡwāla. Wā, la^{emlaē} ts!el-

- 2 At once it was a cause of surprise, | when it was seen by the uninitiated of the Nāk'wax'da^{ex} and Gwa^sela, and also by the other Āwīk'lenox^u. As soon as it was | daylight, in the morning, 1. lāqwag'i-
 5 la (XV 4) asked 1. lāqwasgem (XVI 1) || to call in the Nāk'wax'da^{ex} and Āwīk'lenox^u and all the Gwa^sela to eat breakfast in the dancing-house for the LEWELAXA. Then the chief of the Āwīk'lenox^u, 1. lāqwag'ila (XV 4), said | that he would show to Sēwid (XVII 2) how to dance the LEWELAXA and the great | dance hēlik'ilal.
 10 When the | three tribes came in, 1. lāqwag'ila (XV 4) arose, and | said, "I have already told that the LEWELAXA was a marriage gift | from Chief Hāmdzid (XIV 4) of the Ōyalaide^x, and that | Q'ōmogwa is the supernatural property of the hēlik'ilal, and that the name of the hēlik'ilal is | Yēmask'asō Q'ōmogwa. And now we shall sing for
 15 four days for || the hēlik'ilal. We shall begin now, so that you may see the | way of dancing of the hēlik'ilal. This is the sacred room of the hēlik'ilal, | what you see standing there, which I obtained in marriage from the chief of the | Ōyalaide^x of the Bellabella. I am speaking about it emphatically, | because it is always asked of the
 20 chiefs of the tribes | to say where they obtained the LEWELAXA by those who do not know | what is in the box of real chiefs. This is the | reason for my saying so—that you, Nāk'wax'da^{ex} and Gwa^sela, | shall not speak against Yēmask'asō Q'ōmogwa (XVII 2), which is the name of the hēlik'ilal, Sēwid (XVII 2), for | now in the

- 2 g'imxs laē dōx'waleltsa g'ig'exsēgrā'yēxa Nāk'wax'da^{ex}wē LE^swa Gwa^sela Lō^sma waōkwe lāxa Āwīk'lenoxwē qaxs g'il'ma-
 ael 'nāx'ēidxa gaālāxs laa'laē L'āqwag'ila āxk'lālx L'āqwasgemē
 5 qa lēlalēsōxa Nāk'wax'da^{ex}wē LE^swa Āwīk'lenoxwē Lō^s 'wīlēda Gwa^sela qa g'āxēsē gaūxstāla lāxa la lōbekwa g'ōkwē qaēda LEWELAXA. Wā, la'mē 'nēk'ē g'igāma'yasa Āwīk'lenoxwē L'āqwag'ila
 qa's ālak'lālē nēlasēxs lē'māē ālak'lāla lāsa LEWELAXA LE^swa 'wālasē lādēda hēlik'ilalē lāx Sēwidē. Wā, g'il'em'lāwisē 'wīlaēlēda yū-
 10 du^x'semakwē lēlqwālālēxs lāa'lasē Lā^sxūlilē L'āqwag'ila qa's negeltā'yēxen laemx'dē wāldema yāxs ālak'lālaē gegadānemaxa LEWELAXA lāx g'igāma'yasa Ōyalaide^xwē Hāmdzidē. Wā, hē'misēxs Q'ōmogwayaē Lōgwa'yasa hēlik'ilalē, wā, hē'mis Lōgemsa hēlik'ilalē Yēmask'asō Q'ōmogwa. "Wā, la'mēsēxs mop'ten^xwa^sl kwēxalā-
 15 xwa hēlik'ilalēx. Wā, la'mēsēxs g'ālabendelxwa gānolēx qens dōqwalēxōx yixwālaēnē^slaxsa hēlik'ilalēx. Wā, yūem māwīltsa hēlik'ilalēs lāqōs dōgūl k'lōgwilaxen gegadānemēx lāx g'igāma'yasa Ōyalaide^xwasā Hēldza'qwē. Hēden lāg'ilaen el'elk'lāla g'wāgwēx-
 20 s'āla lāq^u qaxs hē'menāla^smaē wātap'lōda 'nāxwa g'ig'egāmasa lēl-qwālala'yē, xa nēk'ē wīdzesdzewilaōxda LEWELAXAXA k'lēsē q'lēq'lālx g'iyimts'āwāx g'ilg'ildasasa ālak'lāla g'ig'egāma'yasa. Wā, hē'mēsēn 'nē'nak'ilē, laems k'lēas lāl wāldemlos. Nāk'wax'da^{ex} Lōs Gwa^sel, qaōx Yēmask'asō Q'ōmogwaxōx hēlik'ilalēxlayōxs Sēwidē, yāxs

LEWELAXA his name shall no longer be Sēwid. Now his name shall be || Hāmdzid (XVII 1). As soon as he finishes the LEWELAXA, in 25 four | days, then his name shall again be Sēwid (XVII 2). Now he himself will | dance to invite you. And therefore his name is | Yēmāsk'as'ō Q'ōmogwa as a hēlik'ilal; and his name is | Hāmdzid because he takes care of the LEWELAXA. That is it." || Thus said 30 L'lāqwag'ila (XV 4). |

As soon as they had finished breakfast, they went out, and | two painters worked to make the mask of Q'ōmogwa. | And as soon as night came, L'lāqwag'ila (XV 4), chief of the | Āwik'lenox", asked 35 two of his speakers and two of the || speakers of L'lāqwag'ilagemē (XVI 1) to listen to what the people were saying when they | went to call their tribe and the guests to go into the | dancing-house. As soon as the four | speakers had assembled, L'lāqwag'ila instructed them what to say outside | of the doors of all the houses. "This is what you will say, ||

"O LEWELAXA dancers! I call you to restore to his senses Yēmas- 40 k'as'ō Q'ōmogwa, | the hēlik'ilal, Q'ōmogwa. You shall sing for our Yēmāsk'as'ō | Q'ōmogwa.'" |

As soon as they stopped speaking at the doors of the houses, | the men, women, || and their children arose, and went into the LEWELAXA 45 house, for | all wished to see the new thing that is called LEWELAXA,

lēmaēx g'wāl lēgades Sēwidē lāxwa LEWELAXAX. Wā, la'mōx lēga-
des Hāmdzidē. Wā, g'il'emlwisōx g'wālla LEWELAXAX lāx mōxsala 25
ēnālal lalōx ēt'ēdel lēgadel Sēwidē lāxēq. Wā, la'emlōx q'lūlēx's'em
yīxwa'masxōs bek'wēna'yaxs lēlēlāēx. Wā, hē'mis lāg'ilasōx lēga-
des Yēmāsk'as'ō Q'ōmogwa lāxēs hēlik'ilalē'nayē. Wā, lāx' lēga-
des Hāmdzidē qaēs aaxsilaēna'yaxa LEWELAXAX. Wā, yū'moq",
ēnēx'ēlāē L'lāqwag'ila. 30

Wā, g'il'em'lāwisē g'wāl gaāxstalaxs lāē hōqūwelsa. Wā, hēx'-
ēidaem'lāwisa ma'ēlōkwē k'lak'ē'tēnox" ēax'ēdxa Q'ōmōkūmlē.
Wā, g'il'em'lāwisē ganol'idēxs lāa'lasē L'lāqwag'ilaxa g'igāma'yasa
Āwik'lenoxwē āxk'lāxax ma'ēlōkwē lāxēs ā'yīlkwē lē'wa ma'ēlōkwē
lāx ā'yīlkwās L'lāqwag'ilagemayē qa lās hōlēlax g'wēk'lālasasēxs lāē 35
qāsaxēs g'ōkūlōtē lē'wa lēlalānemē qa lās wī'ēla hōgwīla lāxa
LEWELAXAatslē g'ōkwa. Wā, g'il'em'lāwisē q'lap'ēx'ēidēda mōkwē
ā'yīlkwā, lāa'lasē L'lāqwag'ila lēxs'ālaq qa g'wēk'lālēts lax L'lāsānā-
yās t'ēx'ilāsa ēnāxwa g'ig'ōkwa. "Wā, g'aems wāldemlga:
'lēlēlanōgola ts'lēts'lēqaō nanāqamalēnsax Yēmāsk'as'ō Q'ōmo- 40
gwa hēlik'ilalk'as'ō Q'ōmogwa; lāsēlalōsxēnsax Yēmāsk'as'ō Q'ō-
mogwa.'"

Wā, g'ilna'xwa'maalasē q'wēl'id lāx t'lēt'ēx'ilāsa g'ig'ōkwaxs lāaēl
hēx'ēidaem wī'ēla q'wāg'ilidēda hēbegwānemē lē'wis gēgēnemē
lō'mēs sāsemē, qaēs lāēl hōgwēl lāxa LEWELAXAatslē g'ōkwa, qaxs 45
ēnāxwa'maē x'āx'ēts'lānaxa alōmasē lēgēmsa LEWELAXA. Wā, lā'ēlāē

47 and all the three tribes came in. Then L!āqwag'ila arose and
called L!āqwasgem. And as soon as L!āqwasgem stood by the side
50 of L!āqwag'ila, then L!āqwag'ila said to all the tribes,

"Now this chief shall be assistant in the future LEWELAXA dances
of future generations." Thus he said.

And as soon as he stopped speaking, there was a sacred song sung
in the sacred room, and this is it:

55 "What, oh, what has become of my supernatural power?

Hōa hōa! What has become of it?

It has escaped from me, it has escaped from me, my supernatural
power. Hōa hōa! It has escaped from me, my supernatural power.
Hōa hōa!"

There was another sacred song:

60 "Come and fly over me, you who flew away from me to the light of
the world. Come and fly over me, hō wāya wāya ha haa!"

As soon as L!āqwag'ila stopped singing, he called L!āqwasgem:
"Let us look at the sacred singing behind the front of the
65 room!" And they went in. They had not stood long, before
L!āqwasgem came back alone. He said, "Take care, tribes!
That is the voice of the hēlik'ilal. Now begin to sing, and I shall

47 ^εwī^εlaēlēda yūdux^εsemakwē lēlqwālaLēxs laaEl Lāx^εūlilē L!āqwag'ila
qa^εs Lē^εlālēx L!āqwasgemē. Wā, g'il^εem^εlāwisē la Lāwenōdzēlilē
L!āqwasgemax L!āqwasgilāxs laē ^εnēk'ē L!āqwag'ilāxa ^εnāxwa
50 lēlqwālaLa^εya:

"Laemk' Lāxwēmilnaxwalgrada g'igāmēk' lāxa El^εnākūlala LE-
welaxalasa El^εnākūlala begwāneml." ^εnēx^εlaē.

Wā, g'il^εem^εlāwisē q'wē^εidēxs laa^εasa yūlaq'wālā lāx āladza^εya
māwilē yīsgrada:

55 Wēx^εidēg'a ha wēx^εi^εhēdēg'a wēx^εidēs qaē ^εnawalahakwasdā
hōa hōa wēx^εidēsk'a.

Mādosō o^εnōgwa, mādosō o^εnōgwa mādosēs qaē ^εnawalahakwas-
dā hōa hōa madosōqaē ^εnawalahakwasdā hōa hōa.

Wā, lā lās lāxa ^εnemsgemē yālaXLEna:

60 Gēna q'anaānla k'āē q'anēgilis lāx ^εnaqūlayaxēa ha aha gēna
q'anaānla hō wāya wāya ha haa.

Wā, g'il^εem^εlāwisē q'wē^εidēxs laē L!āqwag'ila āxk'ālax L!āqwas-
gemē: "ēyā, wēx'ius dōqwaXa sayōlaqūla lāxg'a āladzēg'sg'a
māwilēk'." Wā, lax^εda^εx^εlaē lāyak'ilila. Wā, k'ēs^εlat'la gūlaxs
65 g'āxaē nenx'ālē L!āqwasgemē. Wā, lā^εlaē ^εnēk'a: "Wēg'a yūL!ā-
LEX g'ōlg'ekūlōt; yūem q'wēselag'ilila hēlik'ilalēx. Wā, wēg'a den-
x^εēdēx qen lālag'i gūnx^εid lalōl^εaqō L^εwōX L!āqwag'ilax qa

try to secure him, together with L!āqwag'ila, so that he may | come 68
and dance." Immediately the Āwik'!ēnox^u sang, | and L!āqwasgem
went back into the room. Before long || the hēlik'ilal came, wearing 70
the grizzly-bear skin blanket, and around his neck a | thick cedar-
bark ring. He wore on his head the head-mask with ermines, | and
he wore a dancing-apron around his waist. He was | shaking his
rattle with one hand as he was dancing. | He danced around the fire
in the middle of the house. Then L!āqwag'ila || and L!āqwasgem 75
were his attendants. Four songs | were sung by the Āwik'!ēnox^u.
Then they finished. As soon | as they had finished, the hēlik'ilal
went back to his sacred room; and | L!āqwasgem gave away one
hundred mountain-goat blankets to the | Nāk!wax'da^x^u and to the
Āwik'!ēnox^u; and as soon as he finished || giving away the mountain- 80
goat blankets, the chief of the | Āwik'!ēnox^u, L!āqwag'ila said to the
Nāk!wax'da^x^u and Gwa^ssela | that they should come back into the
LEWELaxa house the next | evening. Thus he said. |

As soon as he stopped speaking, the Nāk!wax'da^x^u || and the 85
Āwik'!ēnox^u and the Gwa^ssela went out. And when it was evening |
on the following day, the four speakers went again to call them, |
and they said the same as they had said when they called them the
first time to the dance. | Now they were dancing, and they did the
same that night | as they had done before. And as soon as the

g'āxēsō yix^ewīda." Wā, hēx^eidaem^elāwisēda Āwik'!ēnoxwē den- 68
x^eēda. Wā, lā^elāē L!āqwasgemē lāyak'ilila. Wā, k'ēs^elat'la gālaxs
g'āxaasa hēlik'ilalē ^enex^eūnālaxa g'ilasgemē ^enex^eūna^eya qenxālaxa 70
lēkwē L!āgekwa. Wā, laem^elāē yixwīwālaxa g'ig'ilē^emakwē yixwī-
wa^eya. Wā, laem^elāē tsābex^usa yixūxsdēg'a^eyē tsāpa. Wā, lā^ela-
xaē k'lūxetk'!ōlts!ānaxa k'lūxedenāxs laē yixwa. Wā, laem^elāē
yixsē^estalilelaxa laqawalilasa g'ōkwē. Wā, laem^elāē L!āqwag'ila
lō^elāē L!āqwasgemē lāxwēmēleq. Wā, mōsgem^elat'la q'ēm^eq'ēm- 75
demē denx^eēdayuwasa Āwik'!ēnoxwaxs laē gwāla. Wā, g'il^eem^elā-
wisē gwālexs laē lāyak'ililēda hēlik'ilalē lāxēs mawilē. Wā, lā^elāē
L!āqwasgemē yāx^ewitsa lāk'!endē ^emē^emēxlōsgem ^enaenx^eūnē lāxa
Nāk!wax'da^xwē lē^ewa Āwik'!ēnoxwē. Wā, g'il^eem^elāwisē gwāla
yūqwa^a ^emē^emēxlōsgemē ^enaenx^eūnēxs laē nēlē g'igāma^eya 80
Āwik'!ēnoxwē L!āqwag'ilāxa Nāk!wax'da^xwē lē^ewa Gwa^sselāxs
ēt!lēdēl g'āxl ^ewilal hōgwēl lāxa LEWELaxaats!ē g'ōx^exa ēt!lēdēla
ganō^elēdēl, ^enēx^elāē.

Wā, g'il^eem^elāwisē q'wēl^edēdēxs laē ^ewi^ela hōqūwēlsēda Nāk!wax'da-
^exwē lē^ewa Āwik'!ēnoxwē lō^ema Gwa^ssela. Wā, g'il^eem^elāwisē dzā- 85
qwaxa lēdsaxs laaēl ēt!lēd qās'idēda mōkwē ā'yilkwa. Wā, laemxaē
āem nēgēltewēxs g'ālē wāldemāxs g'ālāē qāsa qaēda g'ālē kwē-
xela. Wā, laemxaē kwēxela. Wā, hēemxaāwisē gwēg'ilaxa gāno-
lēs g'ālē gwēg'ilasa. Wā, g'il^emēsē gwāl yix^ewīdēda hēlik'ilalasa mōs-

90 hēlik'ilāl finished dancing with the || four songs, he went into the sacred room. Then L'lāqwasgem gave away twenty-five mink blankets and fifty lynx blankets to the Nāk'wax'da'xw^u | and Āwik'lenox^u; and when this was done, they all went out. |

In the evening of the following day the four speakers went to
95 call them again. || and said, "This will really be the tuning of the hēlik'ilāl." | They would say this after they had said the words which they used before, when they were calling them. After they had gone throughout the whole village, | the three tribes went in. Then | L'lāqwasgila and L'lāqwasgem went behind the front of the sacred
300 room, || and the hēlik'ilāl sang his two sacred songs. | When he stopped, the Āwik'lenox^u sang. | the hēlik'ilāl came out dancing, and when they were nearly at the end | of the last of the four songs, the hēlik'ilāl ran out | of the door of the dancing-house, and
5 L'lāqwasgila and || L'lāqwasgem ran after him. It was not long before they came back. | L'lāqwasgila was carrying the head-mask and the grizzly-bear blanket, | and L'lāqwasgem carried the cedar-bark neck-ring and the | dancing-apron and the rattle. Then L'lāqwasgila said | that he and his friend L'lā-
10 qwasgem had found them, and they were || talking happily about what they pretended to have found. Then a whistle sounded on the beach | in front of the dancing-house. L'lāqwasgila

90 gemē q'!emq'!emdemxs laē āladzelilaxa māwilē. Wā, lāxaē L'lā-qwasgemē^ε yāx^εwitsa sek'lagāla māsasgem^ε naenx^εūna^εya lē'wa sek'ax'sōkwē^ε wālasx^εūsgem^ε naenx^εūna^εya lāxa Nāk'wax'da'xwē^ε lē'wa Āwik'lenoxwē. Wā, g'il'mēsē gwālexs laē^ε wīla hōqūwelsa.

Wā, lāxaē dzāqwasx laē lensa, laē ēt'lēda qās'idēda mōkwē ā'yil-
95 kwa. Wā, laēm^εlaē nēk'ēxs lē'maē ālag'alil nānāqamałxa hēlik'ilālē; ālnaxwam^εlaē nēk'ēxs laē^ε wīlāwē wāldemas lāxēs g'āg'ilāē wāldemxs qāsaē. Wā, g'il^εem^εlāwisē lābelsaxa g'ōkūlāxs g'āxaē^ε wīlāēlēda yūdux^εsemakwē lēlqwāla^εya. Wā, hōx'idaēm^εlāwise lāyuk'ililē L'lāqwasgila lō^ε L'lāqwasgemē lāx āladza^εyasa māwilē.
300 Wā, lā^εlaē yālaqwēda hēlik'ilalasa maltsemē yālaxlēna. Wā, g'il^εem^εlāwisē q'wōl'ēdexs laē denx^εēdēda Āwik'lenoxwē. Wā, g'āx^εlaē yixūlts'ālēlēlēda hēlik'ilālē. Wā, g'il'mēsē elāq q'ūlbēda elxla^εyasa mōsgemē q'!emq'!emdemsa hēlik'ilalāxs lael dzelx^εwels lax t'lex'ilāsa lēwelaxaats'lē g'ōkwa. Wā, lā^εlaē L'lāqwasgila lō^ε
5 L'lāqwasgemē dzelx^ε'semēq. Wā, k'lēstla gālāxs g'axaē aēdaaqa dālē L'lāqwasgilaxa yixwīwa^εyē lē'wa g'ilasgemē^ε nēx^εūna^εya. Wā, lū^εlaē ōgwaqa dālē L'lāqwasgemaxa l'āgēk'lūxawa^εyē lē'wa yixūxs-dōg^εa^εyē tsāpa lē'wa k'lūxedēnē. Wā, la^εmē nēx^εlaē L'lāqwasgila
10 ēēk'leq'ālax'da'x^εsēs q'ābōlāxs la^εlasa ts'ēk'ūk'ālā lāxa l'ēma^εi-sasa lēwelaxaats'lē g'ōkwa. Wā, lā^εlaē L'lāqwasgila hēl g'il wūla-

was the first to hear it, | and he said to L!āqwasgem they would go 12
at once | to look at it. They just put into the sacred room what they
had found, | and went out. Before long L!āqwasgila came back ||
and stood in the doorway of the | house, and said, "O dancers! now 15
I have discovered | our dancer, and he has been transformed. He
has become | Q!ōmogwa, and he is going to be well now. Now I will
bring him in." | Thus he said, and he went out again. Before long ||
he came back, walking backward, with L!āqwasgem walking in front 20
of him. | He was wearing the mask of Q!ōmogwa. Then L!āqwasgila
told the Āwik!ēnox^u | to go ahead and sing; and as soon as they
began to sing, | the mask of Q!ōmogwa began to dance. And as soon
as they came to the rear of the house, he went in | behind the front
of the sacred room. This is ended. ||

Then L!āqwasgem gave away fifty lynx | blankets, ten marten 25
blankets, | thirty marmot blankets, to the Nāk!wax!da^{xu} | and
Āwik!ēnox^u. That is all about this. This was | the first LEWELAXA
in the southern country. || Therefore I am the only one who is first 30
called to be the attendant of the LEWELAXA, for | my ancestors were
the first to obtain the dance. Now I have finished talking | about
L!āqwasgila (XV 4), who brought the LEWELAXA to L!āqwasgem
(XVI 1). |

x^aLELAQ. Wā, lā!lāē āxk!ā!ax L!āqwasgemē qa^s lāx!da^{xwē} 12
dōx^{wē}WIDEQ. Wā, āem!lāwisē la āxts!ālilāsēs q!ēq!a lāxa māwilē.
Wā, lā!lāē hōqūwelsa. Wā, k!ēs!lat!a gū!axs g!āxaē aēdaaqē
L!āqwasgila. Wā, hēem!lāwisē lāx^sūlilē āwilelāsa t!EX!ilāsa 15
g!ōkwē. Wā, lā!lāē ēnēk!a: "yā ts!ēts!ēqo: lanōgwa māl!ēg!aa-
LELAXG!INS yīxwagins lāg!asg!a la ōgūx!idaēla. Wā, laēg!as la q!ō-
mogwēstalila. Wā, lāg!a hē!nakūla. Wā, lanōgwa g!āxēLamasLE-
g!aq^u," ēnēx!lāēxs lāē xwēlaqa lāwelsa. Wā, k!ēs!lat!a gū!axs
g!āxaē g!axēLEla k!ānēLEla lō^s L!āqwasgemē k!amēsgemēxa yīxu- 20
mālāxa q!ōmokumlē. Wā, la!lāē L!āqwasgila wāxaxa Āwik!ēnoxwē
qa dēnx!ēdēs. Wā, g!il!em!lāwisē dēnx!ēdēxs lāē yīx!widēda q!ō-
mokumlē. Wā, g!il!em!lāwisē lāg!aa lāxa ōgwiwalilaxs lāē lats!ālil
lāxa āladza^{yasa} māwilē. Wā, la!mē g!wāl lāxēq.

Wā, la!lāē L!āqwasgemē ēt!lēd yax!witsa sek!ax!sōkwē ēwālasx!ās- 25
gem ēnaenx!ūna^{yā} LE!wa lastowē LĒLEGEX^uSEMē ēnaenx!ūna^{yā}
LE!wa yūdux^usokwē kwēkūx^uDESSEM ēnaenx!ūna^{yā} lāxa Nāk!wax-
da^{xwē} LE!wa Āwik!ēnoxwē. Wā, laem g!wāl lāxēq. Wā, hēem
g!il g!āx LEWELAXA lāxwa ēnalēnak!ā!ax āwīnak!āla. Wā, hē!misen
lāg!ila lēx!aem g!il lē!lālasō^s qa lā lāxwēmēl lāx LEWELAXA qaxs 30
hē!maen g!ālē g!āxatsa LEWELAXA. Wā, laem g!wā!ens g!wāgwēx!s!a-
laēna^{yē} lāx L!āqwasgilāxs g!āxaasa LEWELAXA lāx L!āqwasgemē.

33 Now I shall talk about him when he was looking for a wife for his
 prince | Sēwid (XVII 2); for he was no longer named Yēmāsk'as'ō
 35 Q'ōmogwa (XVII 1). || for he had the name Yēmāsk'as'ō Q'ōmogwa
 only during the LEWELAXA, | and his summer name was Sēwid. Then
 he learned about | 'nāx'nag'em (XVII 3) of the L!al!asiqwāla, the
 princess of Amax'āg'ila (XVI 3), | another one of the chiefs of the
 G'ēxsem. Then | he married 'nāx'nag'em. They lived in the
 40 village of the ancestors of the L!al!asiqwāla, | Gēwasem. After
 they were married, Amax'āg'ila (XVI 3) | gave as a marriage gift
 sixty sea-otter blankets, | four slaves, one hundred and twenty
 cedar-bark blankets, | six canoes, and forty mink blankets. | And
 Amax'āg'ila (XVI 3) wanted Sēwid (XVII 2) to give a winter dance.
 45 And || Amax'āg'ila (XVI 3) gave in marriage as privilege the māma-
 q'la and its name | Q'ūlād; and the bird-dance, and its name 'nawala-
 kumēg'ilis; and | the hāmshāmts'es, and its name 'nax'q'!eslag'ilis;
 and the healing-dance, | and its name Ēg'aq'wāla; and also a secular
 name as the name for | Sēwid (XVII 2), namely, A'māxūlal; and we
 50 shall call Sēwid A'māxūlal (XVII 2) from now on. || After he had
 given the marriage gift, A'māxūlal (XVII 2) | invited the L!al!asi-
 qwāla to go to Gwēqelis, the village of | A'māxūlal (XVII 2) and his
 tribe the ancestors of the Gwa'sela; for A'māxūlal (XVII 2) wished |
 that the ancestors of the L!al!asiqwāla should take care of the winter
 dance that they were going to give. Then | A'māxūlal (XVII 2) and

33 Wā, la'mēsen gwāgwēx's'alal lāqēxs laē ālā qa gēnemsēs LEWEL-
 gūma'yē Sēwidē, qaxs le'maē gwāl lēgades Yēmāsk'as'ō Q'ōmo-
 35 gwa qaxs lēx'a'maē lēgadaats Yēmāsk'as'ō Q'ōmogwāxs LEWELAXAē.
 Wā, hē'mis lēgēmsēxa hēenxē Sēwidē. Wā, hē'latla q!aatsēda
 L!al!asiqwāla lāx 'nāx'nag'emē, yix k'!ēdēlas Amax'āg'ila, yix 'ne-
 mōkwē lāx g'ig'egāma'yasa 'ne'mēmotasa G'ēxsemē. Wā, lā'laē
 qādzēl'ēdex 'nāx'nag'emē, yixs hāē g'ōkūlē g'ūlāsa L!al!asiqwālē
 40 Gēwasēma. Wā, g'ilēm'ēlāwise gwāla qādzēlāxs laē'laē Amax'ā-
 g'ila wāwalqālasa q'EL!EX'sokwē q'!ēq'lāsasgem 'naenx'ūna'ya LE'wa
 mōkwē q!aq!Ek'ā LE'wa ma'!tsōgūg'ōyowē k'!ēk'!ōbawasa LE'wa
 q'EL!ets!aqē xwāxwāk'lūna LE'wa mōx'sokwē matsasgem 'naenx'ū-
 na'ya. Wā, lā'laē Amax'āg'ila 'nēx' qa yāwix'ilēs Sēwidē. Wā,
 45 lā'laē Amax'āg'ila k'!ēs'ōgūlxL!alalaxa māmaq'la LE'wis lēgemē
 Q'ūlādē LE'wa ts!ēk'wēsē LE'wēs lēgemē 'nawalakumēg'ilisē LE'wa
 hāmshāmts'esē LE'wis lēgemē 'nax'q'!eslag'ilisē LE'wa hayalik'ilalē
 LE'wis lēgemē Ēg'aq'wāla; wā, hē'misa bāxūsē lēgema qa lēgēms
 Sēwidē y'flax A'māxūlalē. Wā, la'mēsens lēqelales A'māxūlalē lāx
 50 Sēwidē. Wā, g'ilēm'ēlāwisē gwāla wāwalqālaxs lā'laē A'māxūlalē
 lēlēlaxa L!al!asiqwāla qa lās lāx Gwēqelisē lāx g'ōkūlasa A'māxū-
 lalē LE'wis g'ōkūlōta g'ūlāsa Gwa'sela. qaxs 'nēk'aē A'māxūlalē qa
 hē'misa g'ūlāsa L!al!asiqwāla aaxsilax yāwix'ilaēnēlas. Wā, lā'laē
 'wēla ālēx'widē A'māxūlalē LE'wis lēlēlakwaxa gaāla. Wā, k'!ēs-

his guests started in the morning. Before || evening they arrived at 55
 Ġwēqelis. Then | the L!aL!asiqwāla wished the four dancers | to
 disappear at once that evening, for the L!aL!asiqwāla were in a
 hurry. | They wanted to make a short stay at Ġwēqelis. | The four
 dancers staid away only four nights. Then they were caught. ||
 They danced for them four evenings. Then everything was given 60
 away | that was given as a marriage gift by Amāx'āg'ila (XVI 3)—
 the sixty sea-otter | blankets; four slaves; six | canoes; forty mink
 blankets; | one hundred and twenty cedar-bark blankets; and the
 name of the māmaq!a, || Q!ūlād; and the bird-dance, which had the 65
 name 'nawalakumēg'ilis; | and the hāmshāmts!es, which had the
 name 'nāx'uq!eselaq'ilis; | and the healing-dance, which had the
 name Ēg'aq!wāla. At that time | A'māxūlal (XVII 2) obtained
 first the winter dance of the L!aL!asiqwāla. As soon as | A'māxūlal
 finished giving away, the L!aL!asiqwāla went home. || A'māxūlal 70
 (XVII 2) and his wife | 'nāx'nag'em (XVII 3) had not been married
 a long time, when they had a son (XVIII 1). Then | A'māxūlal sent
 his four speakers—Q!ēk'!enala, Hānkwasōgwi'lakw, | Hāyaq!entela!,
 and Yāq!enteyēg'ilakw—to | tell the chief of the L!aL!asiqwāla,
 Amāx'āg'ila (XVI 3), || that 'nāx'nag'em (XVII 3) had a son. 75
 They | arrived at the village of Amāx'āg'ila (XVI 3), and at once |

em'elāwisē dzāqwaqs laael lāg'aa lāx Ġwēqelisē. Wā, hēx'ei- 55
 daem'elāwisē 'nēk'ēda L!aL!asiqwāla qa x'is'ēdēsa mōkwē sēse-
 natlesxa la gānol'ida qaxs ālak'lālaē halabalēda L!aL!asi-
 qwāla 'nēx'el qa's 'nemāl'īdē lax Ġwēqelisē. Wā, āem'elāwisē
 mōp!enxwa's x'isālēda mōkwaxs laael k'īmyase'wa. Wā, lā'laē
 mōp!ena kwēxelasō'xa dzēdzaqwa. Wā, lā'laē 'wi'la yāx'wida- 60
 yōwa wāwalqālayās Amāx'āg'ilaxa q!el!ex'sōkwē q!ēq!āsasgem
 'naenx'ūna'ya lē'wa mōkwē q!āq!ek'owa lē'wa q!el!ets!aqē
 xwāxwāk!ūna lē'wa mōx'sōkwē mātsasgemē 'naenx'ūna'ya lē'wa
 ma'itsōgūg'eyowē k'lōbawasa. Wā, lā'laē lēgadēda māmaq!ās
 Q!ūlādē. Wā, hēem'elāwisa ts!ēk!wēsē lēgades 'nawalakumēg'ilisē. 65
 Wā, hēem'elāwisa hāmshāmts!esē lēgades 'nāx'uq!eselaq'ilisē. Wā,
 hē'mislēda hayālek'ilālē lēgades Ēg'aq!wāla. Wā, laem'laē g'alōlē
 A'māxūlalaxa ts!ets!exlenasa L!aL!asiqwāla laxēq. Wā, g'il'mc'sē
 gwāl yaqwē A'māxūlalaxs laē nū'nakwēda L!aL!asiqwāla.

Wā, lā'laē k'lēs gāla hayasek'ālē A'māxūlalē lē'wis genemē 'nāx'- 70
 nag'emaxs laael xūngwadex'itsa bābagūmō. Wā, hēx'idaem'elāwisē
 'yālaqē A'māxūlalasēs mōkwē ā'yilkwē Q!ēk'!enala lō' Hānkwa-
 sōgwi'lakwē lō' Hāyaq!entela! lō' Yāq!enteyēg'ilakwē. Wā, laem-
 'laē lāl nēlalxa g'igāma'yasa L!aL!asiqwālē Amāx'āg'ilāxs lē-
 'maē xūngwadex'īdē 'nāx'nag'emasa bābagūmē. Wā, lāx'da'x'- 75
 laē lāg'aa lāxa g'ōkūlasas Amāx'āg'ila. Wā, hēx'idaem'elāwisē

77 Q'ëk'ënalā reported to Amāx'āg'ila that 'nāx'nag'ēm (XVII 3) |
 had a son. After he had told the news, | Chief Amāx'āg'ila (XVI 3)
 80 invited his tribe, | the ancestors of the L!al!asiqwāla, to come into
 his house. And as soon | as they were all in, Amāx'āg'ila arose,
 and | reported the news that had been brought by the Gwa'sela
 visitors, that his | princess 'nāx'nag'ēm (XVII 3) had a son. "And
 therefore I have invited you in, | O tribe! that you may treat me as
 85 your chief. Give me your property, | people, that I may give a
 marriage gift to my son-in-law A'māxūlāl (XVII 2)." | Thus said
 Amāx'āg'ila (XVI 3) to his tribe. As soon as he | stopped speaking,
 they spread a mat in the rear of the | house of Amāx'āg'ila (XVI 3),
 and the sea-hunters of the | ancestors of the L!al!asiqwāla went out.
 90 It was not long before they came back, | some bringing four sea-
 otter skins, others three, others | two. They spread them on the
 mat on the floor. | There were forty-two sea-otter skins on the
 floor. | After they had done so, the chiefs of the | ancestors of the
 L!al!asiqwāla went out. They were not out long, before they came
 95 back, | bringing in four slaves and four | large canoes. After they
 had done so, the common people went out; | and they did not stay
 away long, before they came back, | bringing one hundred and
 twenty cedar-bark blankets; and when | they finished, Amāx'āg'ila

77 ts'ëk'lāl'idē Q'ëk'ënalāx Amāx'āg'ilās 'nāx'nag'ēmāxs lē'māē
 xūngwadasa bābagūmē. Wā, g'il'ēm'lāwīsē gwāl ts'ëk'lāl'elāxs
 laael hēx'ida'ma g'igāma'yē Amāx'āg'ila lēlts'lōd laxēs g'ōlg'ikū-
 80 lōta g'ūlāsa L!al!asiqwāla qa g'āxēs 'wīlāēl lāx g'ōkwās. Wā, g'il-
 'ēm'lāwīsē g'āx 'wīlāēlēxs laael lāx'ūlilē Amāx'āg'ila qa's ts'ëk'lā-
 l'idēs ts'ëk'lālemasa bāgūnsē Gwa'sela, yāxs lē'māē xūngwades
 k'lēdēlē 'nāx'nag'ēmāsa bābagūmē. "Wā, hē'mēsēn lāg'ila lēlts'lōdōl
 g'ōkūlōt qa's wāg'ilōs g'āg'ēxsēlāl g'āxen. Wā, laems p'edzēlāl
 85 g'āxen, g'ōkūlōt, qen wāwālqālayōxen negūmpāē A'māxūlālā,"
 'nēx'elāē Amāx'āg'ilāxs g'ōlg'ëkūlōtē. Wā, g'il'ēm'lāwīsē q'lwē-
 lēd yaq'ent'lālāxs laael lēp'lālilema lē'wā'yē lāxa naqolēwalilās
 g'ōkwās Amāx'āg'ila. Wā, hē'lat!a g'il hōqūwelsē ēs'ālēwinoxwasa
 g'ūlāsa L!al!asiqwāla. Wā, k'lēs'lat!a gūlāxs g'āxaē aēdaaqa dālēda
 90 wāōkwāxa mōwē q'lēq'lāsa lōxs yūdūxwāē daūkwasā wāōkwē lōxs
 mā'laē daūkwasā wāōkwē. Wā, laēm'lāē lēbedzodālas lāxa lēbēlē
 lē'wā'ya. Wā, laē sāyak'lax'sokūlasā mā'la q'lēq'lāsa la āxēla. Wā,
 g'il'ēm'lāwīsē gwālēxs laael ōgwaqa hōqūwelsē g'ig'igāma'yasa
 g'ūlāsa L!al!asiqwāla. Wā, k'lēs'ēm'laxāwīsē gūlāxs g'āxaē aēda-
 95 aqa mox'elāēda q'lāq'ëk'owē g'āxēlēms. Wā, hē'ēm'lāwīsā mōts'laqē
 āwā xwāxwāk'lūna. Wā, g'il'ēm'lāwīsē gwālēxs laael 'wīla hōqū-
 welsēda bēbēgūlēda'yē. Wā, k'lēs'ēm'laxāwīsē gūlāxs g'āxaē aēdaa-
 qa. Wā, lā'laē mā'ltsoḡḡ'iyowa k'lēk'lobawasē g'āxēlēms. Wā, g'il-
 'ēm'lāwīsē gwāl'alilēxs laē 'nēk'ē Amāx'āg'ila qa's la'mō lē'wis

(XVI 3) said he would go with his || tribe to take this to his son-in-law 400
 A^émāxūlal (XVII 2), and also | a name to be the name of his grand-
 child. His name was to be Pengwid (XVIII 1). | After he had
 finished speaking, the tribe went out. They were ready to | start
 the next morning at daylight. As soon as | daylight came, they
 loaded the marriage gifts on four large || canoes. | 5

When they were all aboard, they started from the beach with the |
 four speakers of A^émāxūlal (XVII 2); and the ancestors of the
 L^{la}L^{la}!asiqwāla all went. | Towards evening they arrived at the |
 village of the ancestors of the Gwa^ssela, Gwēqelis; and immediately ||
 Amāx'āg'ila (XVI 3) gave as a marriage gift to his son-in-law 10
 A^émāxūlal (XVII 2) what was given to him by his tribe | before they
 stepped out of their canoes. As soon as | Amāx'āg'ila (XVI 3) stopped
 speaking, A^émāxūlal (XVII 2) invited | his father-in-law and his
 tribe to come ashore to eat in his house. | And when the L^{la}L^{la}!asiqwāla
 were in, they were given || roasted sockeye-salmon; and after that 15
 they were given dried mountain-goat meat. | After they had eaten,
 A^émāxūlal (XVII 2) gave away | twenty sea-otter skins to the chiefs
 of the L^{la}L^{la}!asiqwāla, and | two large canoes, and sixty cedar-bark
 blankets | to the common people, and also two slaves || to the chiefs. 20
 As soon as he finished giving away to the | L^{la}L^{la}!siqwāla, he also gave

g'ōkūlotē taōts laxēs negūmpē A^émāxūlalē. Wā, hāem^élawisa lēgēmē 400
 qa lēgēmsēs ts'ōx^uLEma. Wā, laem^élaē lēgadLES Pengwidē. Wā,
 g'il^éem^élawisē gwālexs laaEL hōqūwelsē g'ōkūlōtas qa^s xwāna^éfidē
 qa^s wāg'il gāx'īdelxa gaālax lāla ^énāx^éidel. Wa, g'il^éem^élawisē
^éna^énakūlaxs laē mōxsalasa wāwalqālayōlē lāxa mōts!aqē āwā
 xwāxwāk'lūna. 5

Wā, g'il^éem^élawisē ^éwī^élxsexs laē ^énemāx^éīdaem LEX^éēd L^éwa
 mōkwē ā^éyilx^us A^émāxūlalē. Wā, laem^élaē ^éwī^élxsa g'ālūsa L^{la}L^{la}!
 siqwāla. Wā, k'lē^sem^élawisē lāla qa^s dzāqwaxs laē lāg'aa lāx
 g'ōx^udemsasa g'ālū Gwa^ssela lāx Gwēqelisē. Wā, hēx^éīdaem^élawisē
 wāwalqālē Amāx'āgilās p'ēdzēLEmasēs g'ōkūlōtē lāxēs negūmpē 10
 A^émāxūlalaxs k'lē^smaē hōx^éwūltā lāxēs yaē^éyats'lē. Wā, g'il^éem^é!
 lawisē gwāl yāq!ent^élalē Amāx'āgilāxs lāa^élaē A^émāxūlalē lēl^éwūltōd-
 xēs negūmpē L^éwis g'ōkūlōtē qa lās L^éxwa lāx g'ōkwās. Wā,
 g'il^éem^élawisē g'āx ^éwī^élaēlēda L^{la}L^{la}!asiqwālāxs laē L^éxwīlayuwasa
 L^ōbekwē melēk'. Wā, lā^élaē hēleg'īndayowēda x'ilkwē ^émel^émelq!egē 15
 lāq. Wā, g'il^éem^élawisē gwāl L^éxwaxs laē A^émāxūlalē yax^éwitsa
 ma^éltsōkwē q'lēq'lāsa lāxa g'īg'egāma^éyasa L^{la}L^{la}!asiqwāla L^éwa ma^é!
 lts!aqē āwā xwāxwāk'lūna. Wā, hēem^élawisa q'EL^éL^éx^ésōkwē k'lēk'!
 lawasa lāxa bēbegūlida^éyē. Wā, hē^éem^élawisa ma^élōkwē q'lāq!ek-ō
 lāxaaxa g'īg'egāma^éyē. Wā, g'il^éem^élawisē gwāl yāqwaxa L^{la}L^{la}!asi- 20
 qwālāxs lāaEL ōgwaqa yāx^éwitsa ma^éltsōkwē q'lēq'lāsa lā^élaxa g'īg'ē-

22 away twenty sea-otter skins to the | chiefs of the Gwa'sela, and sixty
cedar-bark blankets to the | common people, and two large canoes to
the chiefs, | and two slaves, since A'māxūlā (XVII 2) had planned |
25 that he wanted to give one-half of what he had received as a marriage
gift to the L!al!asiqwāla, and one-half to the Gwa'sela— | forty sea-
otter skins and one hundred and twenty | cedar-bark blankets, four
large canoes, and four | slaves, on account of the highness of the
name of his prince Pengwid (XVIII 1). | Now night came, and he had
30 finished giving away. || At daylight in the morning the L!al!asiqwāla
went home. |

When Pengwid (XVIII 1) grew up, he married | Lāx'selēlemga
(XVIII 2), the princess of the chief (XVII 4) of the numaym Ts!ēts!-
emēleqela of the | Nāk!wax!da'xw, who lived in the village Tēgūxstē.
Pengwid (XVIII 1) and Lāx'selēlemga (XVIII 2) had not been
35 married long, when || they had a son. And as soon as Hāqelā
(XVII 4) learned that | his princess had a son, he called his tribe,
and he | told them that he would give a marriage gift to his son-in-
law. He did not tell his | tribe the amount that he wanted to give
as a marriage gift, Hāqelā (XVII 4) said only | that he wanted his
40 tribe to go with him. As soon as || he finished his speech, they went
out of the house. They got ready, | and early in the morning they
loaded their | canoes. When they were loaded, they left, and | in

22 gāma'yasa Gwa'sela lē'wa q'el!ex'sōkwē k'lek'lobawasa lāxa bēbe-
gūlēda'yē lē'wa ma'!ts!aqē āwā xwāxwāk!ūna lāxa g'ig'egāma'yē
lē'wa ma'!ōkwē q!aq!ek'owa lā!ax gwālaasas nāqa'yas A'māxūla-
25 laxs ēnēk'ae qa's ā'mēs naxsaap!ēda L!al!asiqwāla lē'wa Gwa'selāxa
wāwalqālayuwa mōx'w'sōkwē q!ēq!āsa lē'wa ma'!tsōgūg'eyowē k'le-
k'lobawasa lē'wa mōts!aqē āwā xwāxwāk!ūna lē'wa mōkwē q!ā-
q!ek'owa qa ō'mayōs lēgēmasēs lāwelgāma'yē Pengwidē. Wā,
laemēlāwisē gānolēda laa'las gwāl yāqwa. Wā, g'il'emēlāwisē ēnāx'-
30 ēidxa gaālāxs laē nā'nakwēda L!al!asiqwāla.

Wā, g'il'emēlāwisē q!wax'ēdē Pengwidāxs laael gegradex'ēdēs
Lāx'selēlemga k'ledēlas g'igāma'yasa ēnē'mēmotasa Ts!ēts!emēleqe-
lasa Nāk!wax!da'xwē, yixs hāael g'ōkūlē Tēgūxsta'ya Nāk!wax!da-
'xwē. Wā, k'!ēs!at!a gāla hayasek'ālaxs Pengwidē lō' Lāx'selēlem-
35 gāxs laē xūngwadex'ētsa bābagūmē. Wā, g'il'emēlāwisē q!ālē Hāqe-
lāxēs k'ledēlaxs lē'maē xūngwada, laael lē'lāxēs g'ōkūlōtē. Wā,
lā!lāē nēlaxs wāwalqāli!axēs nēgūmpē. Wā, laemēlāē k'!ēs nēlaxēs
g'ōkūlōtas ēwāxasasēs wāwalqālayolē, yixs lēx'a'maē wāldems Hā-
qelāēs ēnēk'!ēna'yē qa lās'wē!ts g'ōkūlōtē lāxseq. Wā, g'il'emēlāwisē
40 gwālē waldemasēs laē ēwēla hōqūwels lāx g'ōkwas qa's xwānal'ēdē.
Wā, g'il'emēlāwisē ēnāx'ēidxa gaālāxs laael mōxsaxēs yaēyats!ēlē
xwāxwāk!ūna. Wā, g'il'emēlāwisē ēwilxa laael lēx'ēda. Wā, laemē-

the evening they arrived at Gwēqelis. Immediately the marriage 44
 gift for his son-in-law Pengwid (XVIII 1) was unloaded. He did
 not || give away the marriage gift in the evening, but he gave it away 45
 in the morning— || six slaves, four canoes, || twenty black-bear
 blankets, forty mink blankets, || two hundred cedar-bark blankets,
 and || a name for his son-in-law Pengwid (XVIII 1). Now his ||
 name was T!āt!endzid (XVIII 1); and he also gave as a marriage 50
 gift the name K'ingēd (XIX 1), || to the child of Pengwid (XVIII 1)
 and of his wife Lāx'selēlēmga (XVIII 2). || After they had given the
 marriage gift, T!āt!endzid (XVIII 1) gave away three slaves and
 two canoes || and ten black-bear blankets to the chiefs of the ||
 Nāk!wax'da^xu; and he gave twenty mink blankets || and one hun- 55
 dred cedar-bark blankets to the common people of the Nāk!wax'-
 da^xu; || and he gave three slaves and two || canoes and ten black-
 bear blankets to the || chiefs of the Gwa'sela; and he gave twenty
 mink-skin blankets || and one hundred cedar-bark blankets to the 60
 common people. || Now the name of the son of T!āt!endzid (XVIII 1)
 was K'ingēd (XIX 1). || As soon as he had given away the property,
 the Nāk!wax'da^xu went home. ||

When K'ingēd (XIX 1) was grown up, he married L!āqwāl
 (XIX 2), || the princess of Hāyōgwis (XVIII 3), who was chief of

ēlāwisē dzāqwaxs lāael lāgrau lāx Gwēqelisē. Wā, hēx'idaemēlāwisē 43
 mōltāla ēwēlasēs wāwalqālayulaxēs negūmpē Pengwidē. Wā, k'les-
 ēlatla wāwalqālaxa dzāqwa, ālēlēlāē wāwalqālaxa la ēnāx'ida 45
 gaālāsa q!ēl!ākwē q!āq!ēk'owa lēwa mōts!aqē xwāxwāk!ūna lēwa
 ma'itsōkwē L!ēnL!entsemē ēnaenx'ūna^ya lēwa mōx'sōkwē matsas-
 gem ēnaenx'ūna^ya lēwa ma'lp!enyagē k'lek'lobawasa. Wā, hēem-
 ēlāwisa lēgemē qa lēgēmsēs negūmpē Pengwidē. Wā, laemēlāē
 lēgades T!āt!endzidē. Wā, lāēlaxaē lēgemg'ēlx!ālx K'ingēdē qa 50
 lēgēms xūnōkwas Pengwidē lēwis genemē Lāx'selēlēmga. Wā,
 g'ilēmēlāwisē gwāla wāwalqālaxs lāē hēx'idaemēlāē T!āt!endzidē
 yax'witsa yūdukwē q!āq!ēk'ō lēwa ma'its!aqē xwāxwāk!ūna
 lēwa lastowē L!ēnL!entsemē ēnaenx'ūnā lāx g'ig'egāma^yasa Nā-
 k!wax'da^xwē. Wā, lāēlāē yax'witsa ma'itsōkwē mātsasgem ēnaenx' 55
 ūnē lēwa lāk!endē k'lek'lobawas lāxa begūlida^yasa Nāk!wax'da-
 xwē. Wā, lāēlāē yax'witsa yūdukwē q!āq!ēk'ō lēwa ma'its!aqē
 xwāxwāk!ūna lēwa lastowē L!ēnL!entsem ēnaenx'ūna^ya lāxa
 g'ig'egāma^yasa Gwa'sela. Wā, lāēlāē yax'witsa ma'itsōkwē mātsas-
 gem ēnaenx'ūna^ya lēwa lāk!endē k'lek'lobawas lāxa begūlida^yē. 60
 Wā, laemēlāē lēgadē bābagūmē xūnōx's T!āt!endzidās K'ingēdē
 lāxēq. Wā, g'ilēmēsē gwāl yāqwaxs lāē nānakwēda Nāk!wax'da^xwē.

Wā, g'ilēmēsē q!wāx'idē K'ingēdāxs lāē geg'adex'its L!āqwālē
 yix k'ledēlas Hāyōgwisē yixs g'ig'āma^yae Hāyōgwisasa ēne'mēmo-

- 65 the numaym SĭsenL!ē of the Nāk!wax'da'x^u. Now, the white men had come to live | at Fort Rupert. That is the reason why ten woolen blankets and | one hundred cedar-bark blankets were given as a marriage gift. | K'imgēd (XIX 1) and his wife l!āqwāl (XIX 2) had not been married long, when my mother gave birth to twins. |
- 70 One was a boy, the other a girl. | As soon as Hāyōgwis (XVIII 3) knew that his princess had given birth to twins, he | and his numaym, the SĭsenL!ē, made ready to give a marriage gift to his | son-in-law K'imgēd (XIX 1) at Gēg'āqē, for now the Gwa'sela had left Gwē-qelis. | They launched eight canoes, and | loaded them with twenty
- 75 woolen blankets, and forty mountain-goat | blankets, two hundred cedar-bark blankets, and | four slaves; and after they had loaded them, they left | Sāgumbāla—for that is where the SĭsenL!ē of the Nāk!wax'da'x^u lived | —and it was not yet quite evening when they arrived at | Gēg'āqē. Immediately Chief Hāyōgwis (XVIII 3) gave
- 80 as a marriage gift || twenty woolen blankets, forty mountain-goat | blankets, and two hundred cedar-bark blankets, and the four slaves, | and also the eight canoes, and | a name for K'imgēd (XIX 1). Now his name was Yūx'LEN (XIX 1), | and also K'ladalag'ilis (XX 1) for
- 85 the name of his son, and | l!āl!eqwāsila (XX 2) for the name of his daughter, the twin-children. | After Hāyōgwis (XVIII 3) had

- 65 tasa SĭsenL!ā'yasa Nāk!wax'da'xwē. Wā, g'āx'ma māmalā g'ōx-
'walēs lāx Tsāxisē. Wā, hē'mis lāg'ilas lastōwa p!elxelasgemē lē'wa
lāk'!endē k'!ēk'lobawas qādzelema. Wā, k'!est'a gāla hayasek'alē
K'imgēdē lē'wis genemē l!āqwālxas laē yikwēlen ābempwūhā. Wā,
la'mē bābāgūmē 'nemōkwē. Wā, lā ts!āts!adagema 'nemōkwē.
- 70 Wā, g'il'mēsē q'ālē Hāyōgwisaxēs k'!ēdēlaxs yikwilaē, laē hēx'idaem
xwānal'ida lē'wis 'ne'mēmōtaxa SĭsenL!ā'yē qa's lā wāwalqālaxēs
negūmpē K'imgēdē lāx Gēg'āqē qaxs lē'maē bāwēda Gwa'selās Gwē-
qelisē. Wā, lā w'ix'stendxa ma'lgūnalt!aqē xwāxwāk'lūna qa's
mōxsēsa ma'!tsokwē p!elxelasgemē lē'wa mōx'sokwē 'melxlōsgem
- 75 'naenx'ūna'ya lē'wa malp!enyag'ē k'!ēk'lobawasa. Wā, hē'misa
mōkwē q'āq!ek'owa. Wā, g'il'mēsē gwāl mōxsēlaxs laē ālēx'wida
yixs hāē Sāgumbāla g'ōkūlatsa 'ne'mēmōtasa SĭsenL!ā'yasa Nā-
k!wax'da'xwē. Wā, k'!ēs'mēsē lāla qa's dzāqwēxs laē lāgraa lāx
Gēg'āqē. Wā, hēx'ida'mēsa g'igāmū'yē Hāyōgwisē wāwalqālāsa
80 ma'!tsokwē p!elxelasgem lē'wa mōx'sokwē 'melxlōsgem 'naenx-
'ūna'ya lē'wa malp!enyag'ē k'!ēk'lobawasa lē'wa mōkwē q'āq!ek-
'owa; wā, hē'mis!ēda ma'lgūnalt!aqē xwāxwāk'lūna; wā, hē'misa
lēgemē qa lēgēms K'imgēdē. Wā, laem lēgades YāxLENē. Wā,
hē'mis K'ladalag'ilisē qa lēgēms begwānemē xūnōx's. Wā, hē'mis
- 85 l!āl!eqwāsila qa lēgēms ts!edāqē xūnōx'sxa yikwēlemē. Wā, g'il-
'mēsē gwāl yāq!ent!ālē Hāyōgwisaxs laē K'imgēdē lēlwūltōdxēs

spoken, K'imgēd (XIX 1) invited his | father-in-law Hāyōgwis 87
(XVIII 3), and his crew, into his house; and when they came in
with the | marriage gift, they were given to eat dried mountain-goat
meat; | and after they had eaten, they gave away four canoes, || two 90
slaves, and ten woolen blankets, to the | chiefs of the Nāk!wax'da^xu,
and the same number to the | chiefs of the Gwa^sela; and he gave
one hundred cedar-bark blankets and forty | mountain-goat skin
blankets to the common people of the | Nāk!wax'da^xu and Gwa^sela.
When daylight came in the morning, || Hāyōgwis (XVIII 3) and his 95
crew went home. |

As soon as K'ladalag'ilis (XX 1), the prince | of Yāx'LEN (XIX 1),
grew up to be a man, he married K!wāk!wabalas (XX 3), the princess
of | Yāqalenlis (XIX 3), the chief of the numaym Naensx'ā of the
Naqemg'ilisela. | They had a son; and Chief || Yāqalenlis (XIX 3) 500
gave the expensive copper Long-Top to his son-in-law | K'ladalag'i-
lis (XX 1); and he gave him in marriage the name P!ādzesē māxwa
(XXI 1) as the name | for his grandson. Then P!ādzesē māxwa
(XXI 1) sold Long-Top, | which was bought by Ānx^wēd of the
Lawēts!ēs for nine | thousand woolen blankets; and these were
given away by P!ādzesē māxwa (XXI 1) || to all the tribes. And 5
when | P!ādzesē māxwa (XXI 1) was a middle-aged man, he mar-
ried Melnēd (XXI 2), the princess | of Sēwid (XX 4), chief of the

negūmpē Hāyōgwisē LE^swis k!wēmē. Wā, g'il^smēsē wīlōltā lē^swa 87
wāwalqālayo, laē L!ēxwīlayowēda x'īlkwē mel^smelqegē lāq. Wā,
g'il^smēsē gwal L!ēxwaxs laē yāx^swidayowēda mōts!aqē xwāxwāk!ūna
LE^swa ma^slōkwē q!āq!ēk'ō LE^swa lastowē p!ēlxelasgem lāxa g'ig^se- 90
gāma^syasa Nāk!wax'da^xwē. Wā, hēmxaāwisē wāxa lāx g'ig^segā-
ma^syasa Gwa^sela. Wā, lā lāk!ēndē k'!ēk'lobawas LE^swa mōx^ssokwē
mē^smelxlōsgem nāenx'ūnē^s yāx^swidayōs lāxa bēbegūlida^syasa
Nāk!wax'da^xwē LE^swa Gwa^sela. Wā, g'il^smēsē nāx^sīdxa graālāxs
laē nā^snakwē Hāyōgwisē LE^swis k!wēmē. 95

Wā, g'il^smēsē nexlāax^sīd begwānemē K'ladalag'ilisaxs yīx lā-
welgāma^syas YāxLENē laē geg^sadex^sīts K!wāk!wabalas lāx k'!ēdēlas
Yāqalenlis g'igāma^syasa nē^smēmotasa Naensx'āsa Naqemg'ili-
sāla. Wā, lā xūngwadex^sītsa bābagūmē. Wā, hē^smisa g'igāma^syē
Yāqalenlisē sep!ēts G'ilg^satowēxa q!ēyōxwē L!āqwa lāxēs negūmpē 500
K'ladalag'ilisē. Wā, lā lēgemg'elxlālx P!ādzesē māxwa qa lēgem-
sēs ts!ōx^sLEma. Wā, la^smē P!ādzesē māxwa lāxōdex G'ilg^satowē.
Wā, lā k'īlxwasōs Ānx^wēdāsa Lawēts!ēsasa nā^snemāp!ex^sīd lōx-
semx^sīd p!ēlxelasgema. Wā, hē^smis la māx^swidayōs P!ādzesē
māxwa lāxwa hamalelāx lēlqwālala^sya. Wā, g'il^smēsē nexlāax^sīd 5
la begwānemē P!ādzesē māxwa laē geg^sadex^sīts Melnēdē k'!ēdēlas
Sēwidē, g'igāma^syasa nē^smēmotē G'ilg'ilgāma^sasa Gwa^sela. Wā,

5 numaym G'ig'ilgām of the Gwa'sela. | P'lādzēsē 'māxwa (XXI 1)
and his wife Melnēd (XXI 2) were not married long, | when they had
10 a daughter. Then Sēwid (XX 4) gave as a marriage gift || the valu-
able copper Sea-Lion, and the name l'lāqwaga (XXII 1) to be the |
name of the daughter of his princess Melnēd (XXI 2). And l'lāqwaga
(XXII 1), | although she was a woman, gave away what was paid
by the chief of the numaym | Ts'lēts'lemēleqala of the Nāk'wax'-
da'x^u—seven thousand | woolen blankets—for Hāqelal had bought
15 the copper Sea-Lion. Now, | l'lāqwaga (XXII 1) gave away seven
thousand woolen blankets | to the tribes. |

When l'lāqwaga (XXII 1) was old enough, she married | Hēwāk'elis
(XXII 2), chief of the numaym Ts'lēts'lemēleqala of the | Nā-
20 k'wax'da'x^u, and l'lāqwaga (XXII 1) had a son. Then || Hēwāk'elis
(XXII 2) gave a name to the child, and he named him | Gweyōs-
dēdzas (XXIII 1). The reason why P'lādzēsē 'māxwa (XXI 1) did
not | give a name to his grandson was because he was angry with his
princess | because she married Hēwāk'elis (XXII 2), for he was not
really a chief from his ancestors. | Therefore Hēwāk'elis (XXII 2)
25 himself gave a name to the || son of l'lāqwaga (XXII 1). Gweyōs-
dēdzas (XXIII 1) is now three years | old. |

Now, I really began at the very | end of our ancestors with the
whale, Yāqalenlis (II 1), and came down to Gweyōsdēdzas | —the

s k'lētla gāla hayasek'alē P'lādzēsē 'māxwa l'ē'wis genemē Melnēdāxs
laē xūngwadex'ētsa ts'lāts'ladagemō. Wā, lā Sēwidē sep'lēts Mawa-
10 k'laxa q'eyoxwē l'lāqwa. Wā, lā l'ēgemg'elxlāx l'lāqwaga qa l'ē-
gēms ts'edāqē xūnōx'sēs k'lēdēlē Melnēdē. Wā, la'emxaē l'lāqwaga
wāx'ēmaē ts'edāqa 'māx'wits k'il'wayāsa g'ig'ūma'yasa 'ne'mēmōtasa
Ts'lēts'lemēleqalāsa Nāk'wax'da'xwa ālēbōp'lenx'ēid lōxsemx'ēid
p'l'elxelasgema yāxs hāē Hāqelalē k'ilxwax Mawak'la. Wā, la'mē
15 l'lāqwaga 'māx'witsa ālēbōp'lenx'ēidē lōxsemx'ēid p'l'elxelasgem
lāxwa hamalelāx lēlqwālata'ya.

Wā, g'il'mēsē hēlak'lōx'widē l'lāqwa'āxs laē lāwadex'ēts Hē-
wāk'elisē, g'ig'ūma'yasa 'ne'mēmōtasa Ts'lēts'lemēleqalāsa Nāk'wax'-
da'xwē. Wā, lā xūngwadex'ēidē l'lāqwa'āsa bābagūme. Wā, hē-
20 'mīsē Hēwāk'elisē lēqēla qa l'ēgem'sēs xūnōkwē. Wā, la'mē l'ēx'ē-
dēs Gweyōsdēdzasē laxēs xūnōkwē. Hē lāg'ilas P'lādzēs 'māxwa k'lēs
hē lēqēla qa l'ēgem'sēs ts'lōx'lemāxs wanēqaasēs k'lēdēlaxs laē la'wa-
des Hēwāk'elisaxs k'lēsaē ālaem g'ig'ūma'yēs wīwōmpwūla. Wā,
hē'mis lāg'ilas hē'mē Hēwāk'elisē lēqēla qa l'ēgem'sēs bābagūmē
25 xūnōk' lāx l'lāqwaga, yāxs hē'māē ālēs yūduxūnxēk'elē Gweyōsdē-
dzasē.

Wā, la'men ālak'lāla g'ābendxen qwēshalisa g'alāsenu'x^u āwa-
nā'ya gwe'yīmē, yix Yāqalenlisē g'āxalela lāx Gweyōsdēdzasē

son of L!āqwaga and there are twenty-three men, beginning with || 30
Yāqalenlis, coming down to Gweyōsdēdzas (XXIII 1). I did not |
mention that all of them had two or three | wives, and some had four
wives, and a great many children, and | the younger brothers and
sisters of those whom I have named. Now, this great matter is at
an end. |

WAIL OF L!ĀL!AQŌL, A NĀK!WAX'DAX^u WOMAN

Hana hana hē! Now I think of my master | L!āl!aqōl!lak^u, my 1
dear one, the chief at the beginning of the world. |

Hana hana hē! Now I'll tell the history of my house, beginning,
with the first | chief of my numaym, ^εwālas, who had for their chief
my ancestor, who || came from the first L!āqwag'ila. | 5

Hana hana hē! Hēlē^εstēs went spouting around | our world, and
he went into Blunden Harbor; and he went ashore | from his travel-
ing-canoe, Killer-Whale-Mask; and he liked the place because it had
a good sandy | beach. And now my ancestors had for their chief
Hēlē^εstēs. || He built a house with four platforms; and when he had | 10
finished his house, a canoe came in sight with four persons | aboard.
Hēlē^εstēs went to meet them, and he | called the visitors ashore.
Then my ancestor Hēlē^εstēs | gave his visitors seal to eat. When
they had || eaten, Hēlē^εstēs spoke, and asked for the name of his | 15

xūnōkwas L!ākwaga lāx ha'yūdēx'āla^x ^εidaēs begwānema g'āg'ELEla
lāx Yāqalenlisē g'āxALEla lāx Gweyōsdēdzasē. Wā, lāxan k'fēs 30
g'wāgwēx's'āla lāx ^εnāxwāēnē^εmas maēma'lēl lōxs yūdēkwaē lōxs
maēmōkwaē g'egēnemasēn g'īgaanā'yē lōdzēk'asēs sūsemē yix ts!ā-
ts!ā'yāsen la lēlēqelase^εwa. Wā, lādzēk'asēmōx lāba.

LĀGWĀLEMAS L!ĀL!AQŌLXA¹ NĀK!WAAXSEMĒ

Hana hana hē; lāk'asq!amaēg'in g'āx g'īgaēx'ēdxēn q!āgwidōlāē 1
L!āl!aqōl!lakwa ādaxēn g'īk'axalēdzema lāxō ^εnālax.

Hana hana hē; lāk'as'mēsen newēlaltseg'in g'āle ng'alisek' g'īqa-
g'īwa'yasen ^εne^εmēmotaxa ^εwālasē, yik'asēxs g'īgādaasen ōmpēxa
g'āyaē laxa g'ālā L!āqwag'ila. 5

Hana hana hē; g'āxk'asaē L!ālsē^εstalisēlē Hēlē^εstēs lāxō ^εwistāx-
sens ^εnālax. Wā, lāk'asē lāts!ā lāk'asēx Baāsē qak'ats lāltāwē
lāk'asxēs yā'yats!ēs māxēmlē. Wā, lāk'asē āwelx'ēdqēxs ēk'asē
āwīnagwisē. Wā, lāk'as'mēn g'ilg'alise g'īqagiwa'yē Hēlē^εstēs
g'ōkwēlaxa mōxwidaxalilē dzōyagek^u g'ōkwa. Wā, g'ilk'as'mēsē 10
gwāla g'ōkwē g'āxk'asaē tēx'widē sēxwa xwāxwāgūma mōkwē
k'lūdzensē lāk'aseq. Wā, lāk'asē Hēlē^εstēsē lālalaq. Wā, lāk'asē
lēlwiltōdxē bāgūnsē. Wā, lāk'as'mēn g'īqagiwa'yē Hēlē^εstēsē
L!ēxwēlasē mēgwatē lāk'asxēs bāgūnsē. Wā, g'ilk'as'mēsē gwāla
L!ēxwa lāk'asaē yāq!eg'ale Hēlē^εstēsē qak'ats wūlēk'asēx lēgēmasēs 15

¹ L!āl!aqōl.

16 visitor; and the visitor replied, and said, "I am 'yāk'ewas, and my tribe are the G'īg'ilgām, and I live | in the village Xōqwaēs with my tribe; | and this woman Ts!ālālilanaga, the princess of Yāx'LEN, is
20 my wife. || Yāx'LEN is the chief of the Ts!ēts!ēmēleqala. And this | is my prince Ts!ālag'ilis, and my princess is | Ts!ālālililak^u." Thus said 'yāk'ewas. And then 'yāk'ewas asked | the man where he came down from. And then the | man said, "I am Hēlē'stēs. |
25 go spouting around | our world. I am L!āqwag'ila, the prince of the chief | of the Killer-Whales, Hālxsiwalis. Now, I wish to become a | real man in this place, and I built my house at Blunden Harbor." Thus said Hēlē'stēs. | And L!āqwag'ila is my ancestral chief, | the root of the chiefs of the numaym 'wālas, and he is my ancestral
30 chief.

Hana hana hē, ahana hana! O Great-One! the great one who came down is | my lord L!āqwag'ila, who took for his wife the princess of | Lord 'yāk'ewas, Ts!ālālililak^u. And the lord had a child, |
35 Yāqewē'las, the prince of Lord L!āqwag'ila. And now Lord 'yāk'ewas gave as a marriage gift six canoes; | for, indeed, Lord 'yāk'ewas had obtained as a supernatural treasure the Grouse, the canoe-maker; | and therefore he, the only first one to give away

16 bāgūnsē. Wā, lāk'asē nā'naxma'yēda bāgūnsaq. wā lāk'asē 'nēk'a: "Nōgwak'as'ēm 'yāk'ewasa. Wā, lāk'asē G'īg'ilgāmx'LEN g'ōkūlotē, yik'asg'in hēk'asēk' g'ōkūlē Xōqwaēsē lōkwasen g'ōkūlōte. Wā, yōkwas'mēs k'lēdēlk'ats Yāx'LENōx Ts!ālālilanagaxxen genemk'asēx,
20 yik'asexs g'īgāma'yāē Yāx'LENasa Tsēts!ēmēleqāla. Wā, yōkwas'mēsē LEWēlgāmayōx Ts!ālag'ilisēx. Wā, lāk'asen k'lēdadesōx Ts!ālālililakwēx," 'nēk'asē 'yāk'ewasē. Wā, lāk'asē ōgwaqa wūlē 'yā-k'ewasaxa begwānemē lāk'asex g'āyemamaxask'asas. Wā, lāk'asa begwānemē 'nēk'asa: "Nōgwak'as Hēlē'stēsa L!ātsē'staliselaxwa
25 āwī'stāxsens 'nālux. Nōgwaem L!āqwag'ila LEWēlgāmēs g'īgāma'yasa māx'ēnoxwē Hālxsiwalisa. Wā, lāk'asen 'nēk'as qen g'āxk'asē bāxūs'id lāk'asxen lāk'asēx g'ōkūlasaxōx Baāsēx," 'nēk'asē Hēlē'stēs. Wā, ōkwas'mēsen g'iqagiwa'yē L!āqwag'ila yik'asxen g'igāanā-'yaxg'in 'nefēmēmotēg'asa 'wālasē, wā, yōkwas'men g'īg'eqagi-
30 wa'yōx.

Hana hana hē, ahana hana adzēhēsa 'wālasaxalēdzēx'dēya: wālē āda'ya L!āqwag'iladzēyōlaxs lāyōla geg'adex'ides k'lēdēlwūlas āda'ya 'yāk'ewasē Ts!ālālililakwa āda. Wā, lāk'asē xūngwade-x'īdē āda'yas Yāqewē'lasēxa LEWūlgāma'yas āda'yē L!āqwag'ila.
35 Wā, lāk'as'mē āda'ya 'yāk'ewasē qotēx'its q'EL!ets!aqē xwāxwā-k'lūna qāluxs lōgwalaē āda'ya 'yāk'ewasaxē māg'ag'u lēqaxē xwā-xwāk'lūna. Wā, yōkwas'mēs lāg'ilas lēx'aem g'ilk'as sak'axōden g'iqagiwa'yē L!āqwag'ilāxa xwāxwāk'lūna. Wā, k'lēsk'asē ālaem

canoes, | was my ancestral chief. And it was not | long before Lord
Yäqewēlas was grown up. Then he married || Menlēdaas, the 40
princess of Lord Melnasēmē, chief of the | numaym Q'ōmk' lut'les
of the Gwa'sela. And the lord did not live | long with his wife,
when Lord Yäqewēlas had a son; | and Lord Melnasēmē gave as a
marriage gift four | large canoes, and four slaves, and six || grizzly- 45
bear blankets, and twenty mountain-goat | blankets, and one hun-
dred cedar-bark blankets. And he gave to | my pride the name
Melnēdzas. And he gave in marriage this name | to the prince of
Lord Yäqewēlas. And now | Lord Yäqewēlas gave away the
marriage gift of Lord Melnasēmē || to the ancestors of the Nā- 50
k'wax'da'x'u and Gwa'sela, | who lived in a village inside of Negēl. |

Hana hana hē! This is my pride, the names of | the root of my
family, for all my ancestral chiefs gave away property. |

Hana hana hē, ahana hana! O Great-One who came down, || my 55
lord Yäqewēlas! my lord Melnēdzas | gave away property to the
Nāk'wax'da'x'u and to the Gwa'sela. And my lord | Melnēdzas
gave away the four canoes, and | four slaves, six grizzly-bear blan-
kets, | twenty mountain-goat blankets, and || one hundred cedar- 60
bark blankets, which my lord Melnēdzas | obtained from his father-in-

gātaxs lak'asaē nEXLāx'fidē āda'ya Yäqewēlasē, lāk'asaē geg'ade- 4C
x'ides Menlēdaasē k'ledēlas āda'ya Melnasema'yē g'igāma'yasa
ēne'mēmotasa Q'ōmk' lut'lesasa Gwa'sela. Wā, k'lēskasē āda'ya
gāla hayasek'ātaxs lāk'asaē āda'ya Yäqewēlasē xūngwadex'itsē
bābagūmē. Wā, lāk'asē āda'ya Melnasema'yē qōtēx'itsa mōtslaqē
āwā xwāxwāk'lūna lōkwasā mōkwē q'lāq'Ek'owa lōkwasā q'EL'la 45
g'ig'ilasgem ēnaenx'ūna'ya lōkwasā ma'ftsōkwē ēmē'mELXlōsgem
ēnaenx'ūna'ya lōkwasā lāk'Endē k'lēk'lobawasa. Wā, yōkwasēmē-
sen ēyālaqalayōx lēgemōx Melnēdzas. Wā, lāk'asēmē lēgemg'elxlē
qak'as lēgemsa lēwelgāma'yas āda'ya Yäqewēlasē. Wā, lāk'as-
ēmē āda'ya Yäqewēlasē ēmāx'widk'atsē qōtena'yās āda'ya Melna- 50
sema'yē lāk'asex g'ālāsa Nāk'wax'da'xwē lōkwasā Gwa'selāxs
hēk'asaē g'ōkūlē ōXLālēsk'asas Negēlō.

Hana hana hē, yōkwasēmēg'in ēyālaqala yūwōx lēlēgemaxsen
āwanā'yēxa ēnāxwak'asēmōla ēmāx'widaxen g'ig'eqag'iwa'ya.

Hana hana hē, ahana hana adzēhēsa ēwālasaxadēdzēx'dēya wālē 55
āda'ya Yäqewēladzeyōla wālē āda'ya Melnēdzadzēyōlaxēs lāyōla
ēmēmāx'widēaxa Nāk'wax'da'x'u la'ya lō' Gwa'sela layōlē āda'ya Mel-
nēdzadzēyōla ēmāx'widēasa mōts!axdzeyōla sēsag'ilmē lōkwasē
mōx'dzēyōla q'lāq'Ek'ō lōkwasē q'EL'la nensgem ēnaenx'ūna'ya lō-
kwasā ma'ftsokwē ēmē'mELXlōsgem ēnaenx'ūna'ya lōkwasā lā- 60
k'Endē k'lēk'lobawasa. Wā, yōkwasēmē g'āyanēms āda'ya Melnē-
dzadzēyōla lāk'asxēs nēgūmpdzēyōlāē āda'ya Melnasēmadzēyōlaxs

62 law Melnasemē. And my great lord Melnēdzas grew quickly to
 be called chief. Then my lord Melnēdzas grew up and married
 65 'nālasgem, the princess of Q'ōmoḡ'sala, chief of the numaym
 G'ēssem of the ancestors of the L'al'asiqwāla. And then my lord
 Melnēdzas, and his wife 'nālasgem, had a son. And my lord
 Q'ōmoḡ'sala gave as a marriage gift twenty sea-otter blankets,
 70 ten black-bear skin blankets, six slaves, four canoes, and one hun-
 dred and twenty cedar-bark blankets; and he also gave as a mar-
 riage gift forty seals as food to go with it, and the sea-otter-house-
 dish, the killer house-dish, and the wolf house-dish, and also the
 75 seal house-dish, and the name Q'umx'elag'ilis to be the name of the
 child of Melnēdzas, for the potlatch to be given at the time of the
 marriage; and he also gave him the name Kwakūx'ālas for a feast
 name, when he was to give a feast with the forty seals which were
 given as a marriage gift to him by his father-in-law Q'ōmoḡ'sala.
 And then my lord Q'umx'elag'ilis gave away the marriage gift to
 the ancestors of the L'al'asiqwāla, and also the ancestors of my
 tribe, the Nāk'wax'da'xw; and my lord Kwakūx'ālas gave with the
 property forty seals in the house-dishes. Now, there were two
 names given in marriage—Q'umx'elag'ilis, and the feast name
 Kwakūx'ālas.

62 layōla āda'ya Melnēdzadzēyōla q'waq'wax'eyak'as lāk'aseq qak'ats
 halōl'lēxē g'īgāmēxlā. Wā, lāk'asē āda'ya Melnēdzasē nexlaax'ida
 lāk'asā gēg'adex'ēdk'ats 'nālasgemē k'ēdēlas Q'ōmoḡ'sala yik'asex
 65 g'īgāma'yaasa 'ne'mēmōtasa G'ēssemasa g'alk'asasa L'al'asiqwāla.
 Wā, lāk'asē āda'ya Melnēdzas lōkwasēs genēmē āda'ya 'nālasgemē
 xūngwadex'ēdk'atsē bābagūmkasē. Wā, lāk'asē āda'ya Q'ōmoḡ'-
 sala wāwalqālasē ma'ltsokwē q'lēq'asasgem 'naenx'ūna'ya lōkwasē
 la'stowe L'enlentsem 'naenx'ūna'ya lōkwasē q'el'ōkwē q'lāq'le-
 70 k'owa lōkwasē mōts'laqē xwāxwāk'lūna lōkwasē ma'ltsoḡ'eyowē
 k'lēk'lobawasa. Wā, hēk'asēmēs wāwadzōlemsē mōsgemgustowē
 mēgwata ha'māyaxsa'ya. Wā, hēk'asēmēs q'lāsa lōqūlila lōkwasā
 mā'ēnoxwē lōqūlila lōkwasā ālanēmē lōqūlila; wā, hēk'asēmēsa
 mēgwatē lōqūlila. Wā, hēk'asēmēsa lēgemē Q'umx'elag'ilisē qa
 75 lēgemē xūnōkwas Melnēdzasē qak'asēs p'lets'lōnlāsa wāwalqālayo.
 Wā, lāk'asē lēgemg'elx'ālaax Kwakūx'ālasē qak'as lēgēms qak'asō
 k'wēlas'ēdk'atsē mōsgemgustāwē mēgwataxa wāwalqālayuwē lā-
 k'aseq, yik'atsēs nēḡūmpē Q'ōmoḡ'sala. Wā, lāk'asēmēsē āda'ya
 Q'umx'elag'ilidzēyōla 'nāx'widk'atsē wāwalqālayo lāk'asxē g'ālīsē
 80 L'al'asiqwāla lōkwasē g'alk'asasen g'ōkūlōta Nāk'wax'da'xwē. Wā,
 lāk'asēmē yāqwaḡ'ilila lāk'asē āda'ya Kwakūx'ālasē āda'ya loxts'lōd-
 k'atsē mōsgemgustāwē mēgwata. Wā, lāk'asēmē ma'ltsemg'ualē-
 lē lēgm'elx'āyē yik'asex Q'umx'elag'ilisē lōkwasē k'wēladzēx-
 layōk'ase Kwakūx'ālasē.

Hana hana hē; ahana hana! O Great-One who came down! my | 85
lord L!āqwag'ila, my lord Yāqewē'las, | my lord Melnēdzas, and my
lord Q!umx'elag'ilis, they | all gave away much property, and all
gave feasts, | and my ancestral chiefs gave dances. ||

Ha ha hana hana hē; ahana hana! Therefore I feel like laughing 90
at the | words of the people under me, on account of my ancestral
chiefs, for they stole | the names of my ancestral chiefs, the roots of
my numaym. Ha a! for who dares to use | my names, the names
left by my ancestors? |

Hana hana hē; ahana hana! O Great-One who came down! my ||
lord, whose own name was Q!umx'elag'ilis, he | married L!ā- 95
qwag'ilayugwa, princess of | Q!eyōkwētelasōgwi'lak^u, my lord the
head chief of the great | numaym Qāqewadiliqāla of the Dzāwade-
ēnox^u. | Q!eyōkwētelasōgwi'lak^u, my lord, lived at Gwa'yē. || And 100
Q!umx'elag'ilis and his | wife had not been married long, when they
had a son. And immediately | Q!eyōkwētelasōgwi'lak^u, my lord,
got ready to | give his marriage gift to his son-in-law Q!umx'elag'ilis,
my lord. And | he bought the great copper Cause-of-Quarrel for
the || mast of his canoe; and for the place of his princess L!āqwa- 5
g'ilayugwa to sit in, | six shovel-nosed canoes, and four slaves | for
bailing out the canoes; and the blankets to be worn by his | princess

Hana hana hē; ahana hana, adzēhēsa 'wālasaxalēdzēx'dēya wālē 85
āda'ya L!āqwag'iladzēyōla wālē āda'ya Yāqewē'ladzēyōla wālē
āda'ya Melnēdzadzēyōla wālē āda'ya Q!umx'elag'ilidzēyōlaxēs
'nāxwa'mayōla 'wālasila 'māx'widēaxēs 'nāxwa'mayōla k'wēlasēdē-
axē yīyixsema'yaēnoxēn g'ig'iqag'iwa'ya.

Ha ha hana hana hē; ahana hana āgwil'maen la dēdalēqelas wāl- 90
demasen bēbēgwabālētsen g'iqag'iwa'yaxs wāx'k'asaē gōla'yax
lēlēqemasen ā'wanā'yē g'ig'eqag'iwa'ya hāa qa āngwak'asēs nāla-
k'asaxg'in lēlēgemk'asg'inx'ga lēlēgemēsawēsen wīwōmpdzēyōla.

Hana hana hē; ahana hana adzēhēsa 'wālasaxalēdzēya wālē
āda'yaxa q!ūlēxLē'yadzēyōla Q!umx'elag'ilisa āda'yaxēs lādzēyōla 95
geg'adex'ēdē'yas L!āqwag'ilayugwa lāk'asex k'ēdēlēk'asas Q!eyō-
kwētelasōgwi'lakwē āda'ya yik'asex xamagemayē g'igāmēk'atsē 'wā-
lask'asē 'nēmēmotsa Qāqewadiliqālasa Dzāwadeēnoxwē yik'asens
hēk'asaē g'ōkūlē āda'ya Q!eyōkwētelasōgwi'lakwē āda'yē Gwa'yē.
Wā, k'ēsk'lasē gāla ha'yasek'ālē Q!umx'elag'ilisē āda'ya lōkwāsēs 100
genemk'asaxs lāk'asaē xūngwadex'ēdk'atsē bābagūmē. Wā, hēx'-
ēdk'as'mēsē Q!eyōkwētelasōgwi'lakwē āda'ya xwānal'ēdēya qak'ats
lā qotēx'axēs negūmpk'asē Q!umx'elag'ilisē āda'ya. Wā, lāk'as'mē
k'īl'x'widk'asxē 'wālasē L!āqwa lāk'asex T!ent'ālayo qak'ats lāk'e-
ya'ya. Wā, hēk'as'mēs k'waxsalats'ēs k'ēdēlasē L!āqwag'ilayu- 5
gwayē q!ēl'ets!aqē t!ēt'ēgūna. Wā, hēk'as'mēs mōkwē q!āq!ek'o-
wa qak'as tsālēl'g'esxē t!ēt'ēgūnē. Wā, hēk'as'mēs 'nēx'ūna'yaaxsēs

Lāqwag'ilayugwa were one hundred mountain-goat blankets, 10 twenty lynx blankets, and forty black-bear blankets; and two hundred mountain-goat horn spoons were the anchor-line for the six canoes in which Lāqwag'ilayugwa was seated; and the name given in marriage, K'ladalag'ilis, was to be the name of the prince of my lord Q'umx'elag'ilis. Then the marriage gift was given 15 away to the ancestors of the Qāqewadiliqāla, and to the ancestors of the Nāk'wax'da^x, by my lord K'ladalag'ilis. Now, my lord K'ladalag'ilis grew up to be a man; and he married Gwēx'sēsēlas, princess of the head chief of the great numaym Haeyalik'awē of 20 the Hāxwāmis, who lived in Al'alxā. K'ladalag'ilis and his wife had not been married long, when they had a son. And then the great chief K'wamaxalas got ready and bought the great copper Crane for the mast of his canoe; and he was going to give the marriage gift to his son-in-law Lord K'ladalag'ilis, and eight shovel-nosed 25 canoes for his princess Gwēx'sēsēlas to sit in, and forty lynx blankets to be worn by his princess Gwēx'sēsēlas, and twenty grizzly-bear blankets, and twenty black-bear blankets, and two hundred mountain-goat blankets; and also this cause of my 30 pride, seven slaves, to bail out the water from the canoes of

8 k'ledēlasē Lāqwag'ilayugwē lāk'Endē mē^ēmelxlōsgem 'naenx'ūna-
 'ya lōkwasē ma'ltso^kwē wālasx'āsgem 'naenx'ūna'ya. Wā, hēk'as-
 10 'mēsa mōx"sokwē L'ENL'entsem 'naenx'ūna'ya. Wā, hēk'as'mēs
 ma'lp'enyag'ē ts'lēts'ōlōlaq k'āk'ets'ēnaq, mōgwanewēsa q'EL'ets'laqē
 t'lēl'egūn k'waxsalats'lēs Lāqwag'ilayugwa. Wā, hēk'as'mēs lēgem-
 g'elx'la^{yē} K'ladalag'ilisē qak'as lēgemsa lēwelgemas'ya Q'umx'ela-
 g'ilisē āda'ya. Wā, lāk'as'mē māx'widayowa qōtenayuwē lāxa gālāsa
 15 Qāqewadiliqāla lōkwasē gālāsē Nāk'wax'da^xwē yik'ats K'ladala-
 g'ilisē āda'ya. Wā, lāk'asē nexlāax'id begwānemē K'ladalag'ilisē
 āda'ya lāk'asē gegradex'idk'ats Gwēx'sēsēlasē k'ledēlk'asas xāma-
 gemas'yē g'igāmēk'atsē wālasē ne'mēmōt Haeyalik'awēsa Hāxwā-
 misē, yik'asē hēk'asaē g'ōkūlē Al'alxā. Wā, k'lēsk'asē gāla ha'ya-
 20 sek'ālē K'ladalag'ilis āda'ya lōkwasē genemē lāk'asaē xūngwadex'-
 'idk'atsē bābagūmē. Wā, hēx'idk'as'mēsa wālasē g'igāmas'ya
 K'wamaxalas xwānal'idk'asa, wā, lāk'as'mē k'lx'widk'asxa wālasē
 Lāqwa Ademgūlē qak'ats lāk'eyas'ya lāxēs qōtē'nēlaxēs negūmpē
 K'ladalag'ilisē āda'ya. Wā, hēk'as'mēsa ma'lgūnāts'laqē g'ig'alā
 25 qak'as k'waxsalats'lek'atsēs k'ledēlē Gwēx'sēsēlasē. Wā, hēk'as-
 'mēsa mōx"sokwē wālasx'āsgem 'naenx'ūna'yaaxsēs k'ledēlasē
 Gwēx'sēsēlasē lōkwasa ma'ltso^kwē g'ig'ilasgem 'naenx'ūna'ya lō-
 kwasa ma'ltso^kwē L'ENL'entsem 'naenx'ūna'ya lōkwasa ma'lp'eny-
 30 yag'ē mē^ēmelxlōsgem 'naenx'ūna'ya. Wā, hēk'as'mēsg'in 'yala-
 qalayōk' yik'asxga ālebōkūk' q'āq'ek'owa qak'as ts'ālelgesga

Gwēx'sēsēlas, the princess of K!wamaxalas, and | two hundred and 32
fifty goat-horn spoons as an anchor-line for the | eight canoes, and
the marriage name | Gwē'yimdzē for the name of the prince of
K'!ādalag'ilis. ||

This is what my ancestral chiefs in the story of my origin | were 35
doing when they grew up to be great chiefs. Therefore I do not feel
bad, | but I am getting tired telling from beginning to end what was
done by those | of whom I have just spoken. |

Hana hana hē haē haē! ||

That was the end of the wailing of L!āl!aqōl, the female Nā- 40
k!wax'da^x. (This is the same | as to say Nāk!wax'da^x woman.)

HISTORY OF THE MAĀMTAG'ILA¹

The ancestors of the Kwakiutl were living at Qālogwis, and the | 1
chief of the Maāmtag'ila, whose name was Q!ōmogwē^ε (III 11) =
called | his numaym to come into his house. When | they were
all in, his speaker, Dā'lewē'k'emō^ε, spoke; || and he told why 5
he had been called by the chief Q!ō'mogwē^ε (III 11), because |
he wished to go and marry Qwaēsogūt (III 12), the princess of
Chief | Down-Dancer (II 6) of the Comox. His numaym told him
at once | to go ahead, and they got ready | to start on the following

k!waxsalatslēgas Gwēx'sēsēlas k'!ēdēlasa grīgāma'yē K!wamaxalasē 3;
lōkwasa sēsax'sok'āla ts!ēts'ōlolaq k'āk'ets!ēnaq mōgwānewēsa
ma'lgūnāts!aqē grīgālā. Wā, hēk'as'mēsa lēgemg'elx!a'yē Gwē-
y'imdzē qak'as lēgēms lēwelgāma'yas K'!ādalag'ilisē.

Wā, yōkwas^εem gwegwālag'ilidzatsen grīgāanā'yaxg'en nūyām- 35
balisēk' gwasx'āla grīgāma'ya'nakūla. K'!ēāsg'ilēn xēnlēgēma
ōkwas'mēg'in la qelx'^εid lālabaaax gwegwālag'ilidzasas gwegūsagō-
dāxg'en lāx gwāl wāldema.

Hana hana hē haē haē.

Wā, laem lābē lagwālemas L!āl!aqōlxa Nāk!waxsemē (^εnemā- 40
x'is lō^ε nēk'a Nāk!wax'da^x ts!ēdāqa).

HISTORY OF THE MAĀMTAG'ILA¹

G'ōkūla^εlāē g'alāsa Kwāg'ulē lāx Qālogwisē. Wā, lā^εlāē grīgā- 1
dēda ^εne'mēmāsa Maāmtag'ilāsa lēgadās Q!ōmogwa'yēxa lēlts!ō-
dāxēs ^εne'mēmōtē qa g'āxēs ^εw'laēL lāx g'ōkwās. Wā, grī^εem'lā-
wisē g'ax ^εwīlaēLEXS laael yāq!ēg'a'lē elkwāsē Dālewēk'ema'yē.
Wā, laem^εlāē nēlas lē'lalilasēs grīgāma'yē Q!ōmogwa'yē yīxs 5
^εnēk'aē qa^εs lā gāgak'lax Qwaēsogūtē lāx k'!ēdēlasa grīgāma'yē
Qāmūlālē, yīsa Q!ōmo^xsē. Wā, lā^εlāē hēx'ida^εmē ^εue^εmēmōtas
^εnāxwa wāxaq qa wēg'ēs. Wā, hēx'idaem'lāwisē xwānā'ida
qa^εs lālxā lālē ^εnāx'ide'lxa gaāla lāxa Q!ōmo^xsē. Wā, lā^εlāē

¹ This genealogy follows out the descendants of one of the women (III 2), mentioned in the genealogy of the Dzēndzenx'q'ayo See p. 10-5.

- 10 morning to go to the Comox. In the morning, when daylight came, many of the numaym Maāmtag'ila started, and they arrived at the beach of the village of the ancestors of the Comox at Puntlatch. Immediately they made the marriage payment out of the two canoes before going on shore; and after they had done so, the
- 15 Maāmtag'ila were told to wait in the canoe, for Qwaēsogūt was getting ready to carry her things into the canoe of her husband, Q'ōmogwē. It was not long before the ancestors of the Comox began to beat on the front boards of the house of Down-Dancer, and there was a thundering noise in the house of Down-Dancer; and all
- 20 the men of the Comox said, "Hum!" and the sound of shell rattles was heard when Qwaēsogūt (III 12) was led by four men wearing xwēxwē masks. The woman was singing her sacred song. She went straight down the beach into the canoe of Q'ōmogwē (III 11); the xwēxwē went down to the shore and went back up the beach into
- 25 the house of Down-Dancer (II 6). Qwaēsogūt (III 12) stayed and sat down by the side of Q'ōmogwē (III 11). When all the xwēxwē were inside, Down-Dancer (II 6) came out of his house and invited his son-in-law to eat in his house with his crew. Then Q'ōmogwē (III 11) and his wife Qwaēsogūt (III 12) went ashore first. They
- 30 were followed by their crew. The shell rattles of the xwēxwē did

- 10 ^εnax^εidxa gaālāxs laē ālēx^εwidēda q'lēnemolēda Maāmtag'ila ^εne^εmēma. Wā, la^εlaē lāgralis lāx l'ema^εisasa g'ōkūlasasa grālāsa Q'ōmo^εx^εsē lāx Penlatsa, wā, hēx^εidaem^εlāwisē qād^εzē^εidexs k'lē^εs^εmaē hōx^εwūltā laxēs mōtslaqē yaē^εyatslā. Wā, gr^εl'em^εlāwisē gwālexs laē āxse^εwēda Maāmtag'ila, qa^εs wāgrē ēsāla hānāla, qaxs
- 15 lē^εmaē xwānālēlē Qwaēsogūtāxēs memwalalē, qa^εs grāxlāgil lāxs-lā lāx yā^εyatslāsēs lā^εwūnemē Q'ōmogwa^εyē. Wā, k'lē^εslatla gā-laxs laē lem^εxexsēg'indēda grālā Q'ōmo^εx^εsxa g'ōkwas Qām^εxūlalē. Wā, lā^εlaē kūnwat^εlālēda g'ōkwas Qām^εxūlalē. Wā, lā^εlaē ^εnāxwa hemxalēda bēbegwānemasa Q'ōmo^εx^εsē. Wā laemxaē hēk'ālā
- 20 xemsemēk'inasēs grāxaē grālaba^εyē Qwaēsogūtasa mōkwē yaēxū-mālaxa xwāxwēgenlē. Wā, laem^εlaē yālaqūlēda ts'edūqaxs laē hāyints^εlēsla lāxa l'ema^εisē qa^εs lā hēxsela lāx yā^εyatslās Q'ōmogwa^εyē. Wā, laem^εlāwisa mōkwē xwāxwē lāgrāa lāx awāxstalāsasa demsxāxs grāxaē xwēlaxūsdēsa, qa^εs lā xwēlaqa laēl lāx g'ōkwas
- 25 Qām^εxūlalē. Wā, laem^εlē xāk^εlē Qwaēsogūtē la k'wanōdēlexsēx Q'ōmogwa^εyē. Wā, gr^εl'mēsē ^εwī^εlaēlēda xwēxwāxs grāxaē Qām^εxūlalē lāwūls laxēs g'ōkwē. Wā, la^εmē lēlwūltōdxēs negūmpē. qa lās l'ēxwa lāx g'ōkwas l'ē^εwēs lēlōtē. Wā, hē^εmis grālōltāwē Q'ōmogwa^εyē l'ē^εwis genemē Qwaēsogūtē. Wā, lā^εlaē lāsgemēsō-
- 30 sēs lēlōtē. Wā, la^εmē hēwāxa q'wē^εlīdē xemsemēk'inasā xwēxwē

not stop | sounding behind the curtain in the rear end of the house. | 31
 Then Q'omogwē^s (III 11) and his wife sat down in the rear end of the |
 house, outside of the curtain in front of the xwēxwē. They | ate
 steamed camas. This was the first time that the || ancestors of the 35
 Kwakiutl tasted camas. After they had eaten, | Down-Dancer
 spoke to his tribe, the ancestors of the Comox. | He wanted them to
 pacify the xwēxwē. The | ancestors of the Comox assembled at once.
 Then | Down-Dancer (II 6) told his son-in-law to watch the move-
 ments of the xwēxwē dancers while they were singing for them, || for 40
 he was going to give it as a marriage gift to his son-in-law. After |
 he had spoken, the song-leader of the ancestors of the Comox, whose
 name was | NEMMEM, arose and shouted, "Wooo!" Then the
 ancestors of the Comox shouted "Wooo!" | while they were beating
 on boxes which were turned upside down. | Then four naked dancers
 came out, || their bodies painted with ochre, and wearing the xwēxwē 45
 masks on their faces. Four | songs were sung for them; and when
 the last song | was ended, then the four dancers walked with quick |
 steps and all the men of the Comox beat time quickly. Then |
 the speaker of Down-Dancer, named LENöläläl, arose and || spoke; 50
 and he said, "Look at this, Chief Down-Dancer! | and bring some-
 thing to drive the supernatural ones into their room." Thus he
 said. | Then they cut goat-skins into strips | and put them down;

xem^syāla lāx āladzēlilasa yāwapemlilē lāx ōgwiwalilasa g'ōkwē. 31
 Wā, lā klūs^sālilē Q'omogwa^syē lē^swis genemē lāx ōgwiwalilasa
 g'ōkwē lāx l'āladzēlilasa yāwapemalilasa xwēxwē. Wā, la^smē lē-
 xwēlag'ilxa mōt'lexsdē neg'ikwa. Wā, hēm g'il p'lex^sālelatsa g'ā-
 lāsa Kwāg'ulaxa mōt'lexsdē lāxēq. Wā, g'il^smēsē gwāl l'ēxwa, wā, 35
 lā^slaē yāq'leg'a^slē Qām^sxūlalaxēs g'ōlg'ekūlōtaxa g'ālāsa Q'ōmox^ssa.
 Wā, laem^slaē ^snēx' qā yālasōlag'ēsa xwēxwē. Wā, hēx'idaem^slā-
 wisē q'lap'lēg'ililēda g'ālāsa Q'ōmox^ssē. Wā, laem^slaē ^snēk'ē Qām^sxū-
 lalē qā dōqwalēsēs negūmpax gwāy'ēlālasasēxs laē q'ēmtaxa xwē-
 xwē, "qaxs la^smēg'as lal lāl negūmp," ^snēx'laēq. Wā, g'il^sem^slāwisē 40
 q'wēl'ēdexs lāael lāx'ūlila nāgadāsa g'ālā Q'ōmox^ssxa lēgadālas
 Nemmem. Wā, lā^slaē wooo^sa. Wā, lā^slaē ^snemādzaqwa wooo-
 xēda g'ālā Q'ōmox^ss, lālalaxēs t'ēmtsemayaēna^syaxa qōxqegwilē
 xēxetsema. Wā, hēm^slāwis g'āx'wūtlalilelatsa mōkwē xaxenāla
 gwēgūms'idekwē yaēxūmala xwēxwāxs lāael q'ēmtasōsa mōsgemē 45
 q'ēmq'ēmdema. Wā, g'il^sem^slāwisē q'ūlbēda ālelxsa^syē q'ēm-
 demēxs lāael tsex^ssēsēdēda xwēxwē lāxēs mōk!wēna^syē. Wā,
 lā^slaē t'ēmsālēda ^snāxwa begwānemsa Q'ōmox^ssē. Wā, lā^slaē
 lāx'ūlilē elkwās Qām^sxūlalēxa lēgades LENöläläl, qā^s yāq'le-
 g'a^slēel. Wā, lā^slaē ^snēk'a: "Wēg'a dōqwalax, g'igām^sē Qām^sxū- 50
 lal, g'ax lag'ax'ē k'imēx'sag'anolaōsaxg'as ^snawalax^sg'ōs." ^snēx'-
 laē. Wā, hēx'idaem^slawisē la āx'ētse^swēda xwēxūt^slā^syē ^smēlx-

and after they all had been put down, | LENōlāl shouted, "Wooo!"
 55 and all the Comox shouted at the same time, "Wooo!" || while they
 were beating time fast. They shouted "Wooo!" four times, | and
 then the four xwēxwē dancers went back behind the curtain. | Now
 they were pacified. Then LENōlāl said, | "Now the xwēxwē has
 been given as a marriage present to Q'ōmogwē, and the name |
 60 Hēk'lūten. Now this will be the name of Q'ōmogwē, || and also
 another name, Tēsēl'la, and Hāg'ās, and L'EMElxēl, | and also
 twenty boxes of camas-roots. | That was all he said. Then he finished
 with this. | Q'ōmogwē stayed for four days before going home | to
 65 Crooked-Beach with his Comox wife. Immediately || he gave a feast
 with the twenty boxes of camas-roots to the | ancestors of the
 Kwakiutl. They did not know what the steamed camas-roots were, |
 for that was the first time they had seen them. It was not long
 before | Q'ōmogwē (III 11) and his wife (III 12) had a son. | Then
 his name was Tēsēl'la (IV 13) and Q'ōmogwē gave away blankets on
 70 behalf of his || child. Then he had another son, and | his name was
 Hāg'ās (IV 14); and he had another child, a girl, | and he gave her a
 name belonging to the Maāntag'ila, | because she was a girl. She
 was called Calling-Woman (IV 15). | Then Q'ōmogwē (III 11) changed
 75 his name, and he named himself || Hēk'lūten (III 11). When his three

53 Lōwa, qā's g'ūxē gēmxalēma. Wā, g'il'Emēlāwisē 'wil'galēx
 laē woōxē LENōlālē. Wā, lā'laē 'nemādzaqwa woōxwēda
 55 Q'ōmogwē^{usē} lāxēs t'emsālaēnā'yē. Wā, hē'lat'la la mōp'endzaqwa
 woōxaxs laē 'wī'la la āladzendēda mōkwē xwēxwēxa yāwabilē.
 Wā, la'mē yā'fīda. Wā, lā'laē yāq'leg'a'lē LENōlēlālē. Wā, la'mē
 lāk'leg'a'ltsa xwēxwē lax Q'ōmogwa'yē. Wā, hē'misa lēgemē,
 yix Hēk'lūtenē. Wā, laem'laē lēgemles Q'ōmogwa'yē. Wā,
 60 hēem'lāwisē 'nemsgemē lēgema Tēsēl'la lōē Hāg'ās lōē L'EMEl-
 xēlē. Wā, hēem'lāwisa ma'ltsemāg'eyowē xetsem mōt'lexsda.
 Wā, hēem'laē wāxax'fīdalē wāldemas. Wā, laem'laē gwāl laxēq.
 Wā, mōp'enxwa's laē 'nālā hēlē Q'ōmogwa'yaxs g'āxāē nā'nak'
 lāx Qālogwisē lē'wis Q'ōmogwē^{usē}saaxsemē gēnema. Wā, hēx'fīda-
 65 em'lāwisē k'wēlas'itsa ma'ltsemāg'eyowē xetsem mōt'lexsd lāxa
 g'ālā Kwāg'ula. Wā, laem'laē āmlq'lexsa neg'ikwē mōt'lexsda,
 qaxs hē'maē ālēs 'nemp'lēna dōx'walelaq. Wā, k'ēs'lat'la g'ālaxs
 laē xūngwadex'fīdē Q'ōmogwa'yasa bābagūmē lāxēs lā gēnema.
 Wā, la'mē lēgades Tēsēl'la, yixs lāael p'lex'fīdē Q'ōmogwa'yē qā's
 70 xūnōkwē. Wā, lāxāē ēt'ēd'el xūngwadex'itsa bābagūmē. Wā,
 la'mē lēgades Hāg'ās. Wā, lā'laē ēt'ēd xūngwatsa ts'lāts'lada-
 gemē. Wā, laem'laē lēx'ētsēs lēx'lēgemilaxs Maāntag'ilaē
 lāqēxs ts'lāts'ladagemāē. Wā, laem'laē lēgades lāqūlayugwa lāq.
 Wā, laem'laxāē l'āyuxlē Q'ōmogwa'yē. Wā, laem'laē lēgad lās
 75 Hēk'lūtenē. Wā, g'il'Emēlāwisē q'ūlsq'lūyax'widē yūdukwē sāsēm-

children were grown up, | Hēk'lūten (III 11) showed the xwēxwē 76 dance. In winter he gave a winter dance, | and he also had the salmon-dance. | TēsēL'a (IV 13), the eldest one of his children, was cannibal-dancer, | and Hāg'ās (IV 14) was dog-dancer, and Calling-Woman (IV 15) was salmon-dancer, || and one of the relatives of 80 Hēk'lūten, Hāmdzid, was grizzly-bear dancer. | The name of the cannibal-dancer was L'ax'elag'ilis, and the | name of Hāg'as was Head-Dog, and the name of the girl | was Head-Dancer, and the name of the grizzly bear was Pretty-Grizzly-Bear. | Then Hēk'lūten had another son, and his name was || Pengwēd (IV 16). This is also 85 a Kwakiutl name. | Hēk'lūten (III 11) and his wife, Qwaēsogūt (III 12), separated. | She went home to the Comox with Hāg'as (IV 14) and Pengwēd (IV 16), the | youngest one. She took with her to Punt-latch the four dances which she had seen given | by their father Hēk'lūten when he gave a winter dance. || Now she gave a winter dance 90 for the cannibal-dancer, the salmon-dancer, dog-dancer, and grizzly-bear-dancer, and she | used the same songs and the same names that had been used by the | dancers at Qālogwis. At that time the names | of the Kwakiutl went for the first time to Comox on account of the two children of || Hēk'lūten who went home with their mother. 95 It was not very long before | Hēk'lūten (III 11) married K'anēlk' as

sēxs laē nēlēdāmasē Hēk'lūtenaxa xwēxwē. Wā, la^{mē} yāwix'ī- 76
laxa lāel ts'āwūnxa; hēem^llāwisa hāmēyalalē. Wā, lā^llaē hāma-
ts'lē 'nōlast'egema^yas sāsēmasē TēsēL'a. Wā, lā^llaē wawasēlalē
Hāg'āsē, yixs lāā^llāl hāmēyalala ts'āts'lādagemē Lāqūlayugwa.
Wā, lā^llaē nāna g'ayolē lāx lēlēlālāsē Hāmdzidē, yis Hēk'lūtenē. 80
Wā, yū^mis^llael lēgēmsa hāmats'lōx L'āx'elag'ilisē. Wā, lā^llaē
lēgādē Hāg'āsas Wāwasēlig'a^{yē}. Wā, lā^llaē lēgādēda ts'āts'lada-
gēmas Yāyaxūya^{yē}. Wā, lā^llaē lēgades Nen^kas^ōxa nānē. Wā,
lā^llaē ēt'lēd xūngwadē Hēk'lūtenasa bābagūmē. Wā, lā^llaē lēga-
des Pengwēdē. Wā, laem^llaxae Kwāg'uldzes lēgema. Wā, laem 85
k'āsowē Hēk'lūtenē lē^{wis} genemē Qwaēsogūtē. Wā, laem^llaē
nāⁿakwa lālaa lāxa Q'lōmox^{sē} lō^llaē Hāg'āsē lō^llaē Pengwēdēxa
ām^yinxayē. Wā, laem^llaē hāyinkūlaxēs dōgūlē mōx^{wid}āla yāwē-
nem^{sē} ōmpē Hēk'lūtenaxs laē yāwix'ilalaxa la ts'āwūnxa lāx
Penlatsa. Wā, laem^llaē wē^lla yāwix'ilasa hāmats'la, lē^wa hāmē- 90
yalalē, lē^wa wawasēlalē. Wā, hēem^llawisa nānē. Wā, hēem-
^llaxaūwis q'ēm^qēmdesēda q'ēm^qēmdemas lē^wa lēlēgēmasa
lēlēdēs lēlēgēmē lāx Qālogwisē. Wā, hēem^lel g'il lās lēlēge-
masa Kwāg'ulē lāxa Q'lōmox^{sē} qācda ma^lōkwē sāsēms Hēk'lūte-
naxs lāā^l nāⁿak^u lē^{wēs} ābēmpē. Wā, g'il^{mēsē} gāgālaxs laē 95
gēgādē Hēk'lūtenas K'anēlk'asē. yix k'ēdēlas ^max^{mewēs}agē-

- 97 (III 2) the princess of ^εmax'mewēsegemē^ε (II 1), | chief of the numaym
Dzendzenx'q'layo. | She was half Bellabella, and first she had for her
husband for a while the chief of the | Q'ōmōyā^εyē. Yāqok'!walag'ilis
100 (III 6). Yāqok'!walag'ilis (III 6) | was killed by the Haida G'edexān.
Therefore | K'anēlk'as (III 2) married Hēk'!ūten (III 11). They had
not been married a long time before | they had a daughter, and | he
called her Calling-Woman (IV 17) when he gave away property for the
child; | and Hēk'!ūten (III 11) changed his name, for he had received
5 in marriage from ^εmax'mewēsegemē^ε (II 1) || the name Yāx'LEN (III 11)
for Hēk'!ūten. Now | his name was Yāx'LEN (III 11), for Calling-
Woman (IV 17) descended | from ^εmax'mewēsegemē^ε (II 1), chief of
the Dzendzenx'q'layo, | the numaym of the Walas Kwakiutl—he
who had been married among the Bellabella. | It was not very long
10 before K'anēlk'as (III 2) had another || daughter (IV 18). Then at
once Yāx'LEN (III 11) gave away property to the ancestors of the |
Kwakiutl; and he took a name belonging to his numaym, the |
Maāmtag'ila, and he named his child lēlēlēg'awē^ε (IV 18). | Now,
when his two daughters were grown up, | then Calling-Woman (IV 17)
15 took for her husband Copper-Dancer (IV 19), head chief || of the
numaym Lāalax's'endayo, and the dance xwēxwē | was given to
him by Yāx'LEN (III 11), and the name Hēk'!ūten (IV 19). Then she
also | had a daughter (V 4) and Copper-Dancer (IV 19) called her |

- 97 ma^εyē, yix g'igāma^εyasa ^εne^εmēmēda Dzendzenx'q'layowē, yixa
Hēldzaq'k'!ōtemē, yixs lāx'dē yāwas^εid lā^εwades g'igāma^εyasa
Q'ōmōyā^εyē lāx Yāqok'!walag'ilisē. Wā, lā^εlāē kwēxekwē Yāqo-
100 k'!walag'ilisasa Haida, yis G'edexānē. Wā, hēm^εlāwis lāg'ila lā
lā^εwadex^εidē K'anēlk'asas Hēk'!ūtenē. Wā, lā^εlāē k'!ēs gāla lā
ha^εyasek'ālaxs lāē xūngwadex^εitsa ts!āts!adagemē. Wā, lā^εlāē
lēx^εēdes Lāqūlayugwa lāqēxs lāē p'ēs^εid qāēs xūnōkwē. Wā,
laem^εlaxaē l!āyōxlēyē Hēk'!ūtenē qā^εlaxs lēgemg'elxlālāē ^εmāx'me-
5 wēsagemā^εyas Yāx'LENē lā lax Hēk'!ūtenē. Wā, laem^εlāwisē
lēgādes Yāx'LENē. Wā, hēm^εlāwisē Lāqūlayugwa g'āyā^εnākūla
lāx ^εmāx'mewēsagemā^εyēxa g'igāma^εyasa Dzendzenx'q'layowē
^εne^εmēmāsa ^εwālasē Kwāg'ulaxa lax'dē gegrad lāxa Hēldza^εqwē.
Wā, k'!ēsēm^εlaxaāwisē gālaxs lāē ēt!ēd māyol'idē K'anēlk'asasa
10 ts!āts!adagemē. Wā, la ^εlāē hēx^εida^εmē Yāx'LENē p'ēs^εēdxā gālā
Kwāg'ula. Wā, laem^εlāē āx^εēd lāx lēxlēgemēlasēs ^εne^εmēmōtaxa
Maāmtag'ila. Wā, laem^εlāē lēlēlēg'awēx'lē xūnōkwas. Wā,
laem^εlāē ma^εlōx'mē sāsemas. Wā, g'ilēm^εlāwisē ēēxentaxs lāē
lā^εwadex^εidē Lāqūlayugwās l!āqwalalē, yix xamagemā^εyē g'igā-
15 mēsa ^εne^εmēmēda Lāalax's'endayowē. Wā, laem^εlāē lāyowēda xwē-
xwē laq yis Yāx'LENē, lē^εwis lēgemē Hēk'!ūtenē. Wā, lā^εlāē ēt!ēd
xūngwadex^εitsa ts!āts!adagemē. Wā, lā^εlāē lēx^εēdē l!āqwalalas

Q!ēx'sēselas (V 4); and then she had a son (V 5); | and Yāx'LEN (III 19 11) gave the name Nāp!ELEmē, which he had given in marriage to Copper-Dancer, || and this name he gave to his youngest child. | 20 When the children of Copper-Dancer (IV 19) were grown up, he married | 'nax'nag'EM (IV 20), the eldest daughter of Gwēx'sēselasemē (III 13), the head | of the numaym Nōnemaseqālis of the Lāwēts!ēs. Now | Copper-Dancer (IV 19) had two wives—the Lāwēts!ēs woman 'nax'nag'EM (IV 20), || and the DzendZEN'q'layo woman K'anēlk'as 25 (IV 17). Now, | 'nax'nag'EM (IV 20) had not been the wife of Copper-Dancer (IV 19) for a long time when she had a son; | and when he was ten months old, the name | Potlatch-Dancer was given as a marriage present by Gwēx'sēselasemē (III 13). Now Copper-Dancer (IV 19) changed | his name after this, and took the name Potlatch-Dancer (IV 19), and || he had another name for his son. | This name was given 30 as a marriage present by Gwēx'sēselasemē (III 13) to his son-in-law, | and his name was to be Overhanging-Mountain (V 6), and he also gave his winter-dance | names, for Gwēx'sēselasemē (III 13) had given his privileges, the | four dances, to his son-in-law Potlatch-Dancer (IV 19)—namely, the great frog war-dance || and the name of the great frog 35 war-dancer was to be | 'wīlenkūlag'īlis, and also the ghost-dancer, and the name of the | ghost-dancer was to be Chief Ghost, and also the war-dance, and the | name of the war-dancer was to be Wīnax'-

Q!ēx'sēselasē lāq. Wā, lā'laē ētlēd xūngwadex'ēitsa bābagūmē. 18 Wā, lā'laē Yāx'LENē lēgemg'elxlāla lāx Nāp!ELEma'yē lāx L!āqwalalē. Wā, hēem'lāwis lael lēgēms āmāyīnxa'yas sāsēmas. Wā, 20 g'il'EM'elāwisē q!ūlsq!ūlyax'widē sāsēmas L!āqwalalaxs laē geg'ā-dex'ēits 'nāx'nagemē, yix k'lēdēlas Gwēx'sēselasema'yēxa lāxuma'yasa 'nē'emēmotasa Nōnemaseqālisasa Lāwēts!ēsē. Wā, la'mē ma'īlilē L!āqwalalaxēs gegēnemē lāxa lawēts!ēts!axsemē 'nāx'nag'EMē lē'wa DzendZEN'q'axsemē K'anēlk'asē. Wā, laem'laē gagāla 25 geg'adē L!āqwalalas 'nāx'nag'EMaxs laē xūngwadex'ēitsa bābagūmē. Wā, g'il'EM'elāwisē hēlogwīlēda bābagūmaxs lāael lēgemg'elxlālē Gwēx'sēselasema'yax P!āselalē. Wā, laem'laē L!āyo-xlālē L!āqwalalē, qaxs le'maē lēgadelts P!āselalē. Wā, hēem'lā-wisa 'nēmsēmē lēgem qaēda bābagūmē xūnōx'us. Wā laem- 30 'laxaē lēgemg'elxlēs Gwēx'sēselasema'yē lāxēs negūmpē. Wā, laem'laē lēgadelts K'lēsoyak'īlisē. Hēem'lāwisa ts!ēts!ēq!āla lēLEGEMē, qaxs le'maa'laē Gwēx'sēselasema'yē k'lēso'gūlxlālaxa mōx'widāla lēlādē lāxēs negūmp P!āselalē 'wālasē wūq!ēs tōx- 35 lēnkūlag'īlisē; wā, hēem'lāwisē lēlōlalalē; wā, hēem'l lēgemltsa lēlōlalalē LōLEYalīsē. Wā, hēem'lāwisa hāwīnalalē; wā, hēem'lāwis lēgemltsa hāwīnalalē Wīnax'wīnagemē. Wā, hēem'lāwisa hāyā-

wīnagemē, and the | speaker-dance, and the name of the speaker-
 40 dancer was to be Made-to-be-Speaker; || and this is the number of
 privileges given in marriage by | Gwēx'sēsēlasemē (III 13) to his son-
 in-law Potlatch-Dancer (IV 19); and also | the name Potlatch-Dancer
 (IV 19) was given by his father-in-law | Gwēx'sēsēlasemē (III 13), and
 his winter name was 'wīdzēq!wālasō. | Gwēx'sēsēlasemē (III 13)
 45 and his tribe the Lāwēts!ēs lived at Ālegemala; || and Potlatch-
 Dancer (IV 19) and his tribe, the Kwakiutl, lived at | Qālogwis; and
 that is where Gwēx'sēsēlasemē (III 13) and | his tribe came from,
 going to Qālogwis, when he took his privileges to his son-in-law, and
 also | much food. And after they had stayed for four days, | the
 50 Lāwēts!ēs went home to Ālegemala. Immediately || Potlatch-
 Dancer (IV 19) invited his numaym the Laālx's'endayo and | two of
 the head men of all the numayms—the | Maāmtag'ila, G'ēxsem,
 Kūkwāk'lūm, and Sēm!em, | — and the Laālx's'endayo were also
 called in, and | their fellow-numaym, the elgūnwē. When they
 55 were all in, || Potlatch-Dancer (IV 19) spoke, and he told them that
 he was going to give a winter dance | with the food given to him
 by his father-in-law, and that he would | show the four kinds of
 winter dances given to him by his father-in-law. | Then all the chiefs
 of the numayms told him | to go on, and at once his children dis-

40 qlentelalē; wā, hēem'lāwis lēgemltsa hāyāq!entelalē Yāq!ente-
 yeg'flakwē. Wā, hēem'laē 'wāxax'idalē k'!ēs'ōgūlx!a'yas Gwēx'-
 sēsēlasema'yē lāxēs negūmpē Plāselalē. Wā, hē'mislalē la
 lēgēms Plāselalē y'flax lēgemg'elx!a'yasēs negūmpē Gwēx'sēse-
 lasema'yē. Wā, laem'laē lēgades 'wīdzēq!wālasēwe,¹ y'ixs hāael
 45 g'ōkūlē Gwēx'sēsēlasema'yē lō'laēs g'ōkūlōta Lāwēts!ēsē Ālegemāla.
 Wā, lā'laē hēem'l g'ōkūlē Plāselalē lē'wis g'ōkūlōta Kwāgrulē
 Qālogwisē. Wā, hēem'lāwis g'āx'īdē Gwēx'sēsēlasema'yē lē'wēs
 g'ōkūlōtaxs g'āxaael lāx Qālogwisē k'!ēs'ōodxēs negūmpē lē'wa
 q!ēnemē hē'maōmasa. Wā, g'il'em'lāwisē mōp!enxwa'sa 'nāla
 50 hael nū'nakwēda Lāwēts!ēsē lāx Ālegemāla. Wā, hēx'idaem'lāwisē
 Plāselalē lēlts!ōdxēs 'ne'mēmōtaxa Laālx's'endayowē lē'wa mā-
 ma'fōkwē lāx lēlaxumayasa 'nāl'nemsgemak!ūsē 'nāl'nēmēmasaxa
 Maāmtag'ila lē'wa G'ēxsemō lē'wa Kūkwāk'lūmē lē'wa Sēm!em-
 mē. Wā, hēem'lāwisa Laālx's'endayāxs 'wī'laēlēlā'maa'l lē'wis
 55 'nemsgemak!ūsā elgūn'wa'yē. Wā, g'il'em'lāwisē 'wī'laēlēxs laalas
 yāq!eg'alē Plāselalē. Wā, laem'laē nēlaxs lē'maael yāwix'ilaitsa
 g'āxē wāwadzōlemq yīsēs negūmpē. Wā, hēem'lāwis, q'ēs wāg'il
 yāwēnemmoxtsa mōx'wēdāla k'!ēk'!ēs'ō k'!ēs'ōgūlx!ēsēs negūmpē
 lāq. Wā, hēx'idaem'lāwisa 'nāxwa g'īg'egāmēsa 'nāl'nēmēmāsē
 wāxalaq, qa wūg'ilas. Hēx'idaem 'nāxwa x'is'ēdē sūsemasēxa

¹ Winter dance name.

appeared that || night. Then many winter-dance whistles sounded; 60
 and | as soon as those who had been seated had gone out, | Potlatch-
 Dancer cleared out his house. After they had cleared it out, | they
 built a fire in the middle; and when the fire in the middle began to
 burn, | the four speakers of Potlatch-Dancer—who were named || 65
 Bāwülē in the secular season, and in winter Wāwanagadzō; | and
 another one, ʼnemōgwēsēmē in the secular season, | and Wren in
 winter; and one who was called L!esp!ēgaak^u | in the secular season,
 and Goose in winter; and | also G'ēxk'enis in the secular season,
 and Ts!äq!exsdō in || winter—had red cedar-bark on their heads 70
 and | red cedar-bark around their necks. They took tallow of
 mountain-goat | and rubbed it on their faces; and after doing so, |
 they took charcoal and blackened their faces. | After doing so, they
 took eagle-down and || put it on their heads; and when this was done, 75
 they | took cedar-bark rope and cut off part for a belt. | Then they
 took their Sparrow Society canes | and when they had done so, they
 started. They went to call all the | men, and the women and chil-
 dren, to come quickly || into the house of ʼwīdzēq!wālasō^e (IV 19), for 80
 now | Potlatch-Dancer had already his winter-dance name ʼwīdzē-
 q!wālasō^e. One of the speakers, said while | they were going and

gānūlē. Wā, hēx'idaem^elāwisē hēk'!ēk'!älēda q!ēnemē lē!ex'ensexs 60
 g'ālaē ʼwī!a la hōqūwelsēda k!wā!ax'dē. Wā, lā!laē hēx'idaem
 ēx'wītse^ewa g'ōkwas P!āselalē. Wā, g'il^eem^elāwisē gwā!ē! ēkūlila-
 sōxs lāa! lāqolilase^ewa. Wā, g'il^eem^elāwisē x'iqostāwa lāqawali-
 laxs lāa! q!wā!ax'īdēda mōkwē āyelx^us P!āselalēxa lēgālās 65
 Bāwülē lāxa bāxūsē; wā, lā!laē Wāwanagadzawēx'la lāxa ts!ē-
 ts!ēqa. Wā, hēem^elāwisē ʼnemōgwēsēma^eyō lā!laxa bāxūsē; wā,
 lā!laē Xwāt!ax'la lāxa ts!ēts!ēqa. Wā, hēem^elāwisē L!ēsp!ēgaakwē
 lāxa bāxūsē; wā, lā!laē Nexaxla lā!laxa ts!ēts!ēqa. Wā, hēem^elā-
 wisē G'ēxk'enisē lāxa bāxūsē; wā, lā!laē Ts!äq!exsdōx'la lāxa 70
 ts!ēts!ēqa. Wā, laem^elāē qēq'ex'īmālaxa L!āgēkwē. Wā, lā!laxaa
 qēqenxāla L!āgēkwē. Wā, lā!laē āx'ēdxa yāsekwasa ʼmelxlowē
 qa's yāsekwōdēs lāxēs gēgōgūma^eyē. Wā, g'il^eem^elāwisē gwā!exs
 lāa! āx'ēdxa ts!ō!na, qa's ts!ōts!ē!emdes lāxēs gēgōgūma^eyē.
 Wā, g'il^eem^elāwisē gwā!exs lāa! āx'ēdxa qemxwāsa kwēkwē, qa's 75
 qemx'wīdēs lāxēs x'ix'ōmsē. Wā, g'il^eem^elāwisē gwā!exs lāa! 75
 āx'ēdxa densenē denema, qa's t!ōsōdē lāq qā!las wīwūsēganowō.
 Wā, g'il^emēsē gwā!exs laē āx'ēdxēs gwēgwēsp!ēqē. Wā, g'il^eem-
 lāwisē gwā!exs lāa! qās'ida. Wā, laem^elāē lāl lē!lālā!xa ʼnāxwa
 bēbegwānem lē!wa ts!ēdaqē lō!ma g'ing'inānem qa g'āxēs hā!aēl
 lāx g'ōkwas ʼwīdzēq!wālasēwē, qaxs lē!maē ts!āgēxlālē P!āselalē 80
 lāx ʼwīdzēq!wālasēwē. Wā, gaem^el wā!tsa ʼnemōkwē lāxa āyel-
 kwaxs laē qāsēg'a lā!laxs lāa! laēl lāx t!ēt!ex!lāsa ʼnāxwa

83 stepping into the doors of all the | houses (for that is as far as they
went), | "We call you, members of the Sparrow Society, and the Spar-
85 row Society women, and the Sparrow Society children, || to go into the
house of 'wīdzēq!wālasō'." | This was said by Wāwanagadzō^ε; and
after he had stopped | speaking, Wren spoke and said, | "The super-
natural power will come into the house of our chief 'wīdzēq!wālasō'
90 (IV 19);" | and after Wren had spoken, || Goose also spoke, and said, |
"Now let us go, shamans, to see what the supernatural power || will
do with the children of our chief 'wīdzēq!wālasō' (IV 19), | for they
have been taken by the supernatural power." Thus he said; and
after he had ended his words, | then Ts!āq!exsdō also spoke and
95 said: || "Be quick, shamans, go on, and be quick, and come quickly
into the house!" | and after he had ended his words, | they went out;
and they went into the other houses, stood in | the doorway, and
they said as they had done before when they were calling. When
200 they came to the end of the village Qālogwis, || they went back into
all the houses; and | the four speakers did not go out of the house
until the men, | their wives and children, all came out. Then they
all | went into the house with the four speakers. This | is called by
5 the ancestors of the Kwakiutl "single call," for in this way || the first
appearance of the supernatural power of the winter dance is treated

83 g'ig'ōkwa, yī'laṣs hē'maē q!wastālila āwīlēlāsa t'ēt!ex'ila: "G'āx-
'mēnu'x" qasolai', gwēgūdzai' lōs gwēgūts!axsemāi' lō's gwāgūgwē-
85 dzemāi', qa's laōs 'wī'f!s!ā lāx g'ōkwas 'wīdzēq!wālasowai'." Wā,
hē'mēl wāldēms Wāwanagadzawa'yē. Wā, g'il'mēsē q!ūlba wāldē-
masēxs laē ōgwaqa yāq!eg'a'lē Xwat!a. Wā, lā'lāē 'nēk'a:
"G'āxlēlāda 'nawalakwēx lāxōx g'ōkwaxsens g'ig'āma'yēx, lāxa
'wīdzēq!wālasē'wēx," 'nēx'laē Xwāt!a. Wā, g'il'ēm'lāwisē q!ūlbē
90 wāldēmasēxs lāu'l ōgwaqa yāq!eg'a'lē Nexaqē. Wā, laē 'nēka:
"La'mēns lāl, pēpexalai', nānaxbaal lax wāldēmas 'nawalakwa, qa
gwēx'ē'idaasas sāsēmasens g'ig'āma'yai' 'wīdzēq!wālasē'waxs 'wī'lō-
lānēmaasa 'nawalakwa,' 'nēx'laē. Wā, g'il'ēm'lāwisē q!ūlbē wāldē-
masēxs laē ōgwaqa yāq!eg'a'lē Ts!āq!exsdō. Wā, lā'lāē 'nēk'a:
95 "Hālag'ililesai' pēpexalai'. Wā, wā, wā lāx'wīt, qa's lāōs hāla-
ēla," 'nēx'laē. Wā, g'il'ēm'lāwisē q!ūlbē wāldēmasēxs laē
hōqūwēsa, qa's lā'laxat! lāxa āpsālusē g'ōkwa, qa's lāxat! q!wa-
stōlilax t!ex'ilās. Wā, āem'laxaūwisē neg'eltōdxēs g'il'x'dē gwē-
k'lāsa. Wā, g'il'ēm'lāwisē lūbelsaxa g'ōx'dēmsē lāx Qālogwisaxs
200 g'āxaa'l aēdaaqa lalaēl!a lāxa 'nāxwa g'ig'ōkwa. Wā, laēm'lāē
ā'lēm hōqūwēlsēda mōkwē āyilkwāxs lāa'l 'wī'l'g'ilila bēbēgwānēmē
lē'wis gēgenēmē lē'wis sāsēmē. Wā, g'il'ēm'laxaūwisē 'wīlx'tōl-
saxa g'ig'ōkwaxs lāa'l hōgwīlēda mōkwē ā'yilkwa. Wā, hē'mēl
gwē'yōsa g'ālē Kwāg'ul 'nēmp!eng'ilts!axstē, yīxs hāa'l gwēg'ila-
5 g'ila 'nawalakwaxs g'ālāē lāēl lāx g'ōkwasa g'ālē yāwix'ilasa g'ālā

when it enters the house of the winter-dance giver among the ances- 5
tors | of the Kwakiutl. Now, the winter-dance whistle was still
sounding behind | the curtain in the rear of the house. Then all |
the men, the women, and the children went in; | and they followed
the rules that you already know about the beginning of the || winter 10
dance, about which I have talked. |

One year after Potlatch-Dancer (IV 19) had given his winter dance |
(for his name is ⁶wīdzēq⁶ wālasō⁶ only during the winter dance) | he
died; and at once his prince | Q⁶ōmx⁶od (V 6) took the place of his
past father. He gave a potlatch to all || the tribes; and now 15
Q⁶ōmx⁶od (V 6) had the name Copper-Dancer (V 6). | He wished to
marry the princess of Chief K⁶lāde (IV 21) of the L⁶al⁶!asiqwāla. |
K⁶lāde (IV 21) was head chief of the numaym | Laälawilēla. Then
the numaym of Copper-Dancer (V 6) told him to go | ahead and to
marry her quickly; and all the || numayms of the Kwakiutl launched 20
their canoes at Qālogwis; | and they all paddled, going to P⁶!ELEMS, |
for that was where the village of the L⁶al⁶!asiqwāla was located. When |
they arrived at P⁶!ELEMS, they made the marriage payment for Head-
Princess (V 7), | the princess of K⁶lāde (IV 21); and after they had
made the marriage payment, || K⁶lāde (IV 21) came out, carrying a 25
box which was not very large. It was | called "winter-dance box."

Kwāg⁶ula. Wā, laem⁶laē hēk⁶lāla⁶x⁶sā⁶ma LēLEX⁶EXSē lāx āladza- 6
⁶yasa yāwape⁶mlilē lāx ōgwi⁶walilasa g⁶ōkwē. Wā, laem⁶laē ⁶wi⁶laēLēda
⁶nāxwa bēbegwānem Lē⁶wa ts⁶lēdaqē Lē⁶wa g⁶īng⁶īnānemē. Wā,
laem⁶laē āem la negetowēxēs ⁶nāxwamōs la q⁶lāl qa gwayi⁶lālatsa
ts⁶lēts⁶lēqa g⁶āg⁶īlēla lāx lā wālalaatsen wāldemē. 10

Wā, g⁶il⁶em⁶lāwisē ⁶nemxēxē ts⁶lāwūnxas gwāl yāwix⁶ilē P⁶lāse-
lalē, qaxs lēx⁶u⁶maē Lēgadaatsēs ⁶wīdzēq⁶wālasē⁶wa ts⁶lēts⁶lēqa; wā,
laem⁶laē wik⁶EX⁶ēda. Wā, hēx⁶idaem⁶lāwisē Lāwelgāma⁶yasē
Q⁶ōmx⁶odē Lax⁶stōdxēs ōmpdē. Wā, laem⁶lāwisē p⁶!Es⁶ēdxā ⁶nāxwa
lēlqwālala⁶ya. Wā, laem⁶laē Q⁶ōmx⁶odē la Lēgades L⁶āqwālālē. 15
Wā, lā⁶laē ⁶nēx⁶, qa⁶s gegadēs k⁶lédēlas g⁶īgāma⁶yasa L⁶al⁶!asiqwā-
la⁶yē K⁶lādē, yīxs xamāgemayaē g⁶īgāma⁶yē K⁶lādāsa ⁶ne⁶mēmēda
Laälawilēla. Wā, hēx⁶idaem⁶lāwisē ⁶ne⁶mēmās L⁶āqwālālē wāxaq,
qa wūgēs hali⁶lāla gāgak⁶!EX⁶ideq. Wā, ⁶wi⁶lastaem⁶lāwisa ⁶nāxwa
⁶nāl⁶ne⁶mēmatsa Kwāg⁶ulē Lēlstēdxēs yīyenasa⁶ lāx Qālogwisē. 20
Wā, g⁶āx⁶laē ⁶wi⁶laē sēx⁶wida. Wā, laem⁶laē lāl lāx P⁶!ELEMSē,
qaxs hē⁶maael g⁶ōkūlē g⁶ālāsa L⁶āl⁶!asiqwālayē. Wā, g⁶il⁶em⁶lāwisē
lāg⁶aa lāx P⁶!ELEMSaxs lāa⁶l hēx⁶idaem⁶ qādzē⁶ēdex K⁶lédēlema⁶yē
lāx k⁶lédēlas K⁶lādē. Wā, g⁶il⁶em⁶lāwisē gwāla qādzē⁶lāxs g⁶āxaa-
las g⁶āxāwūlsē K⁶lādē lāxēs dālaxa g⁶ildasē k⁶lēs ⁶wālasa. Hēem 25
Lēgades k⁶lāwatslēxa g⁶ildasē, qaxs hē⁶maē g⁶īts!EWatsa ⁶nāxwa

- 27 In it were all the || privileges for the winter dance. Then he stood outside || of his house. He turned his face toward his house, and he called || his princess Head-Princess. He called her to come and ||
- 30 stand also outside of the house, where he stood. As soon as he stopped speaking, || Head-Princess (V 7) came, carrying the copper named L'Esaxelayō, || and she stood by the side of her father; and K' lāde (IV 21) || turned his face toward the canoes of the Kwakiutl on the water, and || he called Copper-Dancer (V 6) to come out of his
- 35 traveling-canoe || and get the winter-dance box and his wife || Head-Princess (V 7). Copper-Dancer (V 6) at once took off his || blanket, stepped out of his canoe, and shouted, "Haha, haha!" || Then he ran up the beach and took the winter-dance box. || Then he was told by K' lāde (IV 21) that there were four kinds of dances in
- 40 the || box—the war-dance with a bird in its belly, which had the name Tōgūmalis; || and the throwing-dance, with the name Qwēłtsēs; || and the hāmshāmts'ēs, with the name Nawis; || and also the ghost-dance, with the name Supernatural-Power-coming-up. || And after
- 45 K' lāde (IV 21) had finished whispering to his son-in-law, he sent || his princess, Head-Princess (V 7) to go with her husband. She was || still carrying the copper. Then Copper-Dancer (V 6) || and his wife (V 7) walked side by side, going down the beach, and went aboard the || traveling-canoe; and when Head-Princess (V 7) sat down in the

- 27 k'lek'les'ō lāxa ts'lets'lexlenē. Wā, lā'laē lāxūyōlsax l'āsanā'ya-sēs g'ōkwaxs lāa'el gwēgemx'ēid lāxēs g'ōkwē. Wā, lā'laē lāq'ulaxēs k'ledēlē lāx K'ledēlema'ēyē. Wā, laem'laē lē'lālaq, qa g'āxēs
- 30 ōgwaqa lāxūyōlsa lax lādzasas. Wā, g'il'em'lawisē q'wē'ēidxs g'āxaālas g'āxewelsē K'ledēlema'ēyē dālaxa l'āqwa lēgades l'Esaxelayō, qa's g'āxē lāwenōdzelsaxēs ōmpē. Wā, lā'laē K'lādē gwēgemx'ēid lāx mexālasas ya'ēyats'asa Kwāg'ulē. Wā, lā'laē lē'lālax l'āqwalalē, qa lās xamax'ēidaem lāltā lāxēs ya'ēyats'ē,
- 35 qa's lā āxēdx k'lāwats'ē g'ildasa. Wā, hēm'lawisē genemasē K'ledēlema'ēyē. Wā, hēx'ēidaem'lawisē l'āqwalal xeng'aalexasēs nex'ūna'ēyē, qa's lā lāltā lāxēs ya'ēyats'lāxs lāa'el xaxalōlaqwa, qa's lāel dzelyūsdēsa, qa's lāel dāx'ēidx k'lāwats'ē g'ildasa. Wā, laem'laē nēlē K'lādasa k'lek'les'ōwē mōx'widāla g'its'lāxa k'lāwats'ē
- 40 gildasaxa ōlala, yixs ts'lek'wēsaē; wā, hē'mis lēgēmsē Tōgūmalisē. Wā, hē'em'lawisa māmaqla; wā, hē'mis lēgēmsē Qwēłtsēsē. Wā, hēm'lawisa hāmshāmts'ēsē; wā, hē'mis lēgēmsē Nawisē. Wā, hēm'lawisa lelōlelalē; wā, hē'mis lēgēmsē 'hawalak'ūstālisē. Wā, g'il'em'lawisē gwāl ōpa K'lādāxēs negūmpaxs lāa'el 'yālaqaxēs k'ledēlē K'ledēlema'ēyē, qa lās lāsgēmēxēs lā'wūnemē. Wā, laem'laē hēx'sāem dālaxa l'āqwa. Wā, laem'laē 'nemāgōlema'ē l'āqwalal lē'wis genemāxs g'āxaē hōqūnts'ēsela, qa's lā hōx'walexs lāxēs ya'ēyats'ē. Wā, g'il'em'lawisē k'wāg'aalexsē K'ledēlema'ēyaxs lāa'lasē

canoe, | K' lāde (IV 21) spoke again, and said, "Son-in-law, || let me 50
change your name. Your name shall be Yāqeyalisem (V 6), | and
your secular name Hāmisk'enis (V 6)." Thus he said. When he
stopped speaking, Copper-Dancer (V 6) spoke, and | took the copper
that his wife was carrying and thanked | his father-in-law (IV 21) for
his word, and after he had thanked him, he || promised to give a 55
potlatch with the copper to the Kwakiutl. Then he changed his
name; | and now he was no more Copper-Dancer (V 6), but his name
was Yāqeyalisem (V 6); | and when he had stopped speaking, they
turned back | and went home to Qālogwis. When they arrived at |
Qālogwis, Yāqeyalisem (V 6) cleared the floor of his house, for it was
nearly winter || when he went to marry. When | his house was 60
cleared out, he sent his four speakers to | call the Kwakiutl. He
asked all the men to come into his house. | When it was towards
evening, they came in, and at once | Yāqeyalisem (V 6) made a pot-
latch to them. It was still the secular season || when he gave a pot- 65
latch to his tribe. Then his name was really | Yāqeyalisem (V 6);
and he named his younger brother | Nāp'lelemē (V 5) Hāmisk'enis.
These were their secular names. He did | not make a potlatch to his
tribe, the Kwakiutl, until late in the evening. | Now Yāqeyalisem
(V 6) barred the door against his tribe || so that they could not go out 70

K' lāde ēt'ēd yāq'leg'a'la. Wā, lā'laē 'nek'a: "ēya, negūmpā, wē-
g'ax'in L'āyōxs lēgemaqōs. Laems lāl lēgade' Yāqeyalisema; 50
wā, hē'misē Hāmisk'enise lāxa bāxūsē," 'nēx'laē. Wā, g'il'ēm-
'lāwisē q'wēl'īdexs lāa' yāq'leg'a'lē L'āqwalal. Wā, laem'laē
dāx'īdxa L'āqwa, yix dāakwasēs genemē. Wā, laem'laē mōlas
wāldemasēs negūmpē. Wā, g'il'ēm'lāwisē gwāl mōlaxs lāa' dzō-
xwasa L'āqwa qaēda Kwāg'ulē. Wā, laem'laē L'āyoxlās. Wā, 55
laem'laē gwāl L'āqwalala; wā, laem'laē lēgades Yāqeyalisema
lāxēq. Wā, g'il'ēm'lāwisē q'wēl'īdexs g'āxāc xwēlaqelēs lex'ēda,
qa's lā nā'nakwa lāx Qālogwisē. Wā, g'il'ēm'lāwisē lāg'aa lāx
Qālogwisē lāa' hēx'īdaem ēx'wīdxēs g'ōkwē, qaxs ts'āwūnxba-
'nākūlaē lāx'demas geg'adē Yāqeyalisema. Wā, g'il'ēm'lāwisē la 60
ēg'īkwē g'ōkwasēxs lāa' 'yālaqasēs mōkwē ā'yīlkwa, qa lās Lē'lā-
laxa Kwākūg'ulē, qa g'āxēs 'wīlēda bēbegwānemē lāx g'ōkwas.
Wā, g'il'ēm'lāwisē dzāqwaxs g'āxaa' 'wīlāēla. Wā, hēx'ī-
daem'lāwisē Yāqeyalisema yāx'wīdeq. Wā, laem'laē bāxūstalē
p'lets'ēna'yasēxs g'ōkūlōtē. Wā, laem'laē ālax'ēd la lēgades 65
Yāqeyalisema. Wā, lā'laē lēx'ēdes Hāmisk'enisē lāxēs tsā'yē
Nāp'lelema'yē. Wā, laem'laē bēbāxūdzelālaq. Wā, ā'ēm'lāwisē
gwāl yāqwaxēs g'ōlg'ūkūlōtēda Kwākūg'ulaxs lāa' gāla gānula.
Wā, laem'laē Yāqeyalisema lānek'oxēs g'ōlg'ūkūlōtē. Laem'laē
k'ēs hēlq'lālaq hōqūwelsa. Wā, g'il'ēm'lāwisē gwāl yāqwaqēxs 70

71 of the house; and after he had finished giving his potlatch, | the
house trembled as in an earthquake, | and there was a rumbling
sound while the house was shaking. | It did not shake long, then
everything was quiet. | Four times the house shook. Then it
75 stopped. The Kwakiutl did not know what they had heard, for no
one | knew what caused the sound. After | the rumbling around the
house had been heard four times, it sounded as though many | men
shouted, "Hamamamama!" and they shouted four times, |
"Hamamamama!" (the ghost-cry); and after the cry had been heard
80 four times, || Q!ēx'sēselas (V 4) came out of the rear of the house,
went around the fire | in the middle of the house, and when she came
to the door, | Yāqeyālisem (V 6) opened the door of the house.
Then | Q!ēx'sēselas (V 4) ran out; and when she was out of the door, |
it sounded as though many men were shouting, "Hamamamama!" ||
85 outside of the house; and when they stopped crying "Hamama-
mama!" | Yāqeyālisem (V 6) stood up and spoke. He said, | "O
tribe! this is the supernatural power which came from where | I got
my wife. Now my princess has been taken away by a supernatural
power of the | L!al!asiqwāla. These are the ghosts that have come
90 and have taken my princess || Q!ēx'sēselas (V 4). Now wash your-
selves with hemlock-branches, tribes, and let us | try to catch
Q!ēx'sēselas (V 4) in the morning. You | all shall wash yourselves.




71 laa'l demlēx'wīde āwī'stās g'ōkwās. Lā'laē hē gwēx'sa nenēnā,
Wā, laem hēk'lāla neqelga'māsaqēxs lāa'l demlēx'ūlē āwī'stelas
g'ōkwās. Wā, k'!ēsnaxwa'lat!a gēg'ilsexs lānaxwaē selt'ēda. Wā,
lā'laē mōp!endzaqwa demlēx'wīdē āwī'stelas g'ōkwāsēxs lāē gwāla.
75 Wā, āem'lāwisē Kwākūg'ulē q!āq!eyaxstōlītēs wūlēlē, qaxs k'!ēā-
saē 'nemōk' q!ālax hēg'ilas gwēk'lig'a'lē. Wā, g'il'em'lāwisē mōp-
!endzaqwa demlēx'wīdē āwī'stāsa g'ōkwāxs lāa'lasē q!ēk'lāla bēbe-
gwānema 'nemādzaqwā hamamamamaxā, lā'laxaē mōp!endzaqwa
hamamamamamama. Wā, g'il'em'lāwisē mōp!endzaqwāxs g'āxa-
80 a'lasē pēlēlē Q!ēx'sēselasē g'āx'wūlt'lālil, qas lā lā'stalilēlax lāqa-
walilasa g'ōkwē. Wā, g'il'em'lāwisē lā'stalīexs lāa'l āxstōdē Yāqe-
yalisemāxa t!ex'īlāsēs g'ōkwē. Wā, hēem'lāwis la dzely'wūldzats
Q!ēx'sēselasē. Wā, g'il'em'lāwisē lāwels lāxa t!ex'īlāxs lāa'lasē
'nemādzaqwa hamamamamaxēda q!ēk'lāla bēbegwānem lāxa L!ā-
85 sanā'yasa g'ōkwē. Wā, g'il'em'lāwisē q!wē'fīdēda hamamamamaxāxs
lāa'l lāx'ūlilē Yāqeyālisema, qas yāq!eg'a'lē. Wā, lā'laē 'nēka:
"Wā, g'ōlg'ūkūlōt! Wā, yūem 'nawalak' g'āya'nākūla lāxen
geg'adaasōx. Wā, la'mē lālanemen k'!ēdēlasa 'nawalakwasa L!a-
L!asiqwāla. Wā, hēem lēslālēnoxwēda g'āxa āx'ēdxen k'!ēdēlāē
90 Q!ēx'sēselasa. Wā, wēg'īla q!ēqelax'ēdlex 'nāx' g'ōlg'ūkūlōt, qens
'wā'wildzē'wā'mēlens lalōl!ālex Q!ēx'sēselasax gaālala. Wā, laems
'nāxwaem g'ig'iltalaxwa gānūlēx, lē'wis geg'enemaōs, lē'wis sāse-

this night, and your wives and your children shall wash too." 93
 Thus he said. "Now I will ask you, 'wün'wünx'es, to help me." |
 (He meant the cannibal dancers.) "You shall go first when you try
 to catch our || friend Q'ëx'sëselas (V 4); and also you, ghost-dancers, 95
 you shall go next to | the 'wün'wünx'es; and you also, war-dancers;
 and you, | Sparrow Society, shall follow the war-dancers; you shall
 go behind our | friends, for indeed we are now trying to imitate what
 my wife told me; | for she was told by her father, and she must give
 us instruction and show us || what to do when the supernatural power 300
 shows itself; and this is the beginning of the winter dance | of the
 L!al!asiqwāla. My princess Q'ëx'sëselas (V 4) | has now been taken
 by the ghosts. Now our names will be changed | in the morning. I
 shall call you | in the morning, and your wives and your children.
 That || is all," he said; and when his speech was ended | 'māxwa, 5
 chief of the numaym Maāmtag'ila, arose | and spoke. He said,
 "You have heard the speech | of our chief Yāqeyalisem (V 6). Now
 you have | another kind of supernatural power which you did not
 know before. You are great. You || will act so that no wrong will 10
 result, for we | are to use it later on. It is different from our super-
 natural power, | what you received in war-marriage from your
 father-in-law. Shall we not do, | my tribe, according to what you
 say to us? | That is all." Thus he said, and then he sat down. ||

maōs," 'nëx'laē. "Wā, la'mēsen hēlalōl 'wün'wünx'esä" (xa 93
 hāāmats!a gwe'yōs), "laems lāl grālabīl, qensō k'imya!xens 'nemō-
 kwaē Q'ëx'sëselasa. Wā, sō'mts lēlēlōlēlālā; laems māg'abīlxa 95
 'wun'wünx'esē. Wā, sō'mts tētox'wid. laems lāl elxlēlesesens 'nō'memō-
 kwē, qālxg'ins la'mēg'ins nānenk!wax wāldemasg'in genemk'.
 yixs 'nëx'maālaē ōmpaseq qa ā'mēsēk' lēxs'āla g'āxens, qens g'wēg'i-
 las, qō g'āxogwīn ē'fēdox 'nawalakwaxsē. Wā, yūem g'il ts!ēts!ēx- 300
 ēdaatsa L!āl!asiqwālōx, yix laēna'yasē lālanemen k'lēdēlaē Q'ëx-
 sēselasasa lēslānēnoxwē. Wā, laem'fāwisens 'nāxwal L!āyoxlā-
 xens lēlēgemax gaālala lāxen ēk'lēnēmla lē'lālx'da'x"lōlax
 gaālala lē'wis ts!ēdaqaōs, lē'wa g'ing'inānemax gaālala. Wā,
 yū'mōq," 'nëx'laē. Wā, g'il'em'fāwisē q'lūlbē wāldemasēxs lāa! 5
 lāx'ūlīdēda 'māxwala g'igāmēsa 'ne'mēmēda Maāmtag'ila. Wā,
 lā'laē yāq'eg'āla. Wā, lā'laē 'nēk'a: "La'mas wulelaxg'a wāldem-
 gasg'ens g'igāmēk' lāxg'a Yāqeyalisemak'. Laems lālxwa ōgū-
 qālāx 'nawalakwaxwa k'lēsdāqens q'lāla. Hāwādzēk'atsōx. Wēga 10
 hēlalēl q'a k'leāsēs amēlaslesōx lāxōs g'āxēnē'lēx g'āxens, qens 10
 g'āxēl aāxsilaleq". Wā, la'mōx ōgūqala lāxens nōsēx 'nawalakwa
 w'nānēmaqōs lāx negūmpa. Wā, ēs'maēlāxens āem wēg'il lōgūns
 g'ōlg'ūkūlōtek'. Āeml hēem gwayi'lālalēs wāldemlāōs g'āxenu'x".
 Wā,yū'mōq," 'nëx'laēxs laē k'wāg'alila.

15 Then Yāqeyālisem (V 6) arose and thanked him for his speech; | and when he stopped speaking, the men went out. | When they were outside, Yāqeyālisem (V 6) | and his wife (V 7) dug a hole in the middle of the rear of their house one fathom | in length, in the direction
20 toward the rear of the house, and || half a fathom wide. Then Head-Princess (V 7) told them | to put all the soil which she dug out of it into boxes, | so that it might not be seen, as is done by the L!al!asiqwāla when they dig this hole, when they are going to have a ghost-dance. | Generally they put the soil into boxes, and they ||
25 put them down in a corner of the dancing-house, where nobody walks, | and they cover them over with mats, and sometimes they lay roof-boards | over them. Thus was done by Yāqeyālisem (V 6) with the soil that he dug out. | When it was deep enough for a tall man | to stand in the hole and to be visible for one-half of his body,
30 they stopped digging; | and Head-Princess (V 7) asked Yāqeyālisem (V 6) to get a pole | not too thick, four finger-widths in diameter. | Then Yāqeyālisem went to get it | out of the woods, and he brought a stick two fathoms long. | He cut it in two, and put sharp points ||
35 at the ends. After doing so, his wife | took up one of the poles and put it down into the hole that had been dug | at the end toward the

15 Wā, lā'laē lāx'ūlīdē Yāqeyālisema qā'las mōlēš wāldemas. Wā, grī'ēm'lāwisē q'wē'ēdēxs lāē 'wī'la hōqūwēlsēda bēbēgwānemē. Wā, grī'ēm'lāwisē 'wī'lewēlsēxs lāā' l'āp'līdē Yāqeyālisema lē'wis genemāxa nāqolīwalīlāsēs grōkwāxa 'nēmp'enk'as 'wāsgemasē lāxēns bālaḡ, gwēbalil lāxa t'ex'ilāsa grōkwē. Wā, lā'laē
20 neq'lebōd lāxēns bālāqē 'wādzegegaasa. Wā, laēm'laē 'nēk'ē K'lēdēlema'yē, qā's k'lāts'lālēsa dzeqwa 'lālp'mōtas lāxa k'lek'!em-yaxlā, qā k'lēsēs dōgūlē gwāstaāsāsēs lāx gwēgrīlasasa lā'l!asiqwālaḡs 'lāpaaxa hē gwēx'sē yīxs lālōtsēlīnē, yīxs hēmenā-lā'māē k'lāts'lālāsa dzeqwa lāxa k'lek'!emyaxlā, qā's lā hā'nem-
25 grālīlās lāxa ōnēgwīlasa lōbekwē lāxa k'lēsē qāyatsa bēbēgwānemē, qā's nāxū'yīndēsa lē'wa'yē lāq: lōxs pāqeyālīlāusa saōkwē lāq. Wā, hēm'lāwisē gwēx'ūlē Yāqeyālisemāxēs 'lālp'mōtē dzeqwa. Wā, hēm'lāwisē gwānala qā negoyowēsa grīdēxs dē begwānemxs lūāts'lāē lāx 'wālabetalīlālasas 'lāpa'yāsēxs lāē gwā' l'āpaq.
30 Wā, lā'laē āxk'lālē K'lēdēlema'yax Yāqeyālisema, qā āx'ēdēsēx k'lēsa lēk' dzōxūmaxa mōdēnx'sāwa wāg'idas lāxēns q'wāq'wax-ts'lān'yēx. Wā, hēx'idaēm'lāwisē Yāqeyālisema lā āx'ēdeq lāxa āl'ē. Wā, grāx'laē wīk'elaxa māp'enk'as 'wāsgemasē lāxēns bālaḡ. Wā, lā'laē t'sēx's'ēndeq qā nexsēs. Wā, lā'laē dzōdzoxy'hēndex
35 ēpsba'yas, qā ēx'bōs. Wā, grī'ēm'lāwisē gwālēxs lā'laē genemas āx'ēdxa 'nēm'ts'lāqā lāxa dzōxūmē, qā's lā lāts'lōts lāxēs 'lāpa'yē. Wā, laēm'laē gwēbēlts'lā lāxa t'ex'ilāsa grōkwē. Wā, lā'laē lāne-

door of the house. She put it in slanting, | in this way: 38
 Then Head-Princess told her husband | to drive it in with
 his stone hammer. When it was one || span below the 40
 floor, he | stopped driving it in. Then she took the other
 pole | and  put it down into the hole so that it was in
 this way, and Yāqeyalisem (V 6) | drove it in with his
 hammer; and when the top was even with the | first one, he
 stopped.  Then his wife took an || empty oil-bottle and 45
 split one side the whole length; | and when the kelp
 bottle had been split along one side, | she tied it to the two poles
 that were tied together in | the hole that had been dug out. She
 put the inner side of the kelp outward, because | it was greasy
 and slippery. She tied it on its || full length, and there was only 50
 one way of tying it. | She tied it up and down in this way:
 There was no cross-tying. After | this was done, Head-
 Princess (V 7) took something that she had kept secretly in 
 a | basket and put it down. Not even her husband knew |
 what was in it. Then Head-Princess spoke, || and said, "O, mas- 55
 ter! now call the chiefs | of your numayms, one head chief of
 each of them, that | they come and watch how we work the hole
 that we dug. Don't | let any one of those who call them show
 himself to their wives, that they may not guess what you want, |

xāla, g'a gwālegra (*fig.*). Wā, lā'laē K'lēdēlema'yē āxk'lāla xēs lā'wū- 38
 nemē, qā dēgūtōdēq yisēs pēlpēlqē. Wā, g'ilēm'lāwis ēnemplēnk'
 lāxens q'lwāq'lwax'ts'lāna'yēx lā banalagawēsa āwīnagwilaxs lāa'l 40
 gwāl dēqwē Yāqeyalisemāq. Wā, lā'laxaē ēt'lēd āx'ēdxa ēnemts'laqē,
 qā's āxbetalilēs, qā g'ās gwālegra (*fig.*). Wā, lā'laxaē Yāqeyalisema
 dēgūtōdēq yisēs pēlpēlqē lāq. Wā, g'ilēm'lāwisē ēnemaxtāla lē'wa
 g'ilx'dē dēqwasōs lāa'l gwāla. Wā, lā'laē genemas āx'ēdxa lōlap-
 mōtasōx lē'nax wā'wadā, qā's Lēpsendēq lāxēs wāsgemasē. Wā, 45
 g'ilēm'lāwisē lābēndēx wāsgemasasa Lēpsuakwē wā'wadēxs lāa'l
 yil'alelōts lāx dzēngēqā'yasa ōxtā'yasa dzēdzōxūm lāx ōts'lāwas
 ēlāpa'ya. Wā, laēm'lāē hē ēk'lādze'ya ōts'lāx'dāsa wā'wadē, qaxs
 lē'lē'nalaē, qā tsāx'ēs. Wā, g'ilēm'sē wīlgraalela la yīlāla lāxēs
 wāsgemasē lāxēs ēnēmēnemē yīlāsasēqēxs aēk'laaqēlaaxs lāa'l 50
 yīlaq. g'a gwālēg'a (*fig.*). K'lē's gagayaaqēlēs yīla'yē. Wā, g'ilēm-
 lāwisē gwālēxs lāa'laē K'lēdēlema'yē āx'ēd lāxēs q'lwālaltseyakwē
 lābata. Wā, grāx'laē hāng'alilas. Wā, laēm'lāē k'lē's q'lālēlē
 lā'wūnemasēx g'its'lāwaq. Wā, lā'laē yāq'lēg'alē K'lēdēlema'yē.
 Wā, lā'laē ēnēk'a: "ya, q'lāgwidā. Hāg'illa lē'lālalxōx grig'egāma- 55
 'yaxsōs ēnāl'ne'mēmats'lēna'yāq'lōsxōx ēnāl'nemōkūma'yāq'ēs, qā
 g'āxlāg'iltō dōqwalalxōx gwēg'ilaslas lāxwa ēlāpa'yāqēns. Gwāla
 āwūlx'ēs āxk'lālaq, qā gēgenemas āla k'ōtalaxēs āx'ēlāōsaq. Wā,
 wāx'ēm'sēns q'lālēlaqōxs lē'maax ēnāxwa mēxōxda ēnāxwāx bēbē-

- 60 although I know that all the men and their wives have gone to sleep. This is the winter dance that I am now speaking about. And let Q!ēx'sēsēlas (V 4) also come and try what she is to do." Thus she said. Even her husband did not know what was in the basket, and Yāqeyalisem (V 6) did not wish to ask his wife about it.
- 65 He just went out of his house and went to wake up those to whom she referred, the head chiefs of each numaym of his tribe. Then he went to the head chief of the numaym Maāmtag'ila, Q!ōmogwē. Now he had called one of them. Then he also went to the head chief of the G'ēxsem, Yāqwid; and also the head chief of the Kūkḡāk'lūm,
- 70 Tsex'wid; and also the head chief of the Sēnl'em, 'nemōgwis; and also the head chief of the Lāyalalawē, Ts!ex'ōd; and the Lāyalalawē are mixed with the Maāmtag'ila and the G'ēxsem; and also the head chief of the Elgūnwē, Amax'āg'ila, and these are mixed with the Laālax's'endayo. And when Yāqeyalisem (V 6) had
- 75 hardly gone into the house, the chiefs entered after him. Now Head-Princess led all of them to their seats at the right-hand side of the rear of the house, so that they could see plainly the hole that had been dug; and when they were all in, Q!ēx'sēsēlas (V 4) came in, and Head-Princess (V 7) led her and made her sit down in the
- 80 rear of the house, at the end of the hole that had been dug, so that she could see distinctly what was to be done by Head-Princess, who

- 60 gwānema lēwas gegēnemax. Wā, yūmēs ts!āts!ēxsilax'lenš lāx wāldema. Wā, hē'misē Q!ēx'sēsēlasa, qa gaxlāg'iltšē menēhal," 'nēx'laē. Wā, laem'laē hēwāxamē lā'wūnemas q!ā'l'alelax grits'lā-waxa l'ābatō. Wā, ēts!em'lāwisē Yāqeyalisema 'nēx', qas grit'lālē wūlaxēs genēmē. Wā, laem'laē āem lāwels lāxēs g'ōkwē, qas lā
- 65 gwāxēs gwe'yō, qa g'āxēs 'nāl'nemōkūma'yas 'uāl'ne'mēmats'ēna-yasēs g'ōlg'ūkūlōtē. Wā, gril'em'lāwisē 'wīlx'tōdxa ōguma'yasa 'ne-mēmēda Maāmtag'ilē Q!ōmogwa'yē; wā, laem'laē 'nemōk'ōleq. Wā, hēem'lāwisē ōguma'yasa G'ēxsemē Yāqwidē; wā, hēem'lāwisē ōguma'yasa Kūkḡāk'lūmē Tsex'widē; wā, hēem'lāwisē ōguma-
- 70 'yasa Sēnl'emē 'nemōgwisē; wā, hēem'lāwisē ōguma'yasa Lāyalalawē Ts!ex'ōdē, yixs hāē lēng'ilga'ya Lāyalalawāxa Maāmtag'ila lē'wa G'ēxsemē. Wā, hēem'lāwisē ōguma'yasa Elgūnwā'yē Amax'āg'ila, yixs lēng'ilga'yaē lāxa Laālax's'endayowē. Wā, hāšelaem'lāwisē g'ālagēwa'yē Yāqeyalisemasa gr'egā-
- 75 ma'yaxs g'āxaa'l hōgwīla. Wā, laem'laē K'!ēdētema'yē q!āx'sīdzēq, qa lāx'daxwēs k!ūs'alil lāx hēlk'ōtewalilasa g'ōkwē, qa hēlp'altālīsēxa la lābegwēlkwa. Wā, gril'em'lāwisē 'wī'laēlēs g'āxaa'lāsē Q!ēx'sēsēlasē g'āxōla. Wā, lā'laē K'!ēdelema'yē q!āx'sīdzēq, qa lās k'wāg'alil lāxa nāqolēwalilasa g'ōkwē lāx
- 80 ōba'yasa lābegwēlkwē, qa hēlp'altālēs dōqūlaxa 'nāxwa gwā'yilalats K'!ēdētema'yē, qō lāl me'nēlal qaē. Wā, gril'em'lāwisē 'wī'la selt'alil-

was going to show them. When they were all sitting still, | Head- 82
Princess arose. She carried her basket, | and she spoke. She said,
"Thank you, fathers, | for having come quickly. Indeed, I am a
wise woman, for my father || wishes me alone to do what we are here 85
for; and this is | the way of working the winter dancee for which we
are assembled here. Now you have come, | fathers, to see the lasso
which we use for catching the ghost-dancer | Q!ēx'sēselas (V 4).
This is the lasso of my ancestors for the ghost-dancer, | and you came
for this reason. Now let us go and catch || Q!ēx'sēselas (V 4). You 90
will all be invited by Yāqeyalisem (V 7), | and you shall all sit
together. The cannibal-dancer shall sit down | in the rear of the
house when this hole will be covered over, | that nobody may come
near to it who is not a cannibal-dancer. | And you, ghost-dancers,
will sit down outside of the || cannibal-dancers, on the board covering 95
of the hole: | and some will sit on one side of the cannibal-dancers
and some on the other side; | and the Sparrow Society, and the
Sparrow Society women, | will sit on each side of the house." Thus
said Head-Princess; and as she said so, she took the | rope out of the
basket, coiled it up in her left hand, || and then she spoke again, and 400
said, "Let me | ask you, chiefs, to do the same as we | L!al!asiqwāla
do when you catch the ghost-dancer; for when the | L!al!asiqwāla

lēxs lāa'las lāx'ūlilē K'lēdēlema'yē. Wā, laem'laē dālxēs Lābatē. 82
Wā, lā'laē yāq'eg'a'la. Wā, lā'laē 'nēk'a: "Çēlask'as'la wīwōmp-
qēxs ālēlēlē. Qālxg'in nāgādēk' ts'edāqa lāg'ilasēn ōmpa āem
'nēx' qen nōgwa'mē āem āxsilaxēns g'āxēx gwaēlasa. Wā, yūem 85
ts'lāts'lexsilax'LENS g'āxēx k'walaēna'ya. Wā, g'a'mēs g'āxēlē
wīwōmp, qa's dōqwalaōsaxg'a x'imayōlg'insag'ada lēlēlālālēg'a
Q!ēx'sēselasek', yīxg'ada x'imayok' denemsen qwēbalisē lāxēs lēlē-
lēlēlē. Wā, hē'mēts g'āxēlē. Wā, hē'maa, qensō lāl k'imya'lexg'a
Q!ēx'sēselasek'; wā, laems g'āx'mawēs'lāl lē'lanēmītsōx Yāqeya- 90
lisemax. Wā, laem gwālēlaemī q!ap!lēgalitēlālā hāāmats!a k'lūs'ā-
lilēlāl lāxa neqēwalilaxsa g'ōkwēx, qag'ō lāl pāxstalilēx'LEG'ada
'lābegwēlkūk', qa k'lēāsēs neḡwabālasa k'lēsē hāāmats!a lāqek'.
Wā, hē'misōs, qōsaqlōs lēlēlēlēlālā, yīxs hē'maē L'āsex'dzamwēltsa
hāāmats!a. Wā, laem k'wādzewēlxōx paxsta'yasa 'lābegwēlkwēx. 95
Wā, lālēda ēōlala k'wak!wanōlemalilē lāx wāx'sbalilasa hāāma-
ts!a. Wā, hē'mis lāl k'lūdzēlasltsa gwēgūdzā lē'wa gwēgūts!axsema
'wāx'sanēgwīlasa g'ōkwēx," 'nēx'ēlaē K'lēdēlema'yaxs lāa' l dāts'lōdxa
denemē lāxa Lābatē, qa's q!lēx'walelēlōdēs lāxēs gēm xōlts!āna'yē.
Wā, lā'laxaē ēdzaqwa yāq'eg'a'la. Wā, lā'laē 'nēk'a: "Wāg'a'mas- 400
lēn wūlāl g'īg'egāmē. Hē'mas gwēg'ilanu'x" gwēg'ilasag'anu'x"
L!al!asiqwālēk', yīxs lēlēlālālaēs k'imyasōlōs, yīxs g'il'maē k'imyāla

- 3 catch the ghost-dancer, the one who gives the winter dance to the
tribe calls the people; | and four rattles are taken and are given to the
5 one who || takes care of the cedar-bark. There are four of them.
Then he takes them, | and he begins to shake one of them, and sings
his four | secret songs. He stands still while he is singing three of his
secret songs; | and when he sings his fourth secret song, he walks |
and goes around the fire in the middle of the house. He pretends to
10 look for the war-dancers; || and when he finds one, he gives the rattle
that he was using to her; and he | gives the other three rattles to
three war-dancers. | When they all have them, the four war-dancers
stand up together. | They shake their rattles and sing each her
15 secret song, | for they are war-dancers; and when they finish || their
secret songs, the man who takes care of the rattles takes the four |
rattles and carries them again, walking around the fire in the middle
of the house, | and he gives one rattle each to the four frog-war-
dancers. | Then they stand up, shake their rattles, and | each sings
20 her secret song about the frogs in their bodies. Then || they take
their rattles and put them away. | They take red cedar-bark and
give it to the cannibal-dancer; | and when each cannibal-dancer has
a piece of it, they all get excited. Then they all | run out, and the
people who try to catch the ghost-dancer run after them. | Then the
war-dancers and the frog-dancers are next to the cannibal-dancers, ||

- 3 !LaLasiqwälāxa lelōlālāxas laē ēx'em lēlalēda yāwix'ilāxēs g'ōkū-
lōtē. Wā, lā āx'ētse'wēda mōsgēmē yīyat!ala, qā's lā ts'ewēs lāxa
5 āāxsilāxwa l'āgekwēx lāxēs mōsgē'mēna'yē. Wā, lā dāx'ideq. Wā,
hē'mis la yat!idaatsēsa 'nemsgēmē, qā's yālaqwēsa mōsgēmē lāxēs
yīyālax'LENē. Wā, laem āx'sāem la'wilexs laē yālaqūlasa yūdux'-
semē. Wā, g'il'mēsē q'ūlbaxs laē yālaqwasa mōsgēmōtē, qā's qāsililē.
Wā, laem lā'stalilēlaxa lāqwawalilē, qā's ālābōlēxa ēōlala. Wā,
10 g'il'mēsē q'laqēxs laē ts'lāsēs yatelax'dē yat!ala lāq. Wā, lā ēt!ēdē
ts'lewanaqelasa yūdux'semē yēyat!ala lāxa yūdukwē ōgū'la ēōlala.
Wā, g'il'mēsē 'wiltōxs laē 'nemāg'ilil lāx'ūlileda mōkwē ēōlala, qā's
'nemāx'idē yat!ētsēs yēyat!ala, qā's 'nemādaqwē yēyālaqwasēs
yēyālax'LENē lāxēs ēōlalaēna'yē. Wā, g'il'mēsē 'nāxwa q'ūlbē yēyā-
15 laqūlaēna'yas, hēda āāxsilāxa yēyat!ala dāx'idxa mōsgēmē yēya-
t!ala, qā's lā dālaqēxs lāaxat! lā'stalilēlēs lāxa lāqwawalilē. Wā,
lāxāē ts'lāsa 'nāl'nemsgēmē yat!ala lāxa mōkwē wīweq'lēs ēōlala.
Wā, hēx'idex'dax'mēsē lāx'ūlila, qā's yat!ēdēsēsēs yēyat!ala, qā's
yīyālaqwēsēs yīyālax'LENē lāxēs wīweq'lēts'ēna'yē. Wā, g'il'mēsē
20 g'wālexs laē āx'ētse'wēda yēyat!ala, qā's yāwas'idē g'ēxase'wa. Wā,
lā āx'ētse'wēda l'āgekwē, qā's yāx'wīdayowē lāxa hūāmats!a. Wā,
g'il'mēsē 'wiltōxs laē 'nemāg'ilil xwāxūsā. Wā, hē'mis la dzēlx-
'wūldzatsē. Wā, ā'mēsē la q'omx'semēsōsa 'nāxwa k'imyālxa lelō-
lālālē. Wā, laem'lalēda ēōlala lē'wa wīweq'lēsē māk'ilālxā hūām-

and the other ghost-dancers are the last; and last | of all follow the 25
Sparrow Society and the Sparrow women. They go right | to the
place where they hear the cry "Hamamamama!" of the ghosts. |
Then they pretend to bring back Q'lex'sēselas; and when the | can-
nibal-dancers approach her, they will fall down like dead; and the ||
war-dancers and the frog-dancers will go to see why they do so; | there- 30
fore they go to look; and when they come up to them, | there will be
again the cry, "Hamamamama!" of the ghosts. They | all drop
down like dead, and also the | Sparrow Society men and women drop
down. Only the ghost-dancers do not drop down. || Then they go to 35
get urine, and sprinkle it | over the cannibal-dancers and the war-
frog-dancers, and finally they | sprinkle the urine over the Sparrow
men and women and | also the Sparrow Society children. When
they have all been sprinkled with urine, | they come to life again,
and they all follow the || cannibal-dancers and go back into the 40
winter-dance house; for, as soon as | they drop down like dead, when
the cannibal-dancers, | the war-dancers, the frog-dancers, and all the
others, are struck by the ghost, then the ghost-dancers | catch
Q'lex'sēselas and bring her in before any of the others get back |
into the winter-dance house, who were lying there like dead. || She 45
is put into her secret room in the rear of the middle of the house. |
Then the cannibal-dancers come in, sounding their whistles, and go

ts!a. Wā, lālōs lēlēlōlālaq!ōs elxleles. Wā, hē'mis lāl elxlaya- 25
as!tsa gwēgwāts!ema lē'wa gwēgūts!axsemē. Wā, la'mē hē'nākū-
laeml lāxēs wūlelas!axa hamamamaxaaslasa lēslānēnoxwa, qō
g'āxbōlal taōdg'ostōde!xōx Q'lex'sēselasēx. Wā, g'ilēmlwīsē ēx'a-
g'aalelala hāāmats!a laqēxs lēla yāqūmg'aelsle. Wā, lāl 'nāxwa-
emla ēōlala lē'wa wīweq!ēsē āwēlelqelax hēg'ilas gwēx'īdē. 30
Wā, hē'mis lāg'ilas la 'wī'la dōx'wīdeq. Wā, g'il'mēsē lāg'aa lāqēxs
lūa'l ēdzaqwa hamamamaxēda lēslālēnoxwē. Wā, hēx'ēdaemlwisē
'nāxwa yāqūmg'aelsa. Wā, la'mē 'nāxwa yāqūmg'aelsēda gwēgwāts-
ts!em lē'wa gwēgūts!axsemē. Wā, la'mē 'nāxwa k'lēs yāqūmg'a-
elsēda lēlēlōlālālē. Wā, hē'mē lāl āx'ēde!xa kwāts!ē, qa's lā xōselg'rēs 35
lāxa hāāmats!a lē'wa ēōlala lē'wa wīweq!ēsē. Wā, lā ālxlālaxs lālē
xōselgentsa kwāts!ē lāxa gwēgwāts!emē lē'wa gwēgūts!axsemē lōla
gwāgūgwēdzemē. Wā, g'il'ēmlwisē 'wīlxtōde! xewōx'usa kwāts!ē,
qō lāl 'nāxwaeml q!ūlāx'īde!l, wā, ā'mis lā 'wī'la la elxlēsa hāāma-
ts!āxs laē aēdaaqa, qa's lā hōgwīl lāxa lōbekwē, qaxs g'il'mēx'dē 40
'nāxwa yāqūmg'aels laē lēlewalkwa 'nāxwa hāāmats!a lē'wa ēōlala
lē'wa wīweq!ēsē lō' 'nāxwēs waōkwē, lālāsa waōkwē lēlēlōlālāl
k'inyalxōx Q'lex'sēselasēx, qa's g'āxēl g'āgalagemal g'āxēltsōx
lāxwa lōbekwaxs k'lēās'mēlē q!ūlāx'īde!tsa la yāxyeq!ūsa. Wā,
g'il'mēsē laēl lāxēs lēmē'lats!ē lāxwa nāqolēwalilēx g'āxaas xwēxwa- 45
gwēlēlēda hāāmats!a, qa's lēlal haēlēla lāxēs lēmē'lats!ē lāxgrada

47 straight into their secret room at the || left-hand corner of the house; and when they are all inside, the Sparrow Society men, | women, and children come in. Then Yāqeyalisem (V 6) will give away property for the one who has been caught, and he will change his name. ||
 50 Then his name will be Hōlēlid (V 6), for this is the name of my father; and after he has given away property, Hōlēlid (V 6) will ask help from | your uninitiated children, chiefs, for he must take hold of the lasso | for the ghost-dancer to-morrow night, when she comes down to the floor of the house. Hōlēlid (V 6) will put the rope
 55 around her waist.—Now, come and | take this lasso, Hōlēlid, for what I told you is all that is to be done | about the ghost-dancer." Thus she said. |

Immediately Hōlēlid (V 6) went and took the lasso, which was made of long | cedar rope, and thanked his wife for her speech. When || he
 60 had thanked his wife, he turned to the || chiefs who were sitting down, and he said, "Indeed, we shall | be chiefs. Now you have heard the speech of my father-in-law. It is not my | wife here who speaks of these instructions which she gave us for my winter dance, which I give with the | marriage gift, that was given to us, chiefs of the Kwakiutl; | it is he who comes and speaks in my house here. Now,
 65 take good care, || so that we shall not miss any of the instructions given to us, for | it is the first time that this will be shown by you, chiefs of the Kwakiutl!" || Thus he said. |

47 gemxōliwablek'. Wā, gril'mēsē 'wīlaēlēda 'nāxwa gwēgwāts!emē
 lē'wa gwēgūts!axsemē lō'ma gwāgūgwēdzemē lālxax yāx'wīdlōx
 Yāqeyalisemasa k'im'yānemlēx. Wā, la'mōx l'āyōxlāl lāxēq.
 50 La'mōx lēgadelts Hōlēlidē lāxēq, yīxs lēgemaaxsen ōmpē. Wā,
 gril'emf'wisōx gwāl yāqwa lālasōx Hōlēlidēx hēlalxōx hēbaxūts!e-
 dzayaq!ōs grig'egāmē, qa graxē dāk'!indel'g'ada ximayok' denema
 jāxa lelōlēlālx gānolas lensla, qo lāl lālabetalilasla lelōlēlālēx.
 Wā, yūemlwisox Hōlēlidēx qenōyodeltsgr'a denem lāq. Wā, gēlag'a
 55 āx'ēdexg'ada qenāyok' denema, Hōlēlid, qaxs le'māē 'wīla gwāyi-
 ēlālasaxa lelōlēlālē, "nēx'ēlāē.

Wā, hēx'ēdaem'fāwisē Hōlēlidē la āx'ēdxa qenāyowē gīlt'la
 densen denema, qas mōlēs wāldemasēs genēmē. Wā, gril'em'fā-
 wisē gwāl mōlas wāldemasēs genemāxs lāā' gwāyaxstax'ēd lāxa
 60 grig'egāmā'yē g'āx k'ūdzēla. Wā, lā'ēlāē 'nēk'a: "Qālalēns grig'e-
 gāmē. Laems wūlelax wāldemasen nēgūmpa, grāēl 'nēx'gr'īn
 genēm', yīsēs la lēxs'ā'fayō qens gwayiflālasa qāēda yāwix'ilaē-
 na'yen yīs k'lē'sōgūl'fayāsē grāxens grig'egāmēs Kwākūg'ōl, qaxs
 hē'maa g'āx 'nēk'elag'ilil lāxen g'ōkwēx. Wā, wāgil la yāl'lo'x'wīd-
 65 lex, qens k'lē'sēl ōgūgelentsōl lāx lēxsala'yo grāxens lāxwa
 hē'mēx alēl 'nempl'ēnal g'āx nē'fidel lāl grig'egāmēs Kwākūg'ōl,"
 'nēx'ēlāē.

As soon as he ended his speech, then | the chief of the Maāmtag'ila, Q'ōmogwē, spoke, and said, "Take || care, friends, for we have 70 never done in this manner in our | ghost-dance. It is done differently by the L'āl'asiqwāla. Now we | obtained in marriage these privileges. Therefore | I am glad of your speech, Head-Princess (V 7). It is really different from | our way of doing it. I have been trying to understand the different privileges || which I have now, 75 although I am a Kwakiutl, for I never made a mistake in it. | Now, do not let us just sleep, chiefs, for my heart is | happy on account of the treasure which we obtained from the great chief K' lāde (IV 21). | That is what I say, Hōlēlid (V 6)." Thus he said, and ended his speech. |

Now it was daylight, and at once Q'ōmogwē || oh, I forgot, 80 his name is now changed, for he used his winter name, and | his name was Yōxūyagwas,—stood up and asked his friends, | the chiefs of the numayms. He said to them, "Don't | sit there idly! Let us arise and dress ourselves and | let us ourselves wake up our tribe to go into || this winter-dance house of our friend Hōlēlid (V 6), for | 85 Head-Princess (V 7) knows that we shall really try to handle rightly | the privileges given in marriage to our friend Hōlēlid (V 6). Now take | red cedar-bark to put around our heads and for our neck-

Wā, g'il^εem^εlāwisē q' lūlbē wāldemasēxs lāa^εl yāq' eg^εalē grīgāma- 68
^εyasa Maāmtag'ila, yix Q'ōmogwa^εyē. Wā, lā^εlāē nēk'a: "Wā'ga
 āeml nāxwa yāl^εlālex nē^εnemōk" hēenoxwawēsens gwēg'ila qaens 70
 lēlēlōlālālēx, yixōx gwayi^εlālasaxsaxsa L'la^εasiqwāla. Wā, la^εmens
 geg^εadanemaq^εxwa wālasēx k' lēk' lēs^εā. Wā, hē^εmēsen lāg'ila mō-
 lasōx wāldemaqōs, K' lēdēlemē. Wā, la^εmōx ālak' lāla ōgūqāla
 lāxen nōsē dālaēnēq". Wā, yū^εmens alāsowa ōgūqalāx k' lēk' lēs^εā,
 qen lālōl^εasōxgūn Kwāg'ulē, yixg' in k' lēāsēk' lents^εlāse^εwa. Wā 75
 gwālelasens wū^εem mēx^εēda, grīg^εegāmē. Laem lōma la ēx^εq' lē-
 selag' in nāqek', qaens lōgwa^εyē lāxa wālasa grīgāma^εyē K' lādē.
 Wā, qen nēk' ē, Hōlēlidā," nēx^ε lāēxs lāē q' wēl'ida.

Wā, laem^εlāē nāx^εida. Wā, hēx^εidaem^εlāwisē Q'ōmogwa^εyē,—
 wāq' lūnēx^ε lā, laem L'āyoxlā qaxs lē^εmaē tslētsagexlāla. Wā, 80
 laem lēgadelas Yōxūyagwasē,—lāx^εūlila, qas āxk' lālēxs nē^εnemō-
 kwa grīg^εegāma^εyasa nāl^εnēmēmasē. Wā, lā^εlāē nēk' eq: "Gwāllas
 k' wāla^εx^ε dā^εxōl. Wēg'a lāx^εwidex qens wāg'ē q' wālāx^εida, qens
 xami^εlālamē la gwāxens gōlg' ūkūlōtax, qa gāxlāg'iltso wē^εlāēl
 lāxōx lōbekwaxsens nēmōkwōx Hōlēlidēx, qa q' lāl^εalēlēsōx K' lēdē- 85
 lema^εyaxg' ins ālak' lalilek' aēk ilāxens gāxēnēlē aāxsilatōx k' lē-
 k' lēs^εōgūlx^ε lā^εyaxs lāxen nēmōkwōx Hōlēlidēx. Wā, wēg'a āx^εēdex
 l' lāg'ekwa, qenn^εx^ε qēqex^εema^εya, lō^ε qenn^εx^ε qēqenxawa^εya.

rings, || and tallow to put on our faces, and rope to be used for belts, ||
90 and also our Sparrow Society canes!" Thus he said. |

Immediately all those things that he named were brought, | and they were put down next to Head-Princess (V 7). Now she also changed her name, and she | used her winter-dance name which she used among the L!al!asiqwāla. Now she | told her winter-dance
95 name to the chiefs. It was Chiton (V 7). || She said, "That is my name which I obtained from my father." Thus she said. Then | all the chiefs dressed up; and after they had done so, Chiton (V 7) was asked | by Yōx^uyagwas, "What shall we say when we | go about to call the people?" Thus he said. Then Chiton (V 7) said, | "Your word is good, for we must use the way of speaking of the L!al!asi-
500 qwāla in this winter-dance of Hōlēlid. || These will be your words: 'Now we walk to invite you, shamans, to | wash your eyes in the house of our friend Hōlēlid (V 6),' " she said. | "And after him, the others will also say, 'Now, arise, | and wash your eyes, so that the secular season may come off from your eyes, for | our season has
5 changed, and you will see the winter-dance || season.'" Thus said Chiton (V 7), giving instructions to them. "And that is | all that you will say," said she to them. Then she called | Yōx^uyagwas, and whispered to him, saying, "Please ask | the song-leaders not to come into the house, for I will | go and teach them the songs of the ghost-
10 dancers at the || supernatural place when all the tribes are in the

Lō^ε yāsekwa, qenu^εx^u yāsekūndē, lō^ε denema, qenu^εx^u wūsēg'a-
90 nōwa; wā, hē^εmēsenu^εx^u gwēgwesplēqla," nēx^ε-laē.

Wā, hēx^εidaem^εlāwisē wīla āx^εētse^εwē lēlēqlase^εwas qa^εs g'āxē g'ig'alilema yis K'ēdēlema^εyē. Laem^εxaē l'āyōxlā. Wā, laem^εlaē hēxlālaxēs ts!āgēxlāyo lāxēs L!āl!asēq!wēna^εyē. Wā, laem^εlaē nēlasēs ts!āgēxlāyo lēgem lāxa g'ig'egāma^εyē Q!ānasē. "Wā,
95 hē^εmen lēgem^ε lāxen ōmpa," nēx^ε-laē. Wā, laem^εlaē q!wālax^εid naxwēda g'ig'egāma^εyē. Wā, g'il^εem^εlāwisē gwālexs lāa^εl wūla-se^εwe Q!ānasē yis Yōx^uyagwasē: "Wēk'!ālalenu^εx^u lāxenu^εx^u qats!axstalaēnēla!" nēx^ε-laē. Wā, lā^εlaē nēk^ε-ē Q!ānasē: "La^εmōx ēk'ōs wāldemaqōs, qaxs L!āl!esēq!wālo^εx ts!āq!ēna^εyaxs Hōlēlidē.
500 Wā, g'uams wāldemlga: 'La^εmenu^εx^u qāsaai' pēpexalai', qa^εs laōs ts!ōxstōd lāx g'ōkwase^εs nēmōkwē Hōlēlidē'," nēx^ε-laē. "Wā, lā^εlaē nēg'ap!a^εya wāōkwasēq. Wā, lā^εlaē nēk'a: 'Wā, lāx^εwid, qa^εs laōs wīla ts!ōx^εstōda qu lāwāyēsōs bābaxustā^εyaq!ōs, qaxs lē^εmaēx ōgūx^εidens nūlax, qa^εs dōx^εwalelaōsaxa ts!āgedzōx
5 nāla,'" nēx^ε-laē Q!ānasaxs lāa^εl lēxs^εālaq. "Wā, hēem wāxax^ε-īdālālēs wāldemlaōs," nēx^ε-laēq. Wā, hēem^εlāwis la lēlālilatsēx Yōx^uyagwasē, qa^εs ōpalēq. Wā, lā^εlaē nēk^ε-ēq: "Wāx las āxk'!ā-laxa nēnāgadū qu k'ēsēsē g'āx ōgwaqa hōgwēla, qen lālen q!āq!ōL!amatsa q!emq!emdemaxsa lēlōlālala lāx^ε-da^εxūqwē lāxa
10 nūwalak!ūdza^εsa, yīxs g'āxēlasē wīlaēlōs g'ōlg'ūkūlōtaq!ōs," nēx^ε-

house." Thus she said | to him. Then the chiefs went out of the 11
house | who were going to call for Hölēlid (V 6); and they followed
the | instructions given by Chiton (V 7), and they spoke at the doors
of all the houses. | Then Yoṣ^uyagwas whispered to the song-leaders,
telling them what || Chiton (V 7) had said to him. As soon as the 15
chiefs had gone four times | inviting, all the members of the Sparrow
Society—men, women, | and children—came in, but none of the
song-leaders came. | Then Chiton (V 7) went out of the rear door of
her | house to the Supernatural Place, for there all the song-leaders
were || sitting down. Then Chiton (V 7) spoke | and said, "Thank 20
you, friends, for it is just now given | to you to keep these songs. I
mean I will divulge | the songs of my father which I was given when
I was his ghost-dancer. | Now, listen! for I will sing them now."
Thus she said, and || took a cedar-stick, which she used as a baton. 25
First she sang | with fast beating of time the following song of the
ghost-dancer: |

1. Yamamaa xamama yamamaha xamamamamamē yamamaha |
xamahamaē hamamama! I was carried down by the ghost-
woman, | yamamaha xamama yamamaha xamamamamamē!||
2. Yamamaa xamama yamamaha xamamamamamē yamamaha 30
xamahamaē hamamama! I was made to walk down by the ghost-
woman, yamamaha xamama yamamaha xamamamamamaē! |

ēlaēq. Wä, hēx^ēida^ēem^ēlāwisē lāx^{da}ēx^u hōqūwelsēda gīg^ēigāma- 11
ēyēxa qāselg^{is}as Hölēlidē. Wä, āx^{da}ēx^uē^ēem^ēlāwisē la negeltewēx
lēxs^ēālayās Q!ānasē, qa gwēk[!]lālots lāx t!ex[!]ilāsa ēnāxwa gīg^ēōkwa.
Wä, laem lāla Yōx^uyagwasē aōlenōlemaxa nēnāgadē nēlas wāldē-
mas Q!ānasē lāq. Wä, gīl^ēem^ēlāwisē mōp!Enē^ēstēda gīg^ēegāma^ēyē 15
qātsē^ēstaxs^gāxāc^ēwī^ēlaēla ēnāxwa gwēgwats!ema lē^ēwa gwēgūts!ax-
semē lē^ēwa gwāgūgwēdzemē. Wä, laem^ēlaē k[!]lēas g[!]āxsa nēnā-
gadē. Wä, hē^ēem^ēlāwis la ālēx[!]sē^ēwats Q!ānasa t!enx[!]lā^ēyasa
g[!]ōkwē, qa^ēs lā lāxa ēnawalak!ūdzasē, qaxs hē^ēmaē la ēwī^ēla k[!]ūts!ē-
dzatsa nēnāgadē. Wä, hēx^ēidaem^ēlāwisē yāq!eg[!]a^ēlē Q!ānasē. Wä, 20
lā^ēlaē ēnēk[!]a: "Gēlak[!]as la ēnē^ēnemōk^u āl^ēmawēsō ts!ewē lax^{da}-
ēxōlxwa dālxwa q!emq!emdemē; ēnē^ēnak[!]ilē qaxg[!]in ā^ēmēlek[!]
ētūlt!endelg[!]in q!emq!emdemk[!] lāxen ōmpaxg[!]in laōlek[!] lelōlālāl
lāq. Wä, la^ēmēts hōlēlalqek[!], qen denx^ēidēsek[!]," ēnēx^ēlaēxs hē
āx^ēēdxa k[!]wa^ēxlāwē, qa^ēs t!emyayā. Wä, hēem^ēlāwis gīl denx^ēida- 25
yosēda tsaxala q!emdemsa lelōlālālē. Wä, g[!]a^ēmēsēg[!]a:

1. Yamamaa xamama yamamaha xamamamamamē yamamaha
xamahamaē hamamama lēlaxaēselayox^udōxs lēlewanagax-
x[!]dē, yamamaha xamama yamamaha xamamamamamē.

- 2.¹ ——— tōwaxaēselayox^udōxs lēlewanagax[!]dē ———

30

¹ The burden of the first line is repeated in the second and third lines.

- 31 3. Yamamaa xamama yamamaha xamamamamamē yamamaha
xamahamaē hamamama! The supernatural watcher walked
with me underground, yamamaha xamama yamamaha
xamamamamamē!

Chiton (V 7) sang only three verses of the song with fast time beat-
ing for the song-leaders. Immediately the song-leaders had
35 learned the ghost-dancer's song with fast time beating. Then they
told Chiton (V 7) to go ahead and sing the next song of the ghost-
dancer, for they thought that there must be another song with
slow beating of time. Immediately Chiton (V 7) began beating
slowly. This is her song—

1. Yamama xaxamama yamama xaxamama yamama xaxamama ||
40 yamahā xaxamama hē hē hē hē! I was carried down by
the ghost-woman, yamama xaxamama yamama xaxamama
yamama xaxamama yamahā xaxamama hē hē hē hē! |
2. Yamama xaxamama yamama xaxamama yamama xaxamama
yamamahā xaxamama hē hē hē hē I was taken into the house
45 by the supernatural watcher, yamama xaxamama yamama
xaxamama yamama xaxamama yamahā xaxamama hē hē
hē hē! |
3. Yamama xaxamama yamama xaxamama yamama xaxamama
yamamahā xaxamama hē hē hē hē! The forehead dress of the
ghost-woman has been put on my forehead, yamama
xaxamama yamama xaxamama yamama xaxamama yamahā
xaxamama hē hē hē hē! |

- 31 3. ——— toyowapelayox^udōxs q'ōmēsila^xdē 'nawalak^u yamamaha
xamama yamahā xamamamamamē.

Wā, yūdux^usemk'!Enalaem^llaēda tsaxāla g'ildzagūms Q'ānasē
qaēda nēnāgadē. Wā, hēx^lidaem^llāwisē q'lāl'ēdēda nēnāgadaxa
35 tsaxāla q'Emdemsa lelōlālālē. Wā, lāx^lda^lxwē wāxax Q'ānasē, qa
ētlēdēs denx^lits waōkwasa q'Emdemasa lelōlālālē qaxs k'ōtax^lda-
x^umaaqē neqaxela t'Em^lyasas waōkwas. Wā, hēx^lidaem^llāwisē
ēdzaqwa denx^lidē Q'ānasasa neqaxelās t'Em^lyasē. Wā, g'a^lmēsēg'a:

1. Yamama xaxamama yamama xaxamama yamama xaxamama
40 yamahā xaxamama hē hē hē hē. Lāx^lden lēlaxaasela-
yux^udes lēlwalanagax^ldē yamama xaxamama yamama xa-
xamama yamama xaxamama yamahā xaxamama hē hē
hē hē.
2. ——— 'ya lāx^lden laēlēmāē lāx g'ōkwas Q'ōmēsila^xdē 'nawa-
45 lakwē ———.
3. ——— lāx^lden ēsak^leyōtsōs ēsak^lewēx^ldēs lēlwalanagax^ldē

4. Yamama xaxamama yamama xaxamama yamama xaxamama 48
yamamahā xaxamama hē hē hē hē! The neek-ring of the ghost-
woman has been put around my neek, | yamama xaxamama
yamama xaxamama yamama xaxamama yamamahā xaxamama
hē hē hē hē! ||

It is said that the number of the songs of the ghost-dancer is only 50
two; | and when all the song-leaders could sing the two songs, | they
came out of the woods and entered through the rear door of the
dancing-house. | Now, Hōlēlid (V 6) and the other chiefs | of the
numayms did according to the instructions given by Chiton (V 7)
the || preceeding night. They had nearly done everything that had to 55
be done | before they went to catch the ghost-dancer. Then Chiton
and the | song-leaders came in through the rear door of the dancing-
house. They had not been in a long time before | all the different
ways were finished. Then the cannibal-dancers were made excited, |
and they first went out, being excited; and || next to them followed 60
those who had been told to go by Chiton (V 7) | following the cannibal-
dancers; and finally the Sparrow Society men, women, and children,
went out. | When the cannibal-dancers came near to the point of
land, | the cry, "Hamamamama!" was heard on the other side of the
point; and | all the cannibal-dancers tumbled about and fell down
on the rocks. || Then the war-dancers went to them to see why they 65
were | falling down on the rocks; and when they came up to them, |

4. ——— Lāx'den qax'osa'yasōs ēyaxūlax'dēs lēlewalanagax'dē 48

Wā, hēm 'wāxaats q!emq!emdemasa lēlōlālālē ma'tsem'em'laē. 50
Wā, g'il'em'lāwīsē 'nāxwa q!ālēda nēnāgadāxa ma'tsemē q!emq!em-
dēxs lāa'el hōx'wūl'ta, qas lā grayemx'sā lāx t'enxla'yasa lōbe-
kwē. Wā, laem'laē q'lūyālag'ilil'mē Hōlēlidē lē'wa g'ig'egāma-
'yasa 'nāl'ne'mēmasē āem negeltewēx lēxs'ālayās Q'ānasaqēxa
gānūlē. Wā, laem'lāwīsē elāq lābendex 'wāxax'idaaasas g'wāyi- 55
'lālasē qaēda k'imyalaxa lēlōlālālaxs lāa'el hōxsowē Q'ānasē lē'wa
nēnāgadē lāxax t'enxla'yasa lōbekwē. Wā, k'ēs'lat!a gaēlexs laē
g'wālālilē gwēgwālag'ililasas. Wā, laem'laē 'nāxwa xwāxūslowēda hāa-
mats!a. Wā, hē'mis g'il lāwelsexs laē xwēxwākwa. Wā, hē'mis la
māk'ilāqē gwe'yās Q'ānasē, qa māk'ilaxa hāāmats!a. Wā, la'mēs!a 60
elx!a'ya gwēgwāts!emē lē'wa gwēgūts!axsemē lē'wa g'wāgūg'wē-
dzemē. Wā, g'il'nēsē elāq laēlbendēda hāāmats!a lāxa āwīlba'yaxs
lāa'lasē hāmamamaxē āpsāda'yasa āwīlba'yē. Wā, hēx'idaem'la-
wisē 'nāxwa hē gwēxs wīwūnā'ēdēda hāāmats!a, qas yāqūmg'aalē.
Wā, lā'laē gwāstēda tētōx'widē, qas lā dōx'widex sēnat!alās lāg'ilas 65
yāqūmg'aalē. Wā, g'il'em'lāwīsē lāg'aax'da'x' lāqēxs lāulāsē ēdza-

- 67 the cry "Hamamamama!" was uttered again on the other side of the point, and they all staggered about and fell down on the rocks.
- 70 Then the Sparrow Society men, women, and children ran up to them to see what caused them to fall down; and when they came up to them, the cry "Hamamamama!" was uttered again on the other side of the point from the place where they were walking, and all of them staggered about and fell down on the rocks. Now only the many ghost-dancers were alive. Then some ghost-dancers took
- 75 Q'lex'sēselas (V 4) and led her into the winter-dancing house and put her into the sacred room in the rear of the dancing-house, at the place where they had dug the hole. Then other ghost-dancers sprinkled with urine those who were lying on the rocks, struck by the ghosts; and after they had sprinkled the people struck by the ghosts, they uttered the cannibal cry, became excited, and ran
- 80 away from the rocks. They went into their dancing-house, into their sacred room at the left-hand side in the rear of the dancing-house. When they were in, the men, women, and children of the Sparrow Society also went in and sat down at both sides of the ghost-dancers who were sitting in the center of the rear of the dancing-house, because they did not want any of the Sparrow Society
- 85 people to come near the hole that they had dug, for they did not want anyone to see it. When they were all inside, Hōlēlid (V 6) asked the song-leaders to sing the song of the ghost-dancer. Im-

- qwa hamamamaxē āpsadze'yasa āwīlba'yē. Wā, hēx'idaem'laxaā-wiṣē pēpēlela, qa's yāqūmg'aalē. Wā, laem'lāwisa gwēgwats!emē
- 67 lē'wa gwēgūts!axsemē lē'wa gwagūgwēdzemē 'nāxwa dzely'wīda, qa's lā dōx'wīdex lāg'ilas 'nāxwa āem lā yāxyeq'wē. Wā, g'il'em'lā-wiṣē lāg'aa lāqēxs lāa'laxaasē ēdzaqwa hamamamamaxēda āpsādza-
- 70 'yasa āwīlba'yas g'iyemg'ilālasas. Wā, lā'laē 'nāxwaem pēpēlela qa's yāqūmg'aalē. Wā, lēx'aem'lāwiṣē lā q'wēq'ūlēda q'lēnemē lēlēlōlālā. Wā, laem'lāēda waōkwē lēlēlōlālāl āx'ēdex Q'lex'sēse-lasē, qa's lā lāēlas lāxa lōbekwē, qa's lā lāēlas lāxa lēmēlats'lē lāx
- 75 nāqolēwalilasa lōbekwē lāq'lālaemxa 'lābegwēlkwē. Wā, lā'laē xōs'īdēda waōkwē lēlēlōlālalta kwūts'lē lāxa lēlewēlkwē lā yāxyeq'wa, qaxs g'ilnaxwa'maa'l xōs'itṣē'wēda lēwelkwaxs lānaxwā hēx'idaem hāmts'ēga'la, qa's lā xwāk' dzelyūla, qa's lā lāēl lāxa lōbekwē, qa's lā lāēl lāxa lēmēlats'lē lāx g'emxotēwalilasa lōbekwē.
- 80 Wā, g'il'em'lāwiṣē 'wīlāēlexs lāa'l ōgwaqa hōgwīla gwēgwats!emē lē'wa gwēgūts!axsemē lē'wa gwagūgwēdzemē, qa's lāēl k'lūs'āli lāxa 'wāx'sahalasa lēlēlōlālaxs hē'maalal k'lūdžēla nāqolēwalilasa-lōbekwē, qaxs k'lōsāē hēq'lālaq nēxwabalasa 'lābegwēlkwasa gwēgwats!emē, qaxs k'lōsāē 'nēx qa dōx'wālēlēsēs 'nemōkwa lāq.
- 85 Wā, g'il'em'niṣē 'wīlāēlexs lāa'lasē Hōlēlidē āxk'ālaxa nēnāgādē, qadenx'ēdēsēs q'lēmdeṃasa lēlēlālālē. Wā, hēx'idaem'lāwiṣē sek'ō-

mediately they sang | the song with fast beating; and after they 88
 had finished, they | sang the song with slow beating; and after they
 had sung it, || the head song-leader, whose name was Hanag'ats'le, 90
 arose and | spoke. He said, "O friends! difficult are | these songs
 which we have now. | These are the songs of the supernatural power.
 These two | songs which we have sung were obtained by our friend
 Q!ëx'sëselas (V 4) when she || went to the house of the supernatural 95
 power. After he had said so, he sat down. | Q!ëx'sëselas (V 4) did
 not come and dance. Now | Hölëlid (V 6) asked all those chiefs of
 the numayms whose children had never danced | to come in the
 evening and to work the lasso; | and he also asked the members of
 the Sparrow Society—men, women, and || children—to come and 600
 pacify the ghost-daneer. After he had spoken, | Chiton (V 7) brought
 out the copper bracelets to the place where Hölëlid (V 6) | was stand-
 ing. He gave them away at once to all the | members of the Spar-
 row Society; and when each had been given one, they went out of
 the | dancing-house. When it was almost evening || Yōx'yagwas, 5
 and his friends, the chiefs of the numayms, | and the song-leaders, came
 in. Then Chiton (V 7) thanked them for coming, | because it was
 really not the wish of Hölëlid, because he did not | know the ways
 of the winter dance of the L!al!asiqwāla, | nor his tribe, because they

dayowa tsaxāla q!ëmdema. Wā, g'il'ëmlāwisē q!ūlbaxs lāa'el ōdza- 88
 qwasa neqāxelās t!em'yasē. Wā, g'il'ëmlāwisē q!ūlbaxs lāa'lasē
 lāx'ūlila lāxūma'yasa nēnāgadēxa lēgadās Hanag'ats'le. Wā, la'laē 90
 yāq!eg'a'la. Wā, lā'laē 'nēk'a: "'ya, 'nē'nēmōk'. Pāsemālag'i'la-
 kwawēsenu'x' lāx'anu'x' dālasōk' yix'ada q!emq!ëmdemk'. Wā,
 yūem wāldems hāyahilagasaōxda lāqenu'x' seqoyāxwa ma'tsemēx
 q!emq!ëmdema yānemaxsens 'nēmōkwaē Q!ëx'sëselasa lāxēs
 lāasdaē g'ōkwasa hayahilagasē," 'nēx'laēxs lāa'el k!wāg'alila. Wā, 95
 laem'laē hēwāxa g'āx yix'wīd'laē Q!ëx'sëselasē. Wā, āem'lāwisē
 Hölëlidē la hēlaxa 'nāxwa bēbaxūts!edzēsa g'ig'egāma'yasa 'nāl'ne-
 'mēmasē, qa g'āxēltsēxa gānulē dādenx'silalxa x'imayowē denema
 lō' 'nāxwēma gwēgwats!emē lē'wa gwēgūts!axsemē lō'ma gwāgū-
 gwēdzemē, qas temelqwēlxa lelōlālā. Wā, g'il'ëmlāwisē q!wēfē- 600
 dexs g'āxaē Q!ānasē āx'āhilelaxa L!l!Eqwak'linē k'!ōkūla lāx lā'wi-
 lasas Hölëlidē. Wā, hēx'idaem'lāwisē yāx'wits lāxa 'nāxwa gwē-
 gūgūdza. Wā, g'il'ëmlāwisē 'wīlxtōxs lāa'el 'wī'la hōqūwēlax lāxa
 lōbekwē. Wā, g'il'ëmlāwisē elāq dzāqwxas g'āxaa'el hōgwīlē
 Yōx'yagwasē lē'wis 'nē'nēmōkwa g'ig'egāma'yasa 'nāl'ne'mēmasē, 5
 lē'wa nēnāgadē. Wā, hēx'idaem'lāwisē Q!ānasē mōlas g'āxēl'le-
 na'yas, qaxs āla'maa'el k'leās nāqa'yē Hölëlidē, qaxs k'lēsaē
 q!ālelax gwayi'lālasasa L!al!asiqwālāxs ts!āts!ēxsilaaxa ts!ēts!ēqa.
 Wā, hē'misēs g'ōlg'ūkūlōtē, yixs k'lēsaē dōqūlaēnoxūx gwayi'lālasas.

- 10 had never seen its ways; and therefore she thanked the chiefs for coming with the song-leaders; and Chiton (V 7) also said to them, "Now go and call our tribe when it gets dark. You, Yōx^yyagwas, shall say, when you go and stand in the doorways of the houses of
15 the tribesmen, 'Now, shamans, let us try to pacify our friend Supernatural-Power-coming-up (V 4), the ghost-dancer!' [for now her name was changed] and after that your friends shall say: 'Now, I beg you to pacify our friend Supernatural-Power-coming-up (V 4), this great one obtained by magic;' and your friends shall say after
20 you, 'Now, Yōx^yyagwas, I engage your secular child here, to try to capture our friend Supernatural-Power-coming-up, so that she may turn her mind toward us and become secular.' Thus they will say; and then your other friends will say after this, together with you: 'Go ahead, go ahead, go ahead! Hurry up! We shall call only once.' " Thus said Chiton (V 7) as she gave instructions to them. "Now you will only speak the way I told you; and
25 do not forget that one must ask the uninitiated children of the chiefs, because they are the ones who will restore the ghost-dancer, Supernatural-Power-coming-up (V 7)." Thus she said.
30 As soon as it grew dark, the chiefs dressed themselves and called in the Whale Society; and when they had dressed themselves, they

- 10 Wä, hē^mis lāgilas mōlasa g'ig'egāma^yaxs g'āxaē hōgwilela lē^fwa nēnāgadē. Wä, lā^flaxaē 'nēk'ē Q!ānasax: la^mis lāl qats!a-xstālalxens g'ōlg'ūkūlōtax, yīxs lālē p!edex'īslā. Wä, g'a-^mēts wāldemlōsēg'a Yōx^yyagwas, qasō lāl q!wastālīl lāxōx t!ēt!ex'īlaxsōx g'ig'ōkwaxsen g'ōlg'ūkūlōtax: 'La^mens nānāqama-
15 malai' pēpāxalai' lāxens 'nemōkwē 'nawalak'ustālisai' (lāxa lelō-lālalē gwe^yōs, qaxs lē^mac l!āyoxlā.) "Wä, lālōx 'nēg'ābē^fwēlōs 'nemōkwaqōs: 'La^mis lāl wāx'īdel nanāqamalxens 'nemōkwaī' 'nawalak'ustālisa 'nē^fnemōkwa lāxwa 'wālasēx lōgwala.' Wä, lālōx 'nēg'ābewēlōs 'nemōkwaqōs: 'La^men hēlolai' bāxuts!edza-
20 yaq!osai' Yōx^yyagwasai'. qas lālōs lalol!alxens 'nemōkwaī' 'nawalak'ustālisa, qā gwasōs'īdēs bāxūs'īda, 'nēx'lē.' Wä, hē^mis lāl 'nēg'ābā^ynaslōs wāōkwaqōs 'nē^fnemōkwa lāxōs 'nemādzakū-laēnēmlēx: 'Wä, wā, wā, hālag'īlītsai' 'nēmp!eng'īlts!axstālaem-
15 lēnu^x' " 'nēx'!aē Q!ānasaxs lāa! lōxs'alax'da^fxwēq: "Wä, la^mis
25 'nemēml gwēk'lālaslēn lā wāldemx'da^fxōl. Wä, hē^mis qas k'!ēasōs l!elēwēsō, qas hēlase^fwōs lāx bēbaxūts!edze^yasa g'ig'e-gāma^yē, qaxs hē^mac nāqemx'īdamaslxwa lelōlālālēx lāxōx 'nawalak'ustālīsēx." 'nēx'!aē.

- Wä, g'īl^fem'lāwīsē p!edex'īdexs lāa^flas 'nāxwa q!wāla^fx'īdōda
30 g'ig'igāma^yē, yīxs hē^mac legūxlāla^fx gwēgūyīmē. Wä, g'īl^fem-lāwīsē gwāl q!wāla^fx'axs lāa^fl hōqūwēls lāxa lōbēkwē. Wä, gwābēl-

went out of the dancing-house to the north end of the village; and 32 when they came to the north end of the | houses, they went in, stood in the doorway, and | Yōx^uyagwas followed the instructions of Chiton (V 7) as to what he was to say, || and also the others; and when 35 all had said their words, | they went out, and they went to the houses of the south side and | went into those too; and they did the same as before when they spoke. | They went into all the houses, and then they | went into the winter-dancing house. There they took a rest. They did not stay there long, || then they went back. Some of the 40 Sparrow Society people were coming in already; | for those who went inviting said, whenever they went into the | houses, "Now we come back to call you," and they spoke together. | Thus they went into all the houses of the village. Then they entered the dancing-house || and took a short rest there; but before they had || been sitting there 45 a long time, they went out again to call; and what they said | when they went the third time was when they first entered the | doors of the houses of the village, "Now we come back again | to call. Get up, get up!" they said. And when | they reached the end of the houses of the village, they went back into the dancing-house and || took a rest; but they did not sit down there long before they arose 50 and | went out again a fourth time. Now they really | tried to get all those who were sitting in their houses. Starting at the | north end

sa^llat^lēxa g^ox^udem^sē. Wā, gⁱl^lem^lāwisē lābelsa lāxa gūnxa^lyē 32 g^okūxs lāa^l hōgwēla, qa^s lā q^lwastōlilax t^lex^lilās. Wā, lā^lae Yōx^uyagwasē āem negeltōdex lēxs^lālayās Q^lānasē, qa g^wēk^llāts lē^lwis waōkwē. Wā, gⁱl^lem^lāwisē ^lwil^lgalilē wāldemx^lda^lxwas 35 lāa^l hōqūwelsa, qa^s lāxat^l lāxa ^lnālasē g^okwa, qa^s lāxat^l hōgwīl lāq. Wā, āx^lda^lx^uem^llaxaāwisē negeltōdxēs gⁱlx^ldē g^wēk^llālasa. Wā, gⁱl^lem^lāwisē ^lwilxtōlsaxa gⁱg^okūlāxs lāa^l hōgwīl lāxa lōbekwē, qa^s lā x^os^lid lāq. Wā, k^lēs^llat^la gaēlexs lāa^l qātsē^lsta. Wā, g^āx^lem^lāwisēda waōkwē g^wēgūdza hōg^{wi}- 40 lēla, yīxs hē^lmaē wāldemsa qāselg^lisaxs lāna^lxwāē hōgwīl lāxa g^okūla: "La^lmenu^lx^u qātsē^lstai^l lāxēs ^lnemādzagwaēna^lyē." Wā, gⁱl^lem^lxaāwisē ^lwilxtōlsaxa g^okūlāxs lāē hōgwīl lāxa lōbekwē, qa^s lāxat^l yāwas^lid x^os^lalil lāq. Wā, k^lēs^lem^llaxaāwisē gaēl k^lūdzil lāqēxs lāa^l ēdelts^laxsta qātsē^lsta. Wā, hēem wāldem- 45 sēxs lāē yūdux^up^lenē^lsta, yīxs ^lnēk^laaxs g^ālāē hōgwīla lāx t^lēt^lex^lilāsa g^okūla g^amēs wāldemsēg^a: "La^lmenu^lx^u ēdelts^laxsta qātsē^lstai^l. Wā, wā, wā, lā^lalāx^lwīd," ^lnēx^llāē. Wā, gⁱl^lmēsē lābelsaxa g^ox^udem^saxs lāē ēt^lēd hōgwīl lāxa lōbekwē, qa^s lāxat^l x^os^lid lāq. Wā, k^lēs^llat^la gaēl k^lūdzelēxs lāa^l q^lwāg^lilil, qa^s 50 lā hōqūwelsa. Wā, laem^llāē mop^lenē^lsta. Wā, laem^llāē ālax^lidel wā^lwīg^lelilalxa k^lūdzelā lāxēs gⁱg^okwē. Wā, hēem^llaxaāwisē

- of the village, and going into the | houses, they said at the same time,
 55 "We are looking for a face, now we are || really looking for a face.
 Now, get up, get up!" | Thus they said, and they did not leave the
 house until the | house-owner went out. Then those who were
 looking for faces followed him, and they | barred the door behind.
 They continued doing this in | all the houses. After they had been
 60 to all the houses, they themselves || went in and barred the door of
 the | dancing-house. Then all the Whale Society men were seated. |
 Now Hölélid (V 6) arose and spoke. | He said, "Indeed, all my
 friends, indeed, let us | carry out our plan. I thank you for
 65 coming into the dancing-house, || because it belongs to us. Therefore
 I ask you to take good care, friends; | to take care that we make no
 mistake, | friends. Let us all be careful! That is what I say. |
 Now get ready, you who hold possession of the breath (songs)!" He
 meant | the song-leaders. Then he sent all the members of the
 70 Whale Society to sit next || to the ghost-dancer Supernatural-
 Power-coming-up (V 4). Then | all the members of the Whale
 Society went behind the sacred room of the ghost-dancer. | They did
 not stay there long, then they uttered the sound of healing, and | the
 song-leaders began the song of the ghost-dancer with fast beating; |
 the ghost-dancer Supernatural-Power-coming-up (V 4) did not come

- 53 gräbetēda gwābalasasa g'ōx^udemsē. Wā, g'il^εem^εlāwisē laēl lāxa
 g'ōkwaxs lāx^uda^εxwāē 'nemādzagwa 'nēk'a: "Dādoqūmai', la^εme-
 55 nu^εx^u ālax^εid dādoqūmai'. Wā, wā, wā, lalalalax^εwid,"
 'nēx^ulaēxs lāa^εl k'ēs la lōwalas. Wā, g'il^εem^εlāwisē 'wīla lāwelsē
 g'ōgwadāsēxs lāa^εl elx^ula^εya dādoqūmēlg'isē, qā^εs hē^εmō la lēnēx^ε-
 dex t'lex^εilāsa g'ōkwē. Wā, hēx^εsāem^εlāwisē gwēg'ilaxs laxtōdā-
 laaxa g'ig'ōkwē. Wā, g'il^εmēsē 'wīxtōlsaxa g'ig'ōkwaxs lāa^εl
 60 hōgwēlexs hāē. Wā, hēx^εidaem^εlāwisē lēnēx^εidex t'lex^εilāsa
 lōbekwē. Wā, g'il^εem^εlāwisē gwālexs lāa^εl 'nāxwa k'lūs^εālilēda gwē-
 gūyīmē. Wā, hēem^εlāwis lā lāx^εūlilats Hölélidē, qā^εs yāq'eg'a^εlē.
 Wā, lā^εlaē 'nēk'a: "Qālalens 'nāx^u 'nēnemōk^u; qālalens lāxens
 sēnat^εlilēx. Wā, gūlak^εas^εlaxs gūxaēx 'wīlaēla lāxens lōbekwēx
 65 enyaēlens āxnōgwatsōx. Wā, hē^εmēsen lāg'ila hāyāl^εlōlil 'nē^εne-
 mō^u, qā^εs yāl^εlōx^uda^εxwāōs laxa yāl^εlōx^ulā. ālens amēlalax,
 'nē^εnemōkwaī', qens ālag'a^εmēl hā'yālogōlil. qen 'nēk^ε. Wā,
 wāg'illa q'lāgemēlex yōlaxs dālaaqosaxwa hasa^εyēx." Hēem gwe-
 'yōsēda nēnāgadē. Wā, laem^εlaē 'yālaqasa gwēgūyīmē, qā lās 'ne-
 70 xwāla^εlaxa lēlōlālale lāx 'nawalak^εustālīsē. Wā, hēx^εidaem^εlāwisē
 lāx^uda^εx^u 'wīlēda gwēgūyīmē āladzendxa lem^εlats^εlāsa lēlōlālālē.
 Wā, k'ēs^εlat^εla gūlaxs lāa^εlasē hēlēk'eg'a^εlēda gwēgūyīmē. Wā, hēx^ε-
 idaem^εlāwisē denx^εidēda nēnāgadāsa tsaxāla q'lem^εdēmsa lēlōlālālē.
 Wā, hēwāxat^εla gūx^εwūlt^εlālilēda lēlōlālālē, yix 'nawalak^εustālīsē,

out, || although they sang the whole song with fast beating. When | 75
 the song-leaders stopped singing with fast beating of time, Yōx^u-
 yagwas came out | of the sacred room, and spoke. He said, "O |
 shamans! listen to what I am going to say! I am very | uneasy on
 account of the way the ghost-dancer, our friend Supernatural-Power-
 coming-up, is acting. || She does not pay attention to us, although we 80
 are singing for her. | It seems that she wants to go down into the
 ground. It seems that she is held by something | invisible. Try to
 sing again, friends!" | He meant the song-leaders. At once they
 began and | sang the song of the ghost-dancer with slow time beat-
 ing, || but she did not come out to dance while they were singing. 85
 When | the song-leaders ended the song, Yōx^u-yagwas spoke with a
 loud voice. | He said, "The ghost-dancer is already going down into
 the ground." Then | the front of the sacred room went down, and
 Supernatural-Power-coming-up (V 4) was seen by the Sparrow
 Society. | Her legs as far as her loins were in the ground. || Then 90
 Yōx^u-yagwas and his friends | talked aloud and told Hōlēlid to get a
 long rope to | put a noose around the waist of Supernatural-Power-
 coming-up before she had gone too deep into the ground. | Immediately
 Hōlēlid took the lasso and | put one end around the waist of Super-
 natural-Power-coming-up (V 4). They passed || one end of it under 95
 the two poles in the hole that had been dug, in which | Supernatural-

yīxs wāx^εmaē lā lābendēs q!emdemē tsaxāla. Wā, g'il^εem^εlāwisē 75
 g'wāl denxelēda nēnāgadāsa tsaxālāxs g'āxaa^εl g'āx^εūlt!alilē Yōx^u-
 yagwasē lāxa lēmē^εlats!ē, qā^εs yāq!eg'a^εlē. Wā, lā^εlaē^ε nēk'a: "εya.
 pēpexalai', wāentsōs hōlēlaxg'in wāldemlek', qaxg'in lōma^εmēk'
 nōlasōx g'waēlasaxsōxda lelōlālālēx lāxens^ε nēmōkwōx^ε nawalak'us-
 tālisēx, yīxs k'ēts!emaēx q!ūselaxens wanēna^εyē q!emtaq^u, yīxs 80
 āx^εst!aax^εmaēx lālabetalila yīxs hāēx gwēx^εs nēxelaliltsowa yīse-
 nu^εx^u k'!ēsa dōgūla. Wā, wēg'a gūnx^εid ēdzaqwa^εs nē^εnēmōk^u
 denx^εidex." Hēem gwe^εyōsēda nēnāgadē. Wā, hex^εidaem^εlāwisē
 sek'ōd qā^εs denx^εidēsa neqāxela q!emdemsa lelōlālālē. Wā, laem-
^εlaxaē hēwāxa g'āx^εūlt!alilax wāwasdemas denxela. Wā, g'il^εem^εlā- 85
 wisē q!ūlbē denxēna^εyasa nēnāgadāxs lāā^εlasē hādzexstalē Yōx^u-
 gwasē, nēx^ε lāqēxs lē^εmaē lābetalilēlēda lelōlālālē. Wā, hē^εmis la
 tsaxaxaatsa lēmē^εlats!ē. Wā, hē^εmis la^εl dōx^εwale^εlatsa gwēgūdzāx^ε
 nawalak'ustālisaxs lē^εmaa^εl^ε wīlβetalilēs g'ōg'igūyowē lāg'aa lāxēs
 ēwanōlg'a^εyē. Wā, laem^εlaē Yōx^u-yagwasē lē^εwis nē^εnēmōkwē 90
 hādzexstala āxk'ā^εlax Hōlēlidē, qā āx^εēdēsēx g'ilt!ā denema, qā^εs
 x'imōyōdēs lāx nawalak'ustālisaxs k'!ēs^εmaē wūngēg'ila. Wā,
 hēx'idaem^εlāwisē Hōlēlidē la āx^εēdxa x'imayowē denema, qā^εs lā
 qenōyōts āpsba^εyas lāx nawalak'ustālisē. Wā, laem^εlaē ts!ōx^εsō-
 yewē ōba^εyas lāxa dzēngēlē lāx ōts!āwasa ēlābegwēlkwē lāx lā 95

96 Power-coming-up (V 4) was standing, so that it was this way.¹ When everything had been | done, the head of Supernatural-Power-coming-up (V 4) remained outside the hole. Then | the members of the Whale Society took hold of the lasso as it was going | down into
 700 the ground; but they were not strong enough to hold it, and || the end of the rope nearly went down, for a | strong man was sitting at the end of the hole, just behind the | cross-poles and the upright in the hole, one of the | strongest men of the ghost-dancers of the Kwakiutl. There | are two of them in the hole—he and Super-
 5 natural-Power-coming-up (V 4)—and they pull the || lasso over the crosspiece inside the hole, where it is tied with the oily split | kelp. When the end of the lasso had nearly gone into the hole, | Hōlēlid (V 6) spoke, and said, “Tie down the | end of the magical rope, that I may engage some one!” Thus he said. Then he | asked an un-
 10 initiated poor man to come and || take hold of the lasso. Immediately the | son of one man of the Laālxax’s² Endayo numaym took | hold of the lasso and pulled at it, and he pulled part of it out of the floor. | When the rope stopped coming, the boy stood still, | and then his
 15 father gave cedar-bark blankets to the Maāmtag’ila. || He gave one to each. After he had given them away, || he called his son to sit down. Then Hōlēlid (V 6) named | another uninitiated poor man

96 Lāxʷts!ewats ʷnawalakʷustālisēxa gʷa gʷālēgʷa.¹ Wā, gʷilʷemʷlāwisē gʷwālexs lāʷlasē tlebetowē ʷnawalakʷustālisē. Wā, laemʷlaē ʷnā-
 gʷwaemʷl lā dākʷenaʷya gʷēgʷyimaxa xʷimayowē denemaxs lāʷl
 700 ts!enxʷbetahilela. Wā, laemʷlaē wālēda gʷēgʷyimē nanēxālaq, qaxs
 leʷmāʷl elāq q!ūlbēda denemē, qaxs āʷmaē la kʷwāts!āwēda lāk!wē-
 masē begwānem lāxa ālebelts!āwasa ʷlābegwēlkwē lāx awāpʷaʷyasa
 dzēnqʷaʷyasa dzōxūmē lāx ōts!āwasa ʷlabegwēlkwē. Wā, hēem gʷa-
 yōla lāk!wēmasē begwānem lāxa lelōlālāsa Kwāgʷulē. Wā, laem
 maʷloxʷts!ā lōʷ ʷnawalakʷustālisē. Wā, hēxʷidaʷxʷmēs nēxsālaxa
 5 xʷimayowē denem lāxa dzēngēlēxa la yīlexʷsa q!elēdzāla lebekʷ
 ʷwāwadā. Wā, gʷilʷmēsē elāq q!ūlbēda xʷimayowē denemxs lāʷlasē
 Hōlēlidē yaq!egʷaʷla. Wā, lāʷlaē ʷnēkʷa: “Wēgʷa yīʷalilaxōx ōba-
 ʷyaxsa nawalakwēx denema, qen hēlxʷēidagē,” ʷnēxʷlaēxs laē gʷa-
 yaxsdendālx bāxūts!edzaʷyasa wīwosilaga begwānem, qā lās gʷil dā-
 10 kʷlendxa xʷimayowē denema. Wā, hēxʷidaemʷlāwisē lāʷlaē xū-
 nōkwasa gʷayōlē lāxa ʷneʷmēmāsa Laālxaxʷsēndayowē, qʷs lāʷl dā-
 kʷlindxa xʷimayowē denema, qʷs nēxʷēdēq. Wā, kʷwāyōlkʷas!at la
 lūq. Wā, gʷilʷmēsē wūla ts!enkʷē denemas lāʷl lāxʷūlilēda gʷinā-
 nemē. Wā, hēʷmis la yāxʷwidaats ōmpasēxa Maāmtagʷilāsa kʷlōba-
 15 wasē. Wā, laemʷlaē ʷwīlxōdēq. Wā, gʷilʷemʷlāwisē gʷwāl yāqʷwaxs
 lāʷl lēʷlālxēs xūnōkwē, qā lās kʷwāgʷalila. Wā, lāʷlaxāē lēqē-
 lilē Hōlēlidax bāxūts!edzaʷyasa wīwoselagasa ʷneʷmēmāsa Sēnl!emē.

¹See third figure on p. 907.

of the numaym SēnL!em, | and his father did the same. He also gave
 away to the Lāyalala^{ewē}. | Then Hōlēlid (V 6) spoke again, and called ||
 an uninitiated poor man of the Kūkwāk!ūm to take hold of the lasso, |
 and his father also gave away property to the | G'ēxsem; and when
 that was done, the chief | of the Maāmtag'ila, Yōx^uyagwas, stood up
 and spoke, and | said, "O friends! it does not seem to be good that
 only || Hōlēlid takes charge of the magical lasso. Come | and sit
 down! Let me go and take charge of the magical lasso, | for I truly
 passed through the magical power of the ghost-dance." Thus he
 said | as he went and took hold of the rope. Now Hōlēlid (V 6) sat
 down, | and Yōx^uyagwas called the prince of the chief of the numaym
 Lāyalala^{ewē}, || whose name was Ts!EX^ēd in the secular season, while
 his | winter name was Hanag'ats!ē. He was called by Yōx^u-
 yagwas, | the prince of Lalēp!alas—for he had never been initiated,—|
 to go and take hold of the lasso. Lalēp!alas at once went | to take
 hold of the lasso, and || pulled at it. The rope nearly came out; and
 when it | stopped coming towards him, he stopped pulling. Then |
 Lalēp!alas stood up, holding the lasso; and | his father, Hānag'a-
 ts!ē, gave away many cedar-bark blankets to the numaym SēnL!em; |
 and after he had given them away, he called his son || Lalēp!alas to
 come and sit down; and when he had sat down, | Yōx^uyagwas spoke-

Wā, hēem^laxaāwisē gwēx^ēidē ōmpas, yāx^ēwidaem^laxaēxa Lā 18
 yalalawa. Wā, lā^llaē ēdzaqwē Hōlēlidē. Wā, laem^llaē lēqelilax
 bāxūts!edza^lyas wīwōselagasa Kūkwāk!ūmē, qa lās dāk'!endxa x'i- 20
 mayowē denema. Wā, laem^llāwisē ōgwaqa yāx^ēwidē ōmpasēxa
 G'ēxsemē. Wā, g'il^ēem^laxaāwisē gwālexs lāa^llasē lāx^ēūlilē g'igāma-
^ēysa Maāmtag'ilē Yōx^uyagwasē. Wā, lā^llaē yāq'!eg'a^lla. Wā, la^llaē
^ēnēk'a: "ēya, ^ēnēnemōk^u k'!ēst!aakwaē ēk^ēē xēnlelaēna^ēyas lēx'amē
 Hōlēlidē aāxsilaxwa ^ēnawalakwēx x'imayo denema. Wā, gēlag'a 25
 k'!wāg'alilex, qen lālag'amawisē lē aāxsilaxwa ^ēnawalakwēx x'imayo
 denema, qaxg'in ālēg'in lāx'sā ^ēnawalak^u lāxwa lelōlālālēx," ^ēnēx-
^ēlaēxs lāa^ll dāx^ēidxa denemē. Wā, laemlala k'!wāg'alilē Hōlēlidē.
 Wā, lā^llaē lēlēlilax lēwelgāma^ēyas g'igāma^ēysa ^ēnē^ēmēmāxa Lāya-
 lalawaxa lēgādēda g'igāma^ēyas Ts!EX^ēdē lāxa bāxūsē. Wā, la 30
 ts!āgēxlālx Hanag'ats Wā, hēem^llāwis la lēqelēlems Yōx^uya-
 gwasē lāwelgāma^ēyasē Lalēp!alasē, yixs hē^ēmaē bāxūdZEXlāyōs, qa
 lās dāk'!indxa x'imayowē denema. Wā, hēx^ēdaem^llāwisē lā^llaē
 Lalēp!alasē lāx^ēūlila, qa^ēs lā^ll dāk'!endxa x'imayowē denema, qa^ēs
 nēx^ēdē. Wā, k'!wayōlqas'lat!a lāxa denemē. Wā, g'il^ēem^llāwisē 35
 wāla ts!enkwēda denemāxs lāa^ll gwāl nēxaq. Wā, ā^ēmēsē la lāwilē
 Lalēp!alasē dāk'!inalilxa x'imayowē denema. Wā, la^ēmē yāx^ēwidē
 ōmpasē Hanag'ats!āsa q!ēnemē k'!ōbawasē lāxa ^ēnē^ēmēmēda SēnL!ē-
 mē. Wā, g'il^ēem^llāwisē gwāl yāqwaxs lāa^ll lē^ēlālxēs xūnōkwē
 Lalēp!alasē, qa g'āxēs k'!wāg'alila. Wā, g'il^ēem^llāwisē k'!wāg'alilexs 40

- 42 again, and said, "Now let the prince of our chief Yāqwid come. I mean Sēwid. He shall come and take hold of the magical lasso. |
- 45 That is the son of the chief of the great numaym G'ēxsem." || Thus he said. Immediately the one who had been named arose and | took hold of the rope and pulled at it, and he almost | got it out when he was pulling at it. Then he stopped. He held it in his hands | and stood still. Now the father of Sēwid | took many cedar-bark blankets
- 50 and gave them to the numaym Kūkwāk'ūm, || and he gave one to each. When he had finished | giving them away, Yāqwid called his prince to come and sit down; | and after he had sat down, Yōx'yagwas spoke again, | and said, "Have you seen, | shamans, our son, I
- 55 mean the prince || of Yāqwid, almost got it out! That makes me glad, | for I began to feel uneasy, because this | magic lasso was going down into the ground. That is what I say, friends. Now I | will call my prince Ts'āgeyos to come and | take hold of the magic lasso."
- 60 Then he called || his son Ts'āgeyos to go and take hold of the rope for Yōx'yagwas was still holding | the rope; and when Ts'āgeyos took hold of the | lasso, Yōx'yagwas told him to pull strongly; | "for," he said, "there is nothing that you can not do, my son."

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- 41 lāa'ēl ēdzaqwa yūq'!eg'a'lē Yōx'yagwasē. Wā, lā'laē 'nēk'a: "Wā, g'ēlag'ax'ōx lāwelgāma'yaxsens g'igāma'yaq'lōx Yāqwidāx lāxōx Sēwidāx, qa g'āxēsōx dāk'!indexg'ada 'nawalakūk' x'imayo denema lāxōx lāwelgāma'yasō g'igāma'yaq'lōs 'wālas 'nē'mēm G'ēxsem."
- 45 'nēx'!aē. Wā, hēx'idaem'!āwisē lūx'ūlilē lēqelilase'was, qa's lā dāk'!index denemē, qa's nēx'ēdēq. Wā, hālselaem'!āwisē k'!ēs 'wī'!ōlexs laē nēxaqēxs lāa'ēl wāla. Wā, āem'!āwisē lāxat! dāk'!i-nēxa denemāxs lāa'ēl āem la la'wila. Wā, lā'laxaē ōmpasē Sēwidē āx'ēdxa q'!enemē k'!ōbawasa, qa's yāx'widēs lāxa 'nē'mēmēda Kū-
- 50 kwāk'ūmē. Wā, laem'laxaē 'wīxtōdeq. Wā, g'il'em'!āwisē gwāl yāqwas lāa'ēl lē'lalē Yāqwidāxēs lāwelgāma'yē, qa g'āxēs k'!wā-g'alila. Wā, g'il'em'!āwisē k'!wāgalilexs lāa'lasē ēdzaqwa yūq'!eg'a'lē Yōx'yagwasē. Wā, lā'laē 'nēk'a: "La'mas dōqūlaa 'naḡ'pōpaxal! la'mē hālselaem k'!ēs lālens xūnōx'!da'xwē lāxōx lāwel-
- 55 gāmayaq'lōs Yāqwidāxen 'nēnāk'ilē. yīxs le'maē ēx'!iden nāqa'yē, qāen nōla, qaxs ā'maēx hēmenālaem ts'ex'!betalilelōxda 'nawala-kwēx x'imayo denema, qen 'nēk'ē 'naḡ' 'nē'nēmōk'. Wā, la'mē-sen lēlelilaxen lāwelgāma'yaq'lōx Ts'āgeyosax, qa g'āxlāgr'īltsō dāk'!indexg'ada 'nawalakūk' x'imayo denema." Wā, lā'laē lē'lā-
- 60 laxēs xūnōkwē Ts'āgeyosē qa lās lāqēxs hē'maē dāk'!imayē Yōx'yagwasax denemē. Wā, g'il'em'!āwisē Ts'āgeyosē dāk'!index x'imayowē denemāxs lāa'laē Yōx'yagwasē wāxaq, qa ālax'!idēs nēx'ēdēq, "qaxs k'!ēasaqōs wālema xūnōk'," 'nēx'!aēq. Wā, lā'laē hēx'!i-

Thus he said to him. Then | Ts'äḡeyos pulled at the rope strongly, and || the rope ran out towards him. The ghost-dancer | Super- 65 natural-Power-coming-up stood on the floor in the rear of the house. She was brought out | by the prince of the chief of the numaym Maämtag'ila | Yōx'yagwas, for he is the head man of the numayms of the Kwäḡul. | When the ghost-dancer came out, Ts'äḡeyos stood still, || and Yōx'yagwas gave away many cedar-bark blankets | to 70 the Lāälax's'endayo; and after he had | given them away, Hölēlid arose again and thanked him because | the ghost-dancer had been brought up by the chief of the Maämtag'ila. Then | he told the members of the Whale Society to carry back Supernatural-Power-coming-up (V 4) || into her sacred room, which had been put up again. 75 When | the members of the Whale Society came out of the sacred room after carrying Supernatural-Power-coming-up (V 4) into it, | they sat down, and Hölēlid gave away | many copper bracelets. After he had done so, | all the members of the Sparrow Society went out; and when || they had gone out, Chiton told Hölēlid (V 6) to bar 80 the door | of the dancing-house. After Hölēlid (V 6) had barred the door, | Chiton (V 7) took off the board covering of the boxes | containing the soil, which they had put into the corner of the dancing-house; and when they had been removed, | she asked Hölēlid (V 6)

da^{mē} Ts'äḡeyosē ālax'ēd nēx'ēdxa denēmē. Wä, āem^lāwisē hāyōlisa denēmē ts'enxūqālilēla. Wä, g'āx'laē lāxūqālilēda lelōlālālē 65 'nawalak'ustālisē lāx ōgwiwalilasa g'ōkwē. Wä, la^{mē} lāqālilamatsōsa lāwelgāma^yas g'igāma^yasa 'nē^{mē}mēmēda Maämtag'ila, yix Yōx'yagwasē, qaxs mekuma^yaasa 'nāxwa 'nāl'nē^{mē}mēmtsā Kwākūg'ulē. Wä, hēem^lāwisē lāqālilēda lelōlālālaxs lāa^l āem la lā^{wilē} Ts'äḡeyosē. Wä, lā^llaē yāx'widē Yōx'yagwasa q'lenēmē k'lek'ō- 70 bawas lāxa 'nē^{mē}mēmasa Laälax's'endayowē. Wä, g'il^lem^lāwisē gwāl yāqwaxs lāa^l lāx'ūlilē Hölēlidē, qa^s mōlē laēna^yas lāqālilamasa g'igāma^yasa Maämtag'ilāxa lelōlālālē. Wä, hēem^lāwis la āxk'!ālatsexā gwēgūyīmē qa dāyak'ililēmēx 'nawalak'ustālisē, qa^s lā laēlem lāxēs lemē^lats'lāxs le^{mā}ā^l hōlkwa. Wä, g'il^lem^lāwisē g'āx 75 hōx'wūltslāilēda gwēgūyīmē lāxēslaēnax'dē dāyak'elilax 'nawalak'ustālisē. Wä, lā^llaē k'lūs'āhila. Wä, lā^llaē yāx'widē Hölēlidāsa q'lenēmē l'lāl'laqwak'len k'ōkūla lāq. Wä, g'il^lmēsē gwalalilēxs lāa^l 'nāxwa hōqūwēsa gwēgūgūdzā. Wä, g'il^lem^lāwisē la 'wilwūlsexs lāa^l āxk'!āla^llaē Q'lānasax Hölēlidē qa lenēx'idēsēxa t'ex'i- 80 lāsēs lōbekwē. Wä, g'il^lem^lāwisē gwāl lenēk'ē Hölēlidāxa t'ex'ilāxs lāa^l āxōdē Q'lānasax pēpaqeya^yasa dzēdēqwa^slāla k'lek'!em-yaxlā mexēl lāxa ōnēgwilasa lōbekwē. Wä, g'il^lem^lāwisē 'wī^lāxs lāa^l āxk'!āla lāx Hölēlidē, qa lās dādanōdeq, qa^s lā xwēlaqa la

85 to help carry it and put it back into the hole. When all the boxes had been emptied out, they put them back into the corner. Then the hole was filled up again. Now the ghost-dance was finished. The dancer was wearing cedar-bark, mixed white and red, as her head
90 and neck ring, and on the head-ring a tail-feather of the eagle was standing up. That is all about the ghost-dancer.

Now it was one month since the three children (V1) of Hōlēlid (V6) had disappeared. Then Chiton (V7) told her husband Hōlēlid (V6) to call the Whale Society in the evening; namely, the chiefs of the numayms and the song-leaders, and to ask them to come into the
95 dancing-house. When they were all in, Chiton (V7) spoke, and said, "Thank you, chiefs, for having come in to listen to what I am going to tell you. Indeed, our winter dance belongs to the L^hal^hasiq^hwāla, and therefore I want you to come and listen how the dance for the three who have disappeared is handled by my tribe the
800 L^hal^hasiq^hwāla. I want us to go to-morrow to catch them, for we never dance the whole night before catching them, as is done by the Kwāg^hul. We will just follow the way the ghost-dancer was caught. Hōlēlid (V6) will call our tribe in the morning; and there will be again four war-dancers and four frog-dancers and four
5 throwing-dancers. They will have their sacred songs and four

85 gūxts!ōtsa dzeqwa lāxa lābēgwēlkwē. Wā, g^hil^hem^hlāwisē w^hil^hla la lōpems^hlāwēda k^hlik^him^hyax^hlaxs lāa^hl mēx^hālilas lāxa ōnēgwilē, yīxs lāalalal qōt^hēda lābēgwēlkwē. Wā, laem^hlaē gwāla lelōlālālē lāxēq. Wā, laem^hlaē melmaqelē qex^himāyē L^hāgex^hus lēw^his qenxawa^hyē. Wā, lā^hlaē laap^halē qex^himāyē L^hāgex^husēxa ts^hel
90 k^hlexsda^hyē nēmts^hlaxsōx kwēkwēx. Wā, laem gwāl lāxa lelōlālālē.

Wā, hē^hlat^hla lā nēmsgem^hila x^hisālēda yūdukwē sāsems Hōlēlidāxs lā^hlaē Q^hānasē āxk^hlāxēs lāw^hūnemē lāx Hōlēlidāxa dzāqwa qa lēts^hlōdēsēxa gwēgūyimē, yīx g^hig^hegāma^hyasa nāl^hnē^hmēmasē lē^hwa nēnāgadē, qā g^hāxēs w^hil^hlaēlēla lāxa lōbekwē. Wā, g^hil^hem^hlā-
95 wisē g^hāx w^hil^hlaēlēxs lā^hlasē Q^hānasē yāq^hlēg^ha^hla. Wā, lā^hlaē nēk^ha: "Wā, g^hāx^hems g^hig^hegāmē. Gēlak^has^hla, qā^hs hōlēlāōsaxg^hin wāldem-
lek^h. qūlaxs L^hal^hasiq^hwāladzesaens ts^hlāq^hlēnāyēx. Wā, yū^hmē-
sen lāg^hila nēx^h qā^hs g^hāxaōs hōlēlaxg^ha gwayi^hlālasg^hasen g^hōkūlō-
taēda L^hal^hasiq^hwāla qāda yūdukwa x^hix^hisāla. qāen laēnē^hmē nēx^h,
800 qens wāg^hil k^him^hyalex lensla, qā^hnu^hx^h k^hlēts^hlēnāyē k^hik^hilnāla lāxēs gwēg^hilasōs Kwāg^hul. Āemlxaens negetewēlxens gwēg^hilasē-
dāxs lāx k^him^hyaxa lelōlālālē, yīxs lēts^hlōdāōx Hōlēlidāxens g^hōlg^hū-
kūlōtax gāalala. Wā, hēemlxaūwisē wāxōx^hlā ēōlālē mōkwē, lē^hwa mōx^hlā wīweq^hlēsa lē^hwa mōx^hlā māmemaq^hal qā^hs yālaqwēl yīya-
5 taitsa mōsgēmē yīyat^hlala. Wā, g^hil^hem^hlwisē w^hil^hal yālaq^hwāl. Wā,

rattles; and when each has sung his sacred song, | then the cannibal- 6
dancer will get excited. They will go ahead of the twelve | dancers
who are singing their sacred songs; and we, members of the Sparrow
Society, shall run after them | to the place where those whom we are
going to catch will utter their songs. That is all," | said she. "Now I
shall sing the songs this || night with our friends the song-leaders." 10
Thus she said. Then | Yōx^yyagwas thanked her for what she had
said. "Indeed, I have obtained this by marriage | from the great
supernatural tribe L!al!asiqwāla. | Therefore your speech, Chiton
(V 7), is good. Why should I not try | to do everything as it is done
by the L!al!asiqwāla? Shall I not || follow the words of Chiton 15
(V 7)?" Thus he said. When they finished their speeches, | it was
late in the evening. Then Chiton (V 7) took the batons | and gave
one to each of the song-leaders. | Then Yōx^yyagwas spoke, and said,
"O Chiton (V 7)! | do not let us sing in this house, else we shall be
heard by the tribe. Let us || go to Supernatural Place this night!" 20
Thus he said. Then | Chiton (V 7) was glad. "Only I did not tell
you quickly, | for that is the way it is done by my tribe the L!al!a-
siqwāla." Thus she said. | Then they all arose and went out of the
dancing-house, and felt their way | going into the woods to Super-
natural Place. There || they all sat down. Now, Chiton (V 7) | sat 25

hē^εmis lāl xwāxūsewasltsa hāāmats!a qā^s lāl gālabiltsa mā^εlōgūg^ε- 6
yowē yiyālaq!wēnoxwa. Wā, āemlwisens lāl q!ūmx^semilgⁱⁿ gwē-
gwats!emēk^ε lāl lāx hēk^εlāslasla k'im^εyasōlaens. Wā, yū^εmōq,"
ēnēx^εlaē. "Wā, la^εmēsen ēt!ēdel denxelaltsa q!emq!emdemaxwa
gānūlēx lē^εwūns ēnē^εnēmōkwa nēnāgādēx," ēnēx^εlaē. Wā, āem- 10
ēlāwisē mōla^εlaē Yōx^yyagwasas wāldemas: "Qālaxg^{ins} geg^εadane-
mēgaq^u lāxa ēwālasē ēnawalak^u lēlqwālala^εya l!al!asiqwāla. Wā,
hē^εmis lāgiltsox ēk^εōs wāldemaqōs Q!ānas. Māsen lāla wāwax-
ts!ewal lāx gwayi^εlālasas l!al!asiqwālaq^u. Ēs^εmaēlens āem wāg^εil
lāxōx wāldemi^εlālāxs Q!ānas," ēnēx^εlaē. Wā, gīl^εmēsē gwālē wāl- 15
demasēxa la gāla gānūla. Wā, laem^εlāwisē Q!ānasē āx^εēdxa t!em-
yayowē, qā^s lā ts!ewanaqasa ēnā^εnemits!aqē lāxa nēnāgādē. Wā,
lā^εlaē yāq!eg^εa^εlē Yōx^yyagwasē. Wā, lā^εlaē ēnēk^εa: "ēyā, Q!ānas,
gwāla^εx^{ins} yō denxelōxda g^εōkwēx, ālens wū^εltsa g^εōkūla^x, qens
la^εmē lāxa ēnawalak^ulūdzasaxwa gānūlēx," ēnēx^εlaē. Wā, āla^εlat!a 20
neqa lāx nāqayalas Q!ānasē: "Ēsaēlen āem halāla ēnēx^εda^εxōl,
qaxs hē^εmaē gwāyayaēlatsen g^εōkūlōta l!al!asiqwāla," ēnēx^εlaēxs
lāa^εl^εwīla q!wāgīlila, qā^s lā hōqūwēla lāxa lōbekwē, qā^s lā p!aya-
k^εelaxs lāa^εl^εhōxsakīla qā^s lā lāxa ēnawalak^ulūdzasa. Wā, lāx^εda-
ēx^εlaē ēwī^εla k!ūs^εēlsa. Wā, laem^εlaē neq!eg^εclāsē k!wadzasas Q!āna- 25

27 in the middle of the song-leaders. Chiton spoke. She | said, "I shall sing the songs of my father when he was | cannibal-dancer, for he has four cannibal songs." | Thus she said, and she sang the song 30 with fast beating. || This is it:—

1. No one is now looking for food all around the world, maē hamaē hāma | hamaē! |

No one is now looking for human flesh all around the world; maē hamaē hāma | hamaē! ||

35 2. Hāmāmhāmām hāhāmhāma maē hāmāmhāmāham hamamaē hamaē | hamaē hē hē! |

No one is now looking for skulls all around the world; maē hamaē hāma | hamaē hāma hamaē! |

3. Hāmāmhāmām hāhāmhāma maē hāmāmhāmāham hamamaē hamaē || 40 hamaē hē hē! |

No one is now looking for corpses all around the world; maē hamaē hāma | hamaē hama hamaē! |

Hāmāmhāmām hāhāmhāma maē hamaē hamaē! |

45 When the song-leaders were able to sing it, || then she sang with slow beating, and this is the song:— |

1. Where are you going to try to find food for the one who gave you supernatural power? Hama hamaē hama | hama! |

26 sasa nenāgadē. Wā, laem^llāwisē yāq^legra^llē Q^lānasē. Wā, lā^llaē^l ēnēk^a: "Ilēemlēn denx^lēdayulē q^lemq^lēmdemasen ōmpaxs lāyulē hāmat^lsa lāxēs ōmpwūla, yīxs mōsgemaēda q^lemq^lēmdemas lāxēs hām^lts^lēna^lyē," ēnēx^lēlaē. Wā, lā^llaē denx^lētsa tsaxāla q^lēmdema.

30 Wā, gra^lmēsēg^a:

1. K^lēās la hamasahayahas ōwē^lstahahas ēnāla maē hamaē hāma hamaē.

K^lēās la babakwahayalahas ōwē^lstahas ēnāla maē hamaē hāma hamaē.

35 2. Hāmāmhāmām hāhāmhāma maē hāmāmhāmāham hamamaē hamaē hamaē hē hē.

K^lēās la xaxoqwahayalahas ōwē^lstahahas ēnāla maē hamaē hāma hamaē hāma hamaē.

3. Hāmāmhāmām hāhāmhāma maē hāmāmhāmāham hamamaē hamaē 40 hamaē hē hē.

K^lēās la lalōlahayalahas ōwē^lstahahas ēnāla maē hamaē hama hamaē hāma hamaē.

Hāmāmhāmām hāhāmhāma maē hamaē hamaē.

Wā, gr^lem^llāwisē q^lāda nēnāgadūq lā^lēl ēdzaqwa denx^lētsa t^lem- 45 sawiltā^lyas t^lem^lyasē. Wā, gra^lmēsēg^a:

1. Wihēs qa hāmasayalagr^lōs Lōgwalagr^lila. Hama hamaē hama hama.

- I went there to find food for Cannibal-at-North-End-of- | World. ||
 Hamaē hama hamaē âmhāma hamaē âmhamama hamaē | 50
 hama hamaē hamaē hamaē hamahamaē! |
2. I have almost been brought into trouble by Cannibal-at-North-
 End-of- | World. Hamaē hama hamaē! |
 I almost was kept by Cannibal-at-North-End-of-World. || Hamaē 55
 hama hamaē! |
- I was taken into the sacred room of Cannibal-at-North-End- | of-
 World. |
 Hamaē hama hamaē âmhama hamaē âmhamama hamaē hama |
 hamaē hamaē hamaē hamhamaē! ||
3. Where are you going to try to find a skull for the one who gave you 60
 supernatural power? Hamahahama | hamaē! |
 I went there to get skulls for Cannibal-at-North-End-of- | World.
 Hamaē hama hamaē! |
- I went there, and red cedar-bark was put on me by Cannibal-at-
 North-End- || of-World. Hamaē hama hamaē! | 65
- I went there and was given the ho^xhok^u-cry by Cannibal-at-
 North-End-of- | World. Hamaē hama hamaē! |
- I went there and was given the cannibal-cry by Cannibal-at-
 North-End-of- | World. Hamaē hama hamaē âmhama hama
 hamaē! ||

- Hē hēx'dōs lanōgwa hāmasayalag'ilts Ba^xu^bakwālanux^usīwaē^c- 48
 k'asdēya.
- Hamaē hama hamaē âmhāma hamaē âmhamama hamaē hama 50
 hamaē hamaē hamaē hamahamaē.
2. elahaxk'asde^{wi}sen āyamilamatsōs Ba^xu^bakwālanux^usīwaē^ck'as-
 dēya. Hamaē hama hamaē.
 elahaxk'asde^{wi}sen hak!waanemx'dēs Ba^xu^bakwālanux^usīwaē^ck'as-
 dēya. Hamaē hama hamaē. 55
- Hē hēx'dōs lanōgwa laē^lemai lāx lēm^xlaēlasdēs Ba^xu^bakwāla-
 nux^usīwaē^ck'asdēya.
- Hamaē hama hamaē âmhama hamaē âmhamama hamaē hama
 hamaē hamaē hamaē hamhamaē.
3. Wihēs qaē xaxōkwayalag'ilaōs Lōgwalag'ila. Hamahahama ha- 60
 maē.
- Hē hēx'dōs lanōgwa xaxōkwayalag'ilts Ba^xu^bakwālanux^usīwaē^c-
 k'asdēya. Hamaē hama hamaē.
- Hē hēx'dōs lanōgwa qax'osayasōs l!ā^ll!āqūlax'dēs Ba^xu^bakwāla-
 nux^usīwaē^ck'asdēya. Hamaē hama hamaē. 65
- Hē hēx'dōs lanōgwa hō^xhōk!wāla lāx Bā^xu^bakwālanux^usīwaē^c-
 k'asdēya. Hamaē hama hamaē.
- Hē hēx'dōs lanōgwa hām^xhām^xayag'ilts Ba^xu^bakwālanux^usī-
 waē^ck'asdēya. Hamaē hama hamaē âmhama hama hamaē.

70 And when the song-leaders were able to sing this song, Chiton (V 7) sang another song with slow beating. This is it:—

1. Amaē a hamē hama hamaē hamahamē |

For food searched for me the real supernatural Cannibal-at-North-End-of-World. | Hamaē hamaē hama! ||

75 Oh for food searched for me the real Cannibal-at-North-End- | -of World! |

Hama hamaē hē hē hē amaē a hamē hama hamaē hama hamē! |

2. Am hama hamē hama hamē amaē a hamē hama hamaē hama hamē! |

80 For human flesh searched for me the real supernatural Cannibal-at-North-End-of-World. | Hamaē hamaē hama! |

Oh, for human flesh searched for me the real Cannibal-at-North-End-of-World! | Hama hamaē hē hē hē amaē hama hamaē hamahamē! |

3. Am hama hamē hama hamē amaē a hamē hama hamaē hama hamē! |

85 He came carrying a body in his arms, the real supernatural Cannibal-at-North-End-of-World. | Hamaē hamaē hama! |

Oh, for me carried a body in his arms the real Cannibal-at-North-End-of-World. | Hama hamaē hē hē hē amaē a hamē | hama hamaē hamahamē! |

70 Wā. g'il^εemxaāwīse q'āda nenāgadāxs laē ēdzaqwa denx^εidē Q!ā-nasasa tsāg'asilālās t'Em^εyasē. Gra^εmēsēgra:

1. Amaē ahamē hama hamaē hamahamē.

Hamasayalag'ildenōgwas Bax^ubakwālanux^usiwae^εk'asde lōgwalak'as^εowa. Hamaē hamaē hama.

75 ^εya lax'denōgwa hamasayalag'ilt Bax^ubakwālanux^usiwae^εk'asdeya.

Hama hamaē hē hē hē amaē a hamē hama hamaē hama hamē.

2. Am hama hamē hama hamē amaē a hamē hama hamaē hama hamē.

80 Bābakwayalag'ildenōgwas Bāx^ubakwālanux^usiwae^εk'asdeya lōgwalak'as^εowa. Hamaē hamaē hama.

^εya lax'denōgwa bābakwayālag'ilt Bax^ubakwālanux^usiwae^εk'asdeya. Hama hamaē hē hē hē amaē hama hamaē hamahamē.

3. Am hama hamē hama hamē amaē a hamē hama hamaē hama hamē.

85 Gra^εemx^εdewīse q'āq!alēlak'asaha Bax^ubakwālanux^usiwae^εk'asdeya lōgwalak'as^εowa. Hamaē hamaē hama.

^εya. grāxdenōgwa q'āq!alēlāg'ilt Bax^ubakwālanux^usiwae^εk'asdeya lōgwalak'as^εowa. Hama hamaē hē hē hē amaē a hamē

90 hama hamaē hama hamē.

4. Am hama hamē hama hamē amaē a hamē hama hamaē hama | 91
hamē! |

He came carrying a body in each arm, the real supernatural
Cannibal-at-North-End-of-World. | Hamaē hamaē hama! ||

- Oh, he carried a body in each arm, the real supernatural Cannibal- 95
at-North-End-of-World. | Hama hamaē hē hē hē amaē a hamē
hama | hamaē hama hamē! |

5. Am hama hamē hama hamē amaē a hamē hama hamaē hama |
hamē! ||

Oh, I was made to eat corpses from both sides of my mouth 900
by the real supernatural Cannibal-at-North-End-of-World. |
Hamaē hamaē hama! |

- Oh, I was made to eat corpses from both sides of my mouth
by the real supernatural Cannibal-at-North-End-of-World. |
Hamaē hamaē hē hē hē | amaē a hamē hama hamaē hama
hamē! ||

And when the song-leaders could sing this also, Chiton (V 7) | sang 5
also this one: |

1. Oh, I try to eat the food left by the real supernatural | Cannibal-
at-North-End-of-World. |
Maēyē hamamayē hamamayē hamamayē hamamamaē hama-
mahaē || hamaē hamamaē hamamē! | 10

4. Am hama hamē hama hamē amaē a hamē hama hamaē hama 91
hamē.

G'āx^εEMx^εDEWIS^ε 'wāx^εSENKŭlak^εas^εa lōlnekŭlak^εas^εa Bax^ubakwā-
lanux^usīwaē^εk'as^εdēya lōgwalak^εas^εowa. Hamaē hamaē hama.
εya, 'wāx^εSENKŭla lōlnekŭlak^εas^εa Bax^ubakwālanux^usīwaē^εk'as^εdēya 95
lōgwalak^εas^εowa. Hama hamaē hē hē hē amaē a hamē hama
hamaē hama hamē.

5. Am hama hamē hama hamē amaē a hamē hama hamaē hama
hamē.

εya, lax^εden 'wax^εSEMēLAMatso lōlamēLAMatsōs Bax^ubakwala- 900
nux^usīwaē^εk'as^εdēya lōgwalak^εas^εowa. Hamaē hamaē hama.
εya lax^εden 'wax^εSEMēLAMatsō lōlamēLAMatsōs Bax^ubakwala-
nux^usīwaē^εk'as^εdēya lōgwalak^εas^εowa. Hamaē hama hē hē hē
amaē a hamē hama hamaē hama hamē.

Wā, g'il^εEM^εlaxaāwis^ε 'nāxwa q!āda nēnāgadāq, lāa^εlaxaas^ε Q!ā- 5
nasē ēdzaqwa denx^εīda yisg'a:

1. Ha, lahax^εdōsxa nōgwa hamasayalag'ilaha lax hamagawax^εdēs
Bax^ubakwālanux^usīwaē^εk'as^εdēyaōl lōgwalak^εas^εowa.
Maēyē hamamayē hamamayē hamamayē hamamamaē hamamahaē
hamaē hamamaē hamamē. 10

12 2. Oh, I try to eat the property left by the real supernatural | Cannibal-at-North-End-of-World. |

Maëyē hamamayē hamamayē hamamayē hamamamaē hamamabaē hamaē hamamaē hamamē! ||

3. Oh, I try to eat the copper left by the real supernatural | Cannibal-at-North-End-of-World. |

Maëyē hamamayē hamamayē hamamayē hamamamaē hamamabaē hamaē hamamaē hamamē! ||

20 Now the song-leaders could sing the four songs of | the cannibal-dancer, and Chiton (V 7) wanted them to sing all | the songs of the frog-dancer and of the throwing-dancer; and | Yōx^uyagwas told her to go ahead and sing them. "Indeed, we shall try to catch all three at one time." | Thus he said, and immediately Chiton (V 7) sang the 25 song of the | throwing-dancer. This it is:— |

1. Oh, look around for your magic power! | Look for it! Ahā hē ya ahā! |

2. Oh, get your magic power! Yā ahā hē yā ahā! |

30 3. Oh, look for your magic power that made you like this! || Look for it! | Ahā hē ya ahā! |

4. Oh, catch your magic power that throws down every one! Yā ahā | hē yā ahā! |

11 2. Ha, lahax^udōsxa nōgwa yaqamēla^uyag^uilaha lāx yāhāēqawēx^udēs Ba^ux^ubakwālanux^usiwāē^uk^uasdēyaōl lōgwalak^uas^uowa.

Maëyē hamamayē hamamayē hamamayē hamamamaē hamamabaē hamaē hamamaē hamamē.

15 3. Ha, lahax^udōsxa nōgwa L^uaqwamēla^uyag^uilaha lāx L^uāqwa^ugawax^udēs Ba^ux^ubakwālanux^usiwāē^uk^uasdēyaōl lōgwalak^uas^uowa.

Maëyē hamamayē hamamayē hamamayē hamamamaē hamamabaē hamaē hamamaē hamamē.

Wā, la^umē^u wī^ula la q^ulālēda nēnāgadāxa mōsgemē q^u!emq^u!emdem-
20 sa hāmatsla. Wā, lā^ulāē Q^ulānasē^u nēx^u qa^us^u wī^ula^umē^u denx^uēts q^u!emq^u!emdemasa weq^ulēsē^u lē^uwa māmaq^ula. Wā, hēx^uēidaem^ulā-
wisē^u āem wāxē Yōx^uyagwasaq, qa wāg^uis āem ēdzaqwa denx^uēda.
"Qā^ulaxg^uius^u nā^unēmp^u!eng^uilā^umēlek^u k^uinyalxwa yūdūk^uwēx^u."
nēx^uēlāē. Wā, hēx^uēidaem^ulāwisē^u denx^uēidē Q^ulānasas q^u!emdemasa
25 māmaq^ula. Wā, g^ua^umēsōg^ua:

1. Wā, hāgradaha dōx^usemē hēlxōxs^u nawahalakwāhē yāahā. Wā, hēg^ua dōhohowalā. Ahā hē ya ahā.

2. Wā, hāxōxs^u nawahalax^udzēyaqōs yā ahā hē yā ahā.

3. Wā, hēgradaha dōx^usemē hēlxōxs^u nawahalagumahaqōsa hē yā
30 ahā. Wā, hēg^ua dōhohowalā. Ahā hē ya ahā.

4. Wā, hēg^uaxs gēm^uxgēm^ukag^uilax^u nawahalax^udzēyahaqōs yā ahā hē yā ahā.

5. Oh, take out your magic power from those who lie there dead! | 33
Oh, take it out! Ahā hē ya ahā! ||

As soon as all the song-leaders could sing it, | she sang the song 35
of the frog-dancer. This it is:— |

1. Put to rest your great magic power, that the | magic power of
your winter dance may keep quiet, ēya | ēya ēyē ēyē ahēya! ||
2. Gather up your great magic power that they wish to take from 40
you, | else your great magic power will be scattered every-
where, | ya ēya ēya ēya ēya ēya ēyē ahēya! |

As soon as all the song-leaders could sing these songs, Cliton (V 7)
stopped singing, and she gave instructions to the || Whale Society 45
and to the song-leaders to do the same | as they had done when they
caught the ghost-dancer, when they were going to catch the cannibal-
dancer, | the throwing-dancer, and the frog-dancer. Thus she said.
And after she finished speaking, | they felt their way back, when they
came out of the woods before daylight. | The whole number of them
did not go to sleep. When daylight came, || Yo^xyagwas and his 50
friends, the Whale Society, dressed up; | and while they were still
dressing, the sound of the sacred songs of the | throwing-dancer and of
the frog-war-dancer were heard at the place where those who had
disappeared and the cannibal-dancers showed themselves. | It was

5. Wā, hēg'a dahamōdalahałxōs gūnx'gūnk'ag'ilahaqōs 'nawahala- 33
kwā hā yaahā. Wā, hēg'a dahamodala. Ahā hē ya ahā.

Wā, g'il^εem^εlaxaawisē 'nāxwa q'lasōsa nēnāgadāxs. Lāa'l ēdza- 35
qwa denx^εits q'!emdemasa weq'!ēsē. Wā, g'a^εmēsēg'a:

1. Ōmatala lag'axs 'nawahala^udzēyahaqōs yeha, qa ēx^εmełtsō ōma-
t!alelaahēlōs 'nawahala^udzēyahaqōs ts!āhačts!āgalidēya ēya
ēya ēyē ēyē ahēya.
2. Wā, q'lap!ēg'ilisaxs 'nawahala^udzēyahaha dāhamaxelag'ilis lāx 40
ālōx gwēlelis lāx gēts!ohowaxelag'ilisaxōxs 'nawahala^udzē-
yahaqōs ya ēya ēya ēya ēya ēya ēyē ahēya.

Wā, g'il^εem^εlāwisē 'wīla la q'alēda nenāgadāxa q'!emq'!emdemaxs
lāa'l g'wāl denxelē Q'ānasē. Wā, āem^εlāwisē la lēxs^εālaxa g'wēgū-
yīmē LE^εwa nēnāgadē qa ā^εmē hēemlxat! g'wēgwālag'ililēs g'wēgwā- 45
lag'ililasaxs laē k'īmyaxa lelōlālē, qō lāl k'īmyāxa hāmats!a LE^εwa
māmaq!a LE^εwa weq'!ēsē, 'nēx^ε!aē. Wā, g'il^εem^εlāwisē q'!wēl'īdēxs g'ā-
xaē p!ālt!alaxs g'āxaē hōx^εwūlt!axa k'!ēs^εem 'nāx^εīda. Wā, laem^εlāē
hewāxa mēx^εēda lāxēs 'wāxaasē. Wā, g'il^εem^εlāwisē 'nāx^εīdēxs lāa-
lāē Yōx^εyagwasē hēx^εīda q'!wālx^εīd LE^εwis 'nē^εnēmōkwa g'wēgū- 50
yīmē. Wā, hēem^εlāwis ālēs q'!wālx'axs g'āxaa^εlasē yālaq'!walēda mū-
maq!a LE^εwa weq'!ēsē ōlala lāxa nē^εlasasa x'ix^εsāla LE^εwa hāmats!a.
Wā, g'il^εem^εlāwisē wūlx^εāLElēda 'nēmōkwē begwānem g'wēgūdzag

heard by one of the men of the Sparrow Society. | Then he ran and
 55 told Hōlēlīd. Immediately Yōx'yagwas sent for him to go with
 his friends to call all the Sparrow people to come quickly into the
 dancing-house. Then they | only went once to call. When all had
 come in, | they followed the instructions of Chiton (V 7) as to what
 they were to do. | After the singers of the secret songs had sung their
 60 songs, all the cannibal-dancers became excited and ran out, and |
 the Sparrow people followed them. Now the cannibal-dancers tried
 to catch the cannibal-dancer, | and the thrower-dancers caught the
 thrower-dancer, and the frog-war-dancers caught the frog-war-
 dancer. Then the song-leaders | and the Whale Society sang the
 65 songs, and the whole number | drove back the many members of the
 Sparrow Society. They drove them | into the dancing-house. Then
 they put the dancers into the sacred room in the left-hand corner of
 the dancing-house. Then they sang for those whom they had
 caught; and | when all had danced with the songs, they were put
 back into the sacred room | from which they had come one at a time.
 70 After this had been done, || the Sparrow people went out, and then
 the Whale people slept for a while until the evening. When |
 evening came, the Whale people and the song-leaders were called,
 and | they came and sat down in the dancing-house. When it got
 dark, the Whale people dressed themselves: and after they had |

lāa' dzely'wīda, qa's lā' nēlax Hōlēlīdē. Wā, hēx'īd g'il'mas 'yāla-
 55 qas Yōx'yagwasē qa lās qās'īd lē'wis 'nē'nemōkwē lē'lāla 'nāxwa
 gwēgūgūdza, qa g'āxēs 'wīla hālaēl lāxa lōbekwē. Wā, laem'laē
 'nempl'engildax-stalaxs lāa' qās'īda. Wā, g'il'em'lāwīsē 'wīlaēl'ēxs
 lāa' āem negel'tewēx lēxs'alayox'dās Q'ānasē qa gwēg'ilats. Wā,
 g'il'em'lāwīsē gwāl yiyālaqūlēda yiyālaq'wēnoxwaxs lāa' 'nāxwa
 60 xwāxū'sowēda hāāmats'la, qa's lā hōqūwēlsa. Wā, laem'laē elx'lālēda
 'nāxwa gwēgūgūdza. Wā, laem'laē k'im'yīda hāāmats'la hāmats'la.
 Wā, lā'laē k'im'yīda māma'naq'lāxa māma'q'la. Wā, lā'laē k'im'yālēda
 waōq'wēsē ēōlāla xwēq'lēsē ōlala. Wā, lā'lalēda nēnāgadē lē'wa
 gwēgūyīmē denxelax q'lemq'lemdemas. Wā, ādzēk'as'em'lāwīsēk'
 65 lā k'im'yaxsdēg'ada q'lēnemk' gwēgūgūdza. Wā, la'mē k'im'yāēl'em
 lāxa lōbekwē, qa's lā lāēl'em lāxa lēmē'lats'lē lāx gemxōtēwalilasa
 lōbekwē. Wā, laem'laē q'lemt'lētse'wēda k'ik'im'yanemū. Wā, g'il-
 'em'lāwīsē 'wīla q'lemt'lētsōxs lāa' alē'stalēl'em lāxēs lēmē'lats'lē
 lāxēs 'na'nemok'ūmk'aēna'yē. Wā, g'il'em'lāwīsē gwālēxs lāa'
 70 'wīla hōqūwēlsēda 'nāxwa gwēgūgūdza. Wā, la'mē yāwas'īd mēx'ē-
 dēda gwēgūyīmē lāxēq lāla' lāxa lāla gānū'fidel. Wā, g'il'em'lā-
 wīsē dzāq'waxs lāa' gwēx'itsē'wēda gwēgūyīmē lē'wa nēnāgadē, qa's
 g'āxda'xwē k'lūs'ālil lāxa lōbekwē. Wā, g'il'em'lāwīsē plēdex'ē-
 dexs lāa' q'wālax'īdēda gwēgūyīmē. Wā, g'il'em'lāwīsē gwāl

dressed, Chiton (V 7) instructed them what to say. | She told them to 75
say as follows: "Now, shamans, we will pacify Nawis. (She | meant
the cannibal-dancer). Now we will try to restore to his senses
Qwēłtsēs! (She | meant the thrower-dancer). Now we will soften
the rough winter dancers of | *wīlenkūlag'ilis." ||

This came from the marriage of Copper-Dancer (IV 19) to the daugh- 80
ter (IV 20) of the chief of the | Lawēts'ēs of Chief Gwēx'sēselasemē
(III 13): and when | all the members of the Sparrow Society had gone
in, they first sang for the cannibal-dancer | his four songs. Next
came the frog-dancer, | and finally the thrower-dancer; and after all
the songs had been sung, || Hōlēlid (V 6) gave away many copper 85
bracelets | and many dishes to the members of the Sparrow Society.
After he had done so, | they went out. For four days they kept in
their | sacred room. Then they were purified in the morning. Then
the | wash-basins of the new dancers were given to the people, and
also the || many mats on which they had washed. When this was 90
done, it was daylight. | Then Hōlēlid (V 6) gave away many cedar-
bark blankets. Now | that was done. It is said that the Kwāg'uł
used this | winter dance of the L!al!asiqwāla only once. |

After Hōlēlid (V 6) had finished his potlatch, it was || reported that 95
Gwēx'sēselasemē (III 13) was dead. Then they | sent for Nāp!ele-
mē (V 5), the younger brother of Hōlēlid (V 6), to take his seat, | for

q!wāłax'axs lāa'laē Q!ānasē lēxs'ālaq qa gwēk'lāłats. Wā, laem'laē 75
'nēx' qa 'nēk'ēs: "La'mens yāłalai! pēpexalai' lax Nawisai'." (Lāxa
hāmats!a gwe'yōs.) "La'mens nanāqamalai! lāx Qwēłtsēsai'." (Lāxa
māmaq!a gwe'yōs.) "La'mens temelqwalai' pēpexalai' lax *wilen-
kūlag'ilisai'."

Wā, laem g'ayōł lāxa geg'adanemas L!āqwalalē lāx g'igāma'yasa 80
Lawēts'ēsē lāx g'igāma'yē Gwēx'sēselasema'yē. Wā, g'il'em'lāwisē
*wī'laēlēda 'nāxwa gwēgūgdzaxs lāa' l hē g'il q!emt'ētse'wēda hā-
mats!āsēs mōsgemē q!emq!emdema. Wā, lā'laē māk'ilēda weq'lesaq.
Wā, lā'laē elx!ā'yā māmaq!a. Wā, g'il'em'lāwisē *wī'la gwāl q!emta-
sōxs lāa' l yāx'widē Hōlēlidāsa q!ēnemē L!āl!eqwak'lin k'!ōkūla 85
lē'wa q!ēnemē lēl'ewa'yā lāxa gwēgūgdza. Wā, g'il'em'lāwisē
gwāłexs lāa' l 'nāxwa hōqūwelsa. Wā, hē'lat!a la mōp'enxwa'sē 'nālā
lā lemēla. Lāa'lasē kwāsase'waxa gaāla. Wā, laem'laē yāx'wida-
yowēda kwādzats!āxa dzēdzēlā'yā lōelq!wē q!ēxla lē'wa kwādze-
dzowēda q!ēnem lēl'ewa'yā. Wā, g'il'em'lāwisē gwālxa la q!ōlx'id 90
la 'nālaxs lāa' l yāx'widē Hōlēlidāsa q!ēnemē k'!ēk'!ōbawasa. Wā,
laem gwāl laxōq. Wā, 'nempt'enaem'laē ts!āq!ēnenokwa Kwāg'ulas
ts!āq!ēna'yasa L!al!asiqwāla.

Wā, g'il'em'lāwisē gwāl yāwix'ilē Hōlēlidāxs g'āxaasa ts!ēk'!ālfi-
das Gwēx'sēselasema'yaxs lē'maē wīk'!ex'ida. Wā, la'mē nen- 95
kwase'wē Nāp!elema'yē, yix ts!ā'yās Hōlēlidē, qaf's lā ɬax'stōdeq,

- 97 Gwēx'sēlasēmē (III 13) had no other child besides 'nax'ēnagem (IV 20). The father of Hōl'ēlid (V 6) had a younger brother called Wāyats'ēwid (IV 22). Wāyats'ēwid (IV 22) had a son, Overhanging-Mountain (V 8). Not long after Hōl'ēlid (V 6) had given the winter dance he was taken ill, and also his relative | Wāyats'ēwid (IV 22). He had not been sick a long time when both died. | Now Gwēx'sēlasēmē—that is, | Nāp'ēlemē (V 5)—also died, for he had immediately taken the name of | Gwēx'sēlasēmē when he arrived. Now only one was living, Overhanging-Mountain (V 8). || He immediately took the seat of Hōl'ēlid (V 6), and he took the name | Hōl'ēlid (V 6) for the winter dance, and his secular name in the | numaym La'alax's'endayo. He also had a seat among the Maāmtag'ila, | because he had a wife from Copper-Dancer from them; and he had a seat in the | Kūkwāk'lūm from his mother's side, because the mother of Overhanging-Mountain was a Kūkwāk'lūm woman. || That is all that I was told. This is the end. Overhanging-Mountain (V 8) had three sons.

THE MAĀMTAG'ILA

- 1 | I shall first talk about Mātag'ila, the | Grey Seagull. It is said that he was flying along inside of Gwadzē. | Then he took a rest at K'ōdagāla. Then he desired to have what was | a pretty beach,

- 97 qax-k'lēsaē ogū la xūnōx's Gwēx'sēlasēmā'yē lāx 'nax'ēnagemē. Wā, la ts'lā'yanōkwē ōmpas Hōl'ēlidas Wāyats'ēwidē. Wā, la yūngwades K'lēsoyak'ilisē, yix Wāyats'ēwidē. Wā, k'lē'slat'la gāla
1000 gwāl yawix ilē Hōl'ēlidas lāa'l qelx'wida lē'wis 'nemwotē Wāyats'ēwidē. Wā, k'lē'slāē gēxgā'ēxs lāa'l wik'lē'ēdax'dā'xwa. Wā, laēm'laxaē ōgwāqa wik'lē'ēdē Gwēx'sēlasēmā'yē, yix Nāp'ēlemā'yē, qaxs hēx'ēda'maa'l lēx'ēdes Gwēx'sēlasēmā'yaxs lāa'l lā'gaa. Wā, laēmē 'nemōx'ēm la q'ūlē K'lēsoyak'ilisē.
5 Wā, lā hēx'ēdaēm lā'x'stōdex Hōl'ēlidē. Wā, laēmē lēgades Hōl'ēlidē lāxa ts'ets'ēqa. Wā, lā lāqwalaha lāxa bāxūsē lāxēs 'nēmēmota La'alax's'endayowē. Wā, lāxaē lāgwēxa Maāmtag'ila qa gēg'adaēna yas lāqwalalē lāq. Wā, lāxaē lāgwēxa Kūkwāk'lūmē qaxs ābask'lotē, yixs Kūkwāk'lūmaxsēmāē ābēmpas
10 K'lēsoyak'ilisē. Wā, hēm 'wāxax'ēdula wāldēm g'āxen. Wā, laēm laba. Wā, laēm yūdux'salē k'wayas K'lēsoyak'ilisē.

THE MAĀMTAG'ILA

- 1 | Heimlen g'il gwāgwex's'alase Mātag'ila: yixs yāoxda q'wagwēmax ts'ek'wa. Wā, lā'laē p'lē'ē'makūla lāx ōts'lāla'yas Gwadza'yē. Wā, lā'laē x'ōs'id lāx K'ōdagāla. Wā, lā'laē āwūlx'idqēxs ēk'āē āwmag'wa. Wā, lā'laē lūwūyōdxēs ts'ek'wagēmlē. Wā, laēm'lāē

and he took off his bird mask and became a man. Then he built a house, not large. And after he had built his house, it occurred to him that he would walk across to Tsāxis. As soon as he came through, he saw smoke at Māmano. Immediately Mātag'ila (for some story-tellers say that his name was Mātag'ila, and others say that it was Mātmatela, but the numaym of the Maāmtag'ila say that those are right who call him Mātag'ila) went there. As soon as he came to the house, he saw a man lying on his back outside of the house. As soon as the man saw Mātag'ila coming towards the house, he sat up on the ground. And as soon as Mātag'ila arrived, the man spoke, and said, "Tell me, friend, where do you come from?" Thus he said. Immediately Mātag'ila replied, and said, "I am Mātag'ila. I come from my house at K'ōdagāla, brother. Now I shall also ask you, brother, who are you?" Thus he said. Immediately the man replied, and said, "I am Māleleqāla, and now my name is Ōdzēstālis, brother." Thus he said. Then Ōdzēstālis arose, and he called Mātag'ila into his house. Then they sat down in the rear of the house; and Mātag'ila saw the wife of Ōdzēstālis Lāqwa'ilayugwa, and a young girl Lōmōl, who was seated at the right-hand side in the rear of the house. Then they gave to eat to

begwānemx'ida. Wā, laem'laē g'ōkwēlaxa g'ōkwē k'les iwālasa. Wā, g'il'em'lāwisē gwālē g'ōkwēlaxas laē 'nēk'lēx'ēd qa's grāxē ts'ēqwa g'āg'axa lāxg'a Tsāxis. Wā, g'il'em'lāwisē grāxsāxs laē dōx'walelaxa kwax'ila lāx Mālmanō. Wā, hēx'idaem'lāwisē Mātag'ila,—yixs 'nēk'aēda waōkwē nēnew'lēnoxqēxs Mātag'ilax'laē, wā, lā 'nēk'ēda waōkwaqēxs Mātmatelax'laē. Wā, lā 'nēk'ēda 'nēmēmōtasa Maāmtag'ilāqēxs hē'maē neqaxa lēqlāls Mātag'ila lāq,—la qās'ida qa's lā lāq. Wā, g'il'em'lāwisē lāg'aa lāxa g'ōkwē lāael dōx'walelaxa begwānemē t'ēk'les lāx l'āsanā-yasēs g'ōkwē. Wā, g'il'em'lāwisēda begwānem dōx'walelax Mātag'ila grāx gwasōlela lāx g'ōkwas, laē k'wāgaelsēda begwānemē. Wā, lā'laē 'nēk'a: "Wēga gwas'idex 'nemweyōt 'wās grāx'idē," 'nēx'laē. Wā, hēx'idaem'lāwisē Mātag'ila nā'naxmeq. wā, lā'laē 'nēk'a: "Nōgwaem Mātag'ila, grāx'id lāxen g'ōkūlase K'ōdagāla, 'nemweyot. Wā, la'mēsēn ōgwaqal wūlalōl, 'nemweyot. Wā, sō'maa āngwas," 'nēx'laē. Wā, hēx'idaem'lāwisēda begwānem nā'naxmeq. Wā, lā'laē 'nēk'a: "Nōgwaem Māleleqāla. Wā, len la lēgades Ōdzēstālisē, 'nemweyōt," 'nēx'laēxs laē lāx'welsē Ōdzēstālisē. Wā, lā'laē lē'lēlax Mātag'ila lāxs g'ōkwē. Wā, la'laē klūs'alil lāx ōgwiwa'ilasa g'ōkwē. Wā, hēm'lāwis la dōx'walelats Mātag'ilāx genemas Ōdzēstālisē, yix lāqwa'ilayugwa lē'wis ts'edāq'ledza'yē xūnōkwē Lōmōl, yixs klūdzaē lāxa hēlk'lotēwalilasa g'ōkwē. Wā, lā'laē lē'ywilasēwē Mātag'ila.

40 Mātag'ila and after he had eaten, Mātag'ila spoke, and said, "O brother, let me tell you why I come to your house. I came to marry your princess." Thus he said. Then Ōdzē'stālis replied, and said, "O brother! go on, brother! I take you in." Thus he said. Then Mātag'ila married Aōmōl, the princess of Ōdzē'stālis, the
 45 first chief of the numaym Mamalēleq'ām of the Mamalēleq'āla. Then Ōdzē'stālis gave in marriage the name 'māxūyalidzē to his son-in-law Mātag'ila; and now Mātag'ila had the name 'māxūyalidzē after this. 'māxūyalidzē staid four days with his wife Aōmōl at
 50 Mālmāno. Then he got ready in the morning and walked across, going home to his house at K'ōdagāla. 'māxūyalidzē and his wife Aōmōl had not been living as husband and wife for a long time before they had a son. Immediately 'māxūyalidzē said that he would walk across until he came to Mālmāno, the village of his
 55 father-in-law Ōdzē'stālis. As soon as 'māxūyalidzē entered the house, he reported that he had a son. And immediately Ōdzē'stālis said to his wife Lāqwaq'ilayugwa, "Let my grandson have the name Lāqwaq'ila." Thus he said. Then Ōdzē'stālis gave this name Lāqwaq'ila in marriage to his son-in-law 'māxūyalidzē as a
 60 name for his child. Then 'māxūyalidzē went home to his house in

Wā, g'il'em'elāwisē gwāl L'el'xwa lāa'lasē yāq'legr'a'lē Mātag'ila. Wā,
 30 la'laē 'nek'a: "Ya, 'nemweyōt, wēgrax'in nēlasg'in g'ū'xēnēk' lāxōs g'ōkūlasēx. Wā, hē'men g'ū'xēnēxg'in gāgak'lek' lāxs k'lēdē-laqōs." 'nēx'laē. Wā, lā'laē Ōdzē'stālisē nā'naximēq. Wā, lā'laē 'nek'a: "Wēga 'nemweyōt, la'men da'elōl" 'nēx'laē. Wā, la'mē Mātag'ila geg'ades Aōmōlē, yix k'lēdēlas Ōdzē'stālis, yix g'il'galisē
 35 g'ig'āme'sa 'nemēmōtasa Mamalēleq'āmasa Mamalēleq'āla. Wā, la'mē Ōdzē'stālisē lēgemg'ilx'lāx 'maxūyalidzē lāxēs negūmpē Mātag'ila. Wā, la'em lēgadē Mātag'ilās 'māxūyalidzē lāxēq. Wā, mōp'enxwa's laē 'nālās hēlā 'māxūyalidzē lē'wis gēnemē Aōmōlē lāx Mālmāno. Wā, lāx'da'x'laē xwānal'idaxa ga'āla qa's
 40 la tsēqwa. Lā'laē nā'nakwa lāxēs g'ōkwē lax K'ōdagāla. Wā, k'ōs'lat'la gāla ha'yāsek'ālē 'māxūyalidzē lē'wis gēnemē Aōmōlāxs laē xūngwadex'itsa bābagumē. Wā, hēx'idaem'elawisē 'māxūya-
 45 lidzē grāx ts'ēqwa qa's g'āxē lāx Mālmāno lāx g'ōkūlasasēs negūmpē Ōdzē'stālisē. Wā, g'il'em'elāwisē la'elē 'maxūyalidzē lāxa
 50 g'ōkwē laē hēx'idaem ts'ek'āl'idexs lē'maē xūngwadesa bābagumē. Wā, hēx'idaem'elawisē Ōdzē'stālisē 'nek'a lāxēs gēnemē Lāqwaq'ilayugwa: "Wēg'illax'i lēgadlen ts'ōx'LEMās Lāqwaq'ila." 'nēx'laē. Wā, la'em'elawisē Ōdzē'stālisē lēgemg'ilx'lāxōx Lāqwaq'ilax lāxēs negūmpē 'māxūyalidzē qa lēgem's xūnōkwās. Wā, la'em'laē nā'na-
 55 kwe 'māxūyalidzē lāxēs g'ōkwē lāx K'ōdagāla. Wā, la'em'laē

K' lōdagāla. Then he | named his child L.lāqwag'ila; and L.lāqwag'ila 5 | grew up quickly. | As soon as he was strong enough, he | asked his father 'māxūyalidzē to make a bow for him and four arrows. Immediately 'māxūyalidzē || made a bow of yew wood as a bow for 55 his son L.lāqwag'ila. | When the bow and the four arrows were finished, | 'māxūyalidzē gave them to his son L.lāqwag'ila. Then L.lāqwag'ila took the bow and the four arrows and | put them down at the head part of his bed, in the evening. Then | he lay down and 60 slept. Now 'māxūyalidzē never | questioned his son why he lay down early | in his bed. 'māxūyalidzē arose early in the morning, and went straight to the bed of his son L.lāqwag'ila | to look at him. Now he was not lying down with his bow, || and 'māxūyalidzē did 65 not know which way his son L.lāqwag'ila had gone. | Then he told his wife Aōmōl, and | Aōmōl forbade her husband to talk about it. Thus she said to him. | When evening came, 'māxūyalidzē felt uneasy on account of his | son. In the night, when it was dark, || 'māxūyalidzē sat down in vain outside of his house, | waiting in 70 vain for his son to come home. He never came. | Then he just went into his house. |

Now I shall stop talking about 'māxūyalidzē and his wife Aōmōl

Lēx'ēdes L.lāqwag'ila lāxēs xūnōkwē. Wā, lā'laē halag'ōstā q'!wa- 51
'xēna'yas L.lāqwag'ila. Wā, g'il'ēmlāwisē hēl'ak'!ox'ēwidexs hē
āxk'!ālaxēs ōmpē 'māxūyalidzē qa lek'wīlēsēx lek'!wīsa qāē lō'
mōts!aqa hāñnal'ēma. Wā, hēx'idaēm'lāwisē 'māxūyalidzē
lek'wīlaxa l'ēmq'lē qa lek'wītsēs xūnōkwē L.lāqwag'ila. Wā, 55
g'il'ēmlāwisē g'wāla lek'wīse lē'wa mōts!aqē hāñnal'ēma laa'lasē
ts!āwē 'māxūyalidzās lāxēs xūnōkwē L.lāqwag'ila. Wā, lā'laē
L.lāqwag'ila dāx'ēidxa lek'wīse lē'wa mōts!aqē hāñnal'ēma qa's lā
āx'ā'ilās lāx ōgwāxtā'ilāsēs kwa'lēsasaxa laēm dzāqwa. Wā, lā'laē
kūlg'a'lila qa's mēx'ēdē. Wā, laēm'lāē 'māxūyalidzē hēwāxa 60
wūlaxēs xūnōkwē lāx lāg'īlas xēnlela gax'staēl la kūlx'īda
lāxēs kū'lēlasē. Wā, laēm'lāwisē gāg'ustāwē 'māxūyalidzāxa gāda.
Wā, lā'laē hē'nakūla'ēm lāx kū'lēlasasēs xūnōkwē L.lāqwag'ila
qa's dōx'ēwidēq. Wā, lā'laē k'!cās kū'lila lē'wis lek'wīse. Wā,
la'mē 'māxūyalidzē k'!cēs q'!ālelax g'wāgwaag'asasēs xūnōkwē 65
L.lāqwag'ila. Wā, lā'laē nēlāxēs genēmē Aōmōlē. Wā, āēm'lāwisē
Aōmōlē belaxēs la'wūnemē qa k'!cēs g'wāgwēx's'āla lāq. 'nēx'!aēq.
Wā, laēm'lāwisē dzāqwaxs laa'las nāno'x'ēwidē 'māxūyalidzāsēs
xūnōkwē. Wā, laēm'lāwisē p'ledex'ēidxa gānolē. Wā, wū'lm-
lāwisē 'māxūyalidzē la k'!wās lāx L.lāsanā'yasēs g'ōkwē wū'lm 70
ēsela qa g'āxēsēs xūnōkwē nā'nakwa. Wē, hēwāxale'm'lāwisē g'āxā.
Wā, āēm'lāwisē la laēl lāxēs g'ōkwē.

Wā, la'mēsēn g'wāl g'wāgwēx's'āla lāx 'māxūyalidzē lē'wis genēmē
Aōmōlē qen wāg'i g'wāgwēx's'āla lāx L.lāqwag'ila. yix nax'ūstae

75 and I shall talk about Lāqwaḡila who walked straight up the river K'ōdagāla when day was not near yet in the morning. He went up the small river, and his body became warm when it was day. Then he sat down on the side of the bank of the small river. Then he took off his blanket, and he sat down in the water. And
80 he sprinkled his body with water. Four times he sprinkled himself with water on each side of the neck. Then he heard in the distance the cry, "Wip, wip, wip!" Thus said what was heard by him. Then Lāqwaḡila guessed what it was—a bird or a quadruped—that was heard by him crying. Lāqwaḡila just sat in the water.
85 Then it was as though he was dreaming of the cry, "Wip, wip, wip!" that he had heard at the upper end of the little river. Then he was like waking up from his sleep; and he walked out of the water and sat down where he had left his bear blanket. Then he was a little afraid of what he had heard. He had not been sitting
90 for a long time, before he made up his mind to go home. Then he arose, and suddenly he heard something saying, not aloud, "Lāqwaḡila go up the river. You will obtain a supernatural treasure. It would be well for you to bathe again in this river that all the human smell may come off your body." Thus said what
95 was heard by him. Immediately he took off his bear-skin blanket

75 qāyamālaḡ wās K'ōdagālāxa k'ēs'em ēx'ala qa's ēnāx'ēdēxa gaāla. Wā, k'ēs'em'elāwīsē 'nelg'ila lāxa 'wābida'wē laē ts'el'x-widē ōk'wina'yasēxa la'mē 'nāla. Wā, lā'laē k'wāḡa'elsa lāx ōḡwāḡna'yasa 'wābida'wē. Wā, lā'laē xēnx'ēdxēs 'nēx'ūnā'yē qa's lā
80 heem'lāwis ālēs mōp'ēna xōs'itsa 'wāpē lāxēs 'wāx'sanōlxawa'yē lā'lasē wūlelaxa qwēsaxsdālā wip wip wip. 'nēx'laē wūlelas. Wā, laem'lāwisē Lāqwaḡila sen'yastōtsa lāx ḡwēx'sdemasē lō's ts'ek'wē lō's ḡilḡaēmasa wūlelas hēk'lāla. Wā, laem āem la
85 lāxēs wūla'laena'yaxa wip wip wipxēlā lāx 'nelidzāsa 'wābida'wē. Wā, lā'laē hē ḡwēx's ts'āk'ēḡē'nakūlasōx mēxax. Wā, lā'laē lā'sta lāxa 'wāpē qa's lā k'wāḡa'els lāx x'ilq'edzasasēs 'nēx'ūna'yā Lā'ya. Wā, laem'laē kalikāla nāqa'yasēs la wūlela. Wā, hē'at'la la ḡēs
90 lāxēs ḡōkwe. Wā, laem'lāwisē lāx'ūlsa lā'lasē wūlāx'alelaxa k'ēsa hāse la 'nēka. "Hayostaema Lāqwaḡila lāxwa 'wāx lāxḡas lōḡwēlḡos. Wā, hē'tlas ēḡasē xwēlaqaem lā'stex'ēd lāxwa 'wax qa
95 tsemē 'nēx'ūna'yā qa's lā k'wa'sta lāxa 'wa. Wā, laem'lāwisē

and sat down in the river. Then he | sprinkled himself with water 96
on each side of the neck; and | when he had sprinkled himself 3 or 4
times, he heard again the voice: "Wip, wip, wip!" | it said. Then
he desired to go to try to see it. | He came out of the water, and put
on his bear-skin || blanket. Then he walked up the river. And he 100
did | not go there before he became warm. He sat down | and put
down his bear-skin blanket. Then he arose and went | to sit down
in the water, and he sprinkled both sides of his neck with water.
As soon as he had sprinkled himself four times, he heard again the
voice, || "Wip, wip, wip!" at a place near where he was. Now it 5
was evening. Then | he really rubbed his body with his hands, and
threw water upon himself. | As soon as he had finished, he came out
of the water, and | sat down on the ground where he had left his
bear-skin blanket. He had not | been sitting there long before he
started, and he had not been going there long along the river | when 10
he took off again his bear-skin blanket, and put it down. | Then he
sat in the water, and threw water on both sides of his neck. As soon
as he had sprinkled himself four times, the sound, "Wip, wip, wip!"
was | heard by him, while he turned his back to the upper end of the
river. Then Lāqwaḡila | turned around to look for (the sound).
What should he see! There was a great house with painted | front 15
with a copper on each side of the door. | Then a hāmshāmts!ēs ran

xōsasa ēwāpē lāxēs ēwāx'sanōlxawa'iyē. Wā, ḡilēm'laxaūwisē 96
mōp!ēna xōs'ēdexs lāa'lasē ēdzaqwa wūlēlas wip wip wip.
ēnēx'ēl. Wā, laēm'laē āwūlx'ēideq qa's lālag'i dadox'waēlaaq.
Wā, la'laē lā'sta lāxa ēwāpē qa's ēnēx'ūndēsēs L'entsemē
ēnēx'ūna'ya. Wā, lā'laē qās'wūsta lāxa ēwā. Wā, lā'laē 100
k'lēs qwēsḡilaxs laē ts!ēlx'wida. Wā, la'laē k'lwāḡaelsa
qa's x'ēlxelsēxēs L'entsemē ēnēx'ūna'ya. Wā, lā'laē lāx'ūls qa's lā
k'lwa'sta lāxa ēwā. Wā, lā xōs'ētsa ēwāpē lāxēs ēwax'sanōlxawa'iyē.
Wā, ḡilēm'lāwisē mōp!ēna xōs'ēdexs lāa ēdzaqwa wūlēlmaxwas
wip wip wip lāxa ēnēx'wāla lāx āxāsasxa laem dzāqwa. Wā, laēm- 5
'laē ālax'ēid ḡūsāsēs ē'eyasowē lāxēs ōk!wina'iyē lāxēs xōsaēna'iyasa
ēwāpē. Wā, ḡilēm'lāwisē ḡwāla laē lā'sta lāxa ēwāpē qa's lā k'lwā-
ḡaels lāx x'ilq'ēdzasasēs L'entsemē ēnēx'ūna'ya. Wā, k'lēs!at!a
ḡēs k'lwāsa laē qās'ida. Wā, k'lēs!at!a qwēsḡila qāyamālaxa wāxs
laē ēt!ēd xēnx'ēdxēs L'entsemē ēnēx'ūna'ya qa's x'ēlxelsēq. Wā, 10
lā'laē k'lwa'sta lāxa ēwāpē qa's xōs'ēdēxēs ēwāx'sanōlxawa'iyē. Wā,
ḡilēm'lāwisē mōp!ēna xōs'ēdexs lāaēl ēdzaqwa wip wip wipxē wū-
lēlas lāx ḡwēk'ālaasas lax ēneldzāsa ēwa. Wā, lā'laē ēmelside t!ā-
qwaḡila qa's dōx'wīdēq. ēmāslēlāwis, ēwālasa ḡōk" k'latēmālēs tsa-
qema'iyaxa Lāqwa ēnāl'nemsgem lāx ēwāx'sōtstā'iyasa t!ēx'ila. Wā, 15
hēmēlāwis ēyālag'ildzatsa hāmshāmts!ēsē Lāsana'iyas. Wā, la'laē

17 about outside of the house. Then the hāmshāmts!ēs went back
 behind the house, starting from the right side of the house. As
 soon as he had gone back, L!āqwag'ila went out of the water, and
 20 sat down where he had left his bear-skin blanket. And it was not
 long since he had sat down, when four men came wearing red
 cedar-bark around their necks, and red cedar-bark around their
 heads: and all carried round poles as sparrow-canes. They came
 to the place where L!āqwag'ila was seated; and one of them spoke,
 25 and said, "We are sent by our friend Ts!ek!exsdē to come and
 call you to watch us taming Hāmsbē." Thus they said. Immediately
 L!āqwag'ila arose, put on his bear-skin blanket, and followed
 the four sparrows. They went into the house, and L!āqwag'ila sat
 30 down at the left hand side inside of the door of the house. And as
 soon as he had sat down, a man, who was standing in the rear of the
 house, spoke, and said, "Now, take care, shamans! when we tame
 our friend Hāmsbē, for our friend L!āqwag'ila has come, and he
 sits down by our side in order to see the gift that he is going to get."
 35 Thus he said. Then the hāmshāmts!ēs came in, and cried, "Wip,
 wip, wip!" And then immediately the song-leaders beat fast time,
 and they sang a song of the hāmshāmts!ēs with fast beating. And
 when it was at an end, they sang a song with slow time beating.

17 ālēstēda hāmshāmts!ēsē lāx alanāyasa gōkwē. gūyagē lāx hēl-
 k!ōdenwāyasa gōkwē. Wā, gil'em!āwisē lāyag'ēxs laē L!āqwa-
 g'ila lāsta lāxa ēwāpē qā's lā k!wāg'alē lāx x'ilq!edzasasēs L!ēn-
 20 tsemē nēx'ūnāyā. Wā, k!ēs!at!a gēs k!wāsa gūxaasa mōkwē
 hēbegwānem qeqenxālaxa L!āgēkwē. Wā, lāxāē qēqex'emālaxa
 L!āgēkū. Wā, lā nāxwāem sēsēk!āk'elaxa lēlx'enē dzōmēgalaxa
 gwēsp!ēqē. Gūxda'xū lāx k!wādzasas L!āqwag'ila. Wā, lā'laē
 yāq!eg'afēda nēmōkwē lāq. Wā, lā'laē nēk'a: "yālag'emnu'xū"
 25 yisēns nēmōkwē Ts!ek!exsdē qenu'xū gaxē lē'lālōl qā's layōs
 x'its!ax'ilaxa yālalax Hāmsbā'yē," nēx'laē. Wā, hēx'idaem!ā-
 wisē L!āqwag'ila lāx'ūlsa qā's nēx'ūndēsēs L!entsemē nēx'ūnāyā
 qā's lā lāg'ixa mōkwē gwēgūdzā. Wā, lā'laē hōgwīl lāxa gōkwē.
 Wā, hē'at!a k!wāg'alilē L!āqwag'ila lāxa gemxōtstālitās āwīlēlāsa
 30 t'ex'ilāsa gōkwē. Wā, gil'em!āwisē k!wāg'alila laa'lasē yāq!eg'afēda
 lā'wīlē begwānem lāxa ōgwiwā'ilāsa gōkwē. Wā, lā'laē
 nēk'a: "Wāgil lā yāl!ālex pēpāxāl lāxēns yālaēnēlaxēns
 nēmōkwāē Hāmsbā'yā qā'ens nēmōkwēx L!āqwag'ilax, yixs
 gūxaēx k!wanālil gūxēns qā's dōqwalēxōs lōgwīlēx, nēx'laēxs
 35 gūxaasē gūxēlēda hāmshāmts!ēsē wip wip wipxēlaxs gūxaē gūxē-
 la. Wā, hēx'ida'em!āwisē nēmāx'ūd lēxdzōdēda nēnāgadē qā's
 denx'ēdēsa tsaxāla q!emdemsa hāmshāmts!ēsē. Wā, gil'em!āwisē
 q!ūlba laē denx'ētsa neqaxelās t!emyas q!emdema. Wā, lā'laē

There were | three songs with slow time beating, besides the one with fast time beating. || There were four songs in all for the hāmshāmts!es 40 Hāmsbē^ε. | (I forgot that as soon as the hāmshāmts!es came in, he bit four Sparrows.) As soon as he had finished dancing, | he went into his sacred room. The one who told me the story did not know what was painted on the sacred room. As soon as he had finished, an old man arose. He spoke, and | said, "We have tamed him, 45 shamans. Now I shall turn | to our great friend l.lāqwag'ilā. Now you | have seen the treasure that you obtained, friend l.lāqwag'ilā, the great dance hāmshāmts!es, | Hāmsbē^ε. Now you will have the name Hāmsbē^ε, || and also this great winter-dance house which has 50 the name | ^εnems^εg^εemselalelas." Eagles were sitting on top of grizzly-bear posts on | each side of the rear of the house; and men who had red cedar-bark on their heads | stood on the heads of the grizzly-bear posts on each side of the | door of the house. Those men had red cedar-bark rings who stood on | the grizzly bears on 55 each side of the door, for they were speaking-posts, | and the name of the post on the right-hand side was Wāwāxēmīl, and the name of the post on the left-hand side was | G'āg'ēqemīl. "Now your name will be | ^εAwaxelag'ilis in summer; and it will be your chief's name; and | your name will be Dzelk'!exsdē as a member of the Sparrow Society, when your father gives a winter dance." Thus | said the 60

yūdux^εsema neqaxela q!emq!emdem^ε ōgū^εla lāxa ts!axāla. Hāmōsgemgō^εlaē q!emq!emdem^εas Hāmsba^εyēxa hāmshāmts!es. 40 (Wā, hēxōlēn l!ēlēwēsōxs g'il^εmaē g'āxēlēda hāmshāmts!es laē q!ex^εīdxā mōkwē gwēgūdza.) Wā, g'il^εem^εlāwisē gwāl yexwaxs laē lāts!ālil lāxēs māwilē. Wā, la^εm k'!ēs q!ēq!āl!alēda nōsa qaen-lāx k'!ādedzā^εyaxa māwilē. Wā, g'il^εem^εlāwisē gwāla lāa^εlasē lāx^εūlilēda q!ūlyakwē begwānema. Wā, lā^εlaē yāq!eg'ā^εla. Wā, 45 lā^εlaē ^εnēk'a: La^εmens yālamasaq, pēpāxāl. Wā, la^εmēsen gwēgemx^εīdel lāxens ^εnemōx^εdzēx lāxōx l.lāqwag'ilax: la^εms dōx^εwalelaxēs lōgwayōs, qāst l.lāqwag'ilāxa ^εwālasē lādaxa hāmshāmts!esē yix Hāmsba^εyē. Wā, la^εms lēgadelts Hāmsba^εyē. Wā, yūmēsa ^εwālasēx ts!āgatslē g'ōkwaxwa lēgaden g'ōkwa yis ^εnems- 50 g^εemselalelas," xwa kwēkwēkwx k'lūdzetā^εyaaxwa nēnānēx lēlāmsa ^εwāx^εsotilalilasa g'ōkwēx. Wā, lāx l.lēl!agekumālōx bēbegwānemōx lēlaxūtā^εyaxwa nēnānēx lēlāmasa ^εwāx^εsotstālilasa t!ex'ilāsa g'ōkwēx; yexōxda l.lēl!agekūmalax bēbegwānem lēlaxūtāwēxwa nēnānēx lāxwa ^εwāx^εsotstālilaxsa t!ex'ilax yixs yēya- 55 q!ent!eqaēx lāx lēgades Wāwāxēmīla hēlk'lotstālilē lāma; wā lāx lēgades G'āg'ēqemīkwa gemxōtstālilēx lāma. "Wā, la^εmēts lēgadelts ^εAwaxelag'ilis lāxa bāxūsē, la^εms g'ig'extlālelq. Wā, lā^εlē lēgades Dzelk'!exsdē lāxa gwēgūdza, yix āsa qō ts!ets!ex^εēdlō."

61 speaker of the house. Then L'lāqwag'ila | looked at everything in the house; and after he had seen everything, | the house disappeared.

Then L'lāqwag'ila was alone sitting on the ground. | Now it was
65 morning, and L'lāqwag'ila only wished to | remain sitting on the ground for four days. And, when he had finished what he was planning during these four days, while he was sitting there, he arose, | took off his bear-skin blanket, put it down, and | went into the water. Then he sprinkled water on each side of his neck, | as he had done before.
70 And after he had done so, he came out of the water, || and went to where he had put down his bear-skin blanket; | and he put it on. Then he lay down, and immediately he | went to sleep. At once he dreamed of the old man, || the speaker of the large winter-dance house. Then L'lāqwag'ila dreamed that he was sitting down by his side,
75 and | the old man spoke, and said, "You have done well, friend, | that you did not go home at once, | for they only wished to try you. Therefore your supernatural treasure disappeared, the great | winter-dance house, for you will see it again this evening: | for four
80 nights we shall tame Hāmsbē, your || supernatural treasure friend! And when he is tamed, we shall go and take the | house to the village of your father." Thus he said and disappeared. Now |

60 'nēx'laēda yāyaq!Entemēlasa g'ōkwē. Wā, laem'lāwisē L'lāqwag'ila dōqwalaxa 'nāxwa gwālaatsa g'ōkwē. Wā, g'il'Em'lāwisē gwāl dōqwaqēxs laē x'isēlsēda g'ōkwē.

Wā, laem'laē L'lāqwag'ila āem la 'nemōk'ūs'ēm la k'wāsa. Wā, laem 'nax'idaaxa gaāla. Wā, ā'mēsē L'lāqwag'ila 'nēx' qas' hēx'-
65 sa'mē k'wasē lālaa lāx mōp!enxwasē 'nāla. Wā, g'il'Em'lāwisē gwālē k'wēxa'yas lāx mōp!enxwasē hēlas k'wadzasē lān'lasē lax'ūlsa qas' xenx'idēxēs L'Entsemē 'nēx'ūna'ya qas' x'ilxelsēq. Wā, lā'laē la'sta lāxa 'wāpē. Wā, laem'laē xōsasa 'wāpē lāxēs 'wāx'sanōlxa-wafyē lāxēs g'ilx'dē gwēg'ilasa. Wā, g'il'Em'lāwisē gwāla laē lā'sta
70 lāxa 'wāpē qas' lā lāx x'elq'edzasasēs L'Entsemē 'nēx'ūna'ya. Wā, lā'laē 'nēx'ūndes. Wā, lā'laē kūlg'aelsa. Wā, lā'laē hēx'idaem mēx'ēda. Wā, lā'laē hēx'idaem mēxēlasa q'ūlyakwē begwānemxa yāyaq!Entemēlasa 'wālasē g'ōk', yixu ts'lāgats'lē. Wā, laem'laē L'lā-qwag'ila mēxēlas g'āx k'wanulemelsaq. Wā, lā'laē yāq'leg'a'ēda
75 q'ūlyakwē begwānema. Wā, lā'laē 'nēk'a: "Laems hēlaxa, qāst, lāxēs gwēx'idaasōs, yixs k'lesaaqōs āem hēx'idaem la nā'nakwa qaxs ā'maaqōs wā'ēsasōs lāx lāg'ilas x'is'idēs lōgwa'yaōsxa 'wālasa ts'lāgats'lē g'ōkwa, qaxs dōx'walela'mēlaqōsasaqēxwa dzāqwalēx yixg'ins mōp!enxwasilg'axa gūgūnōlē yālāLEX Hāmsba'yaxēs lō-
80 gwa'yōs, qāst. Wā, g'il'Em'lāwisē yāl'idēl la'mēsenu'x'ū lāl taōtsa g'ōkwē lāx g'ōkūlasas āsa," 'nēx'laēxs laē x'is'ida. Wā, laem'laē

L!āqwag'ila awoke and he went again into the water for he wished 84
to get what the old man had talked about. | And for a long time he
remained sitting in the water; and | after he had sprinkled himself 85
with water, he sat down again on the ground where he had left his
bear-skin blanket. And as soon as evening | came, he arose again
and sat down in the water, and sprinkled his body. | And as soon as
he had done so, he went to where he had left his bear-skin blanket,
and sat down on the ground. And he had just put on his | bear- 90
skin blanket when he saw the great | winter-dance house standing
on the ground. Then he saw all the old | men and the other men
walking about in it. Then | the speaker of the house, the old man of
whom he had dreamed, spoke, and said, "Now, take care, sin-
nans! || let us tame our friend Hāmsbē." Thus he said, and 95
turned | to L!āqwag'ila, and he said, "You have done well, friend |
L!āqwag'ila, that you did not just go home to your house when |
the great winter-dance house disappeared, when we first came to
tame our | great friend Hāmsbē. Now wait until the end of four
nights. When these are finished, your supernatural treasure will go 200
to the village of | your father." Thus he said. As soon as he
finished his speech, there was the sound of "Wip, wip, wip!"
inside of the sacred room. Immediately the song-leaders | began to
sing the song with fast time beating; and as soon as the last time

ts!EX'īdē L!āqwag'ila. Wā, hēx'īdaem'lāwisē la ēt'lēdē L!āqwag'ila 82
la'sta lāxā 'wāpē qaxs le'maē āwūlx'īdex wāldemasa q'ūlyakwē
begwānemq. Wā, laem'laē gāhaxs laē k'wā'stels lāxa 'wāpē. Wā,
g'il'em'lāwisē g'wāl xōsitasā 'wāpaxs laē xwēlaqa la k'wā'g'als lāx 85
x'elq'ēdzāsasēs L'entsemē 'nēx'ūna'ya. Wā, g'il'em'lāwisē dzāxsto-
'nākūlaxs laē ēt'lēd lāx'ūls qa's lā k'wā'sta lāxa 'wāpē qa's xōset'lē-
dēs. Wā, g'il'em'lāwisē g'wālexs laē lāx x'elq'ēdzāsasēs L'entsemē
'nēx'ūna'ya qa's k'wā'g'alsē. Wā, hēem'lāwis ālēs g'wāl 'nēx'ūntsēs 90
L'entsemē 'nēx'ūna'ya laa'lasē dōx'walelaxs k'wā'laē lāxa 'wālasē
ts!āgats'lē g'ōkwa. Wā, laem'laē 'nāxwaein dōqūlaxa q'ūlyakwē be-
gwānem lē'wa āl'ōgū'la bēbegwānem g'iyimg'ililela lāq. Wā, lā'laē
yāq'ēg'a'fēda yāyaq'entemēlē q'ūlyak' begwānema, yix mēxax'dās
L!āqwag'ila. Wā, lā'laē 'nēk'a: "Wā, wēg'il la yāl'āLEX pēpexāl
qens wēg'i yālālxen 'nemōkwaē Hāmsba'ya," 'nēx'laēxs laē g'wē- 95
gemx'īd lāx L!āqwag'ila. Wā, lā'laē 'nēk'a: "Laems hēlaxa, qāst
L!āqwag'il, yixs k'ēsaaqōs āem la nā'nakwa lāxēs g'ōkwaōs, yixs
laēx x'īselsēda 'wālasēx ts!āgats'lē g'ōkwaxens g'ilx'demē yāhaxens
'nemōx'dzē, yōx Hāmsba'yēx. Wā, laems lālabaauxwa mōxsax
gāgenōla. Wā, g'wāl la'mēsōx lāla lōgwa'yaqōs lāx g'ōkūlasas 200
āsa," 'nēx'laē. Wā, g'il'em'lāwisē q'ūlbē wāldemas la'ssa wip wip
wipxā lāx ōts'lālilasa lemē'lats'lē. Wā, hēx'īdam'lāwisēda nēnāgnē
denx'ēdasa tsaxāla q'ēmdems. Wā, g'il'em'lāwisē q'ūlbēda tsaxāla

- beating was ended, they sang three songs with slow time beating.
- 5 And when they had finished singing the four songs of Hāmsbā^ē, he went into the sacred room. Then the house never disappeared. And now Lāqwaḡila was invited in to go and see the inside of the sacred room. Then he was asked to lie down inside of the sacred
- 10 room that night. For four nights they tamed the hāmsbāmts'ēs. Then Hāmsbā^ē was really tamed after this. Then the old man, the speaker of the house, said to his tribe the Spirits (for the hāmsbāmts'ēs was Baḡ^ubakwālanuk^u, as he was called by the Kwāḡul; and he is called by the Rivers Inlet people Baḡ^ubakwā-
- 15 lanux^usiwē^ē) that Lāqwaḡila would go home when day came, with his supernatural treasure, the house named 'nemsḡemsēlalelas, and the great dance hāmsbāmts'ēs. "Now you will go home, Lāqwaḡila, when it is nearly daylight, for your house is not far away." Thus he said. Immediately Lāqwaḡila arose from the
- 20 place where he was sitting, and went out of the door of the large house, and he walked down the river. And he had not been walking long when he came to the house of his father. When he tried to go into the house of his father, he saw a large house coming to the ground by the side of the house of his father 'māxūyalidzē.
- 25 Lāqwaḡila immediately went in to his supernatural treasure, the

- lā'lasē denx'ētsa neqāxela q'emdemaxa yūdux^usemē. Wā,
- 5 ḡil'mēsē ḡwāl denxelasa mōsḡemē q'emq'emdems Hāmsba'yē lāē lats'lāil lāxēs l'mē'lats'ē. Wā, laem'laē hēwāxa x'is'idēda ḡōkwē qaxs l'maē Lāqwaḡila l'ēlalasō^ē qas lā l'ēk'waqa dōqwaḡ ōts'lā-lilasa l'emē'lats'ē. Wā, laem'laē āxk'ālasō^ē qas hē'mē kūlḡalila ōts'lāwasa l'emē'lats'āxa ḡānolē. Wā, laem'lāwisē mōp'enxwa'sa
- 10 ḡānolas yālaxa hāmsbāmts'ēsē. Wā, laem'ālak'lāla la yāl'ida. yix Hāmsba'yē lāxēq. Wā, laem'lāwisēda q'ūlyakwē bēḡwānemxa yāyaq'entemēlasa ḡōkwē nēlaxēs ḡōkūlōta ha'yalilagāsē (yixs hē'maē Baḡ^ubakwālanuk^u, yixa hāmsbāmts'ēsē, yēxs hē'maē lēqelāyōsa ḡālāsa Kwāḡulaq. yix ḡwē'yāsa Āwik'ēnoxwē Baḡ^ubakwā-
- 15 lanux^usiwē^ē), yixs l'maē lāl nā'nax^ulē Lāqwaḡilaxa lāla 'nā'nakūlal l'ē'wis lōḡwa'yā ḡōkwē lēḡades 'nemsḡemsēlalelasē l'ē'wa 'wālasē lādaxa hāmsbāmts'ēsē. "Wā, hāḡ'il la nā'nax^ulōl, Lāqwaḡilaxwa lāx elāq 'nāx'ida qaxs k'ēsaēx qwēsālōs ḡōkwaqōs," 'nēx'laē. Wā, hēx'ida'em'lāwisē Lāqwaḡila lāx'ūlil lāxēs k'waē-
- 20 lasē qas lā lāwēls lax t'ēx'ilāsa 'wālasē ḡōkwa. Wā, la'laē qāsātō-sēla lāxa 'wa. Wā, 'wila'x'udzē'laē ḡēḡils qāsaxs ḡūxaē ḡūx'alela lāx ḡōkwasēs ōmpē. Wā, laem'lāwisē wāx lālaēlā lāx ḡōkwasēs ōmpaxs laē dōx'wālaxa 'wālasē ḡōkwaxs ḡāx'maē ḡōx'ūls lāx āpsālasas ḡōkwas ōmpasē 'māxūyalidzē. Wā, āem'lāwisē Lāqwaḡila
- 25 ḡila hēx'idaem la qās'ida qas lā laēl lāxēs lōḡwa'yā 'wālasē

great | house, and sat down in the rear. Then Lāqwaḡila 20
down, and he heard his father mǎxūyalidzē speaking outside of the
great house, for he was surprised, | for the large house had come and
was sitting on the ground. |

Now (mǎxūyalidzē) had forgotten about his prince Lāqwaḡila, 30
that he had felt uneasy about him. | Then Lāqwaḡila arose and went
to the door of the house; | and he called his father, and told him
that the great winter-dance | house was his supernatural treasure
and also the great dance hāmsbānts!ēs, which has the name
Hāmsbē, | and also the name for mǎxūyalidzē during the winter
dance, || Ts!elk!exsdē. "Now you will have it for your Sparrow 35
name." Thus he said to his father. "And your chief name will be
Āwaxelag!īs." Thus he said. "And | the name of the house is
nemsḡemselalelas. Now you know why | I walked away." Thus
said Lāqwaḡila to his father mǎxūyalidzē. Lāqwaḡila did not
show at once his hāmsbānts!ēs and his name Hāmsbē, but he 40
gave at once the name Āwaxelag!īs | to his father, mǎxūyalidzē.
From this came the great | house of the numaym Maāmtaḡila that
has the name nemsḡemselalelas. |

Then mǎxūyalidzē had another son, and he named him Lōyalāl.
Therefore the numaym Lōyalalēwa || are next to the numaym 45
Maāmtaḡila, who are descended from the elder brother. Then
mǎxūyalidzē had a | daughter, and he named her Āḡwilayugwa.

gōkwa qa's lā k!wāḡalil lāxa ōḡwīwalilē. Wā. hēmēlāwis ālēs 26
k!wāḡalilē Lāqwaḡilāxs laē wūlexēs ōmpē mǎxūyalidzāxs
yāq!ent!ālāē lāx Lāsanāyasa wālasē gōkwa. yāxs q!āyaxaas
ḡāxdemas gōxēūla wālasē gōkwa.

Wā, laēmē Lēlēwēxēs Lēwelḡāmafyē Lāqwaḡilāxs nānokwaas. 30
Wā, lālaē Lāqwaḡila Lāxēūlil qa's lā lāx t!ex!ilāsēs gōkwē. Wā,
laēmēlaē Lēlilaxēs ōmpē qa's nēlēsēs Lōḡwa'yaxa wālasē ts!āgats!ē
gōkwa Lēwa wālasē lāda hāmsbānts!ēsēxa Lōḡadās Hāmsbē.
Wā, hēmisa Lēḡemē qa Lēḡems mǎxūyalidzē lāxa ts!ēts!ēqa. yix
Ts!elk!exsdē. "Wā, laēm las ḡwēdzexlālaq." nēx!lāxēs ōmpē. 35
"Wā, lāl las ḡḡexlālax Āwaxelag!īsē." nēx!lāē. "Wā, lox
Lēḡadōxa gōkwaxs nemsḡemselalelas. Wā, laems q!ālalelaxen
lāḡila qās!ida," nēx!lāē Lāqwaḡilāxēs ōmpē mǎxūyalidzē. Wā,
laēmēlaē Lāqwaḡila k!ēs hēx!id nēlēdāmasxa hāmsbānts!ēsē
Lēwis Lēḡemē Hāmsba'yē. Wā, lāla hēx!idaem Lēxēdes Āwax- 40
elag!īsē lāxēs ōmpē mǎxūyalidzē. Wā, hēm ḡāyolatsa wālasē
gōx'sa nēmēmotasa Maāmtaḡilaxa Lēḡadās nemsḡemselalelas.

Wā, lā ētlēd xūngwadē mǎxūyalidzāsa bābagumē. Wā, lā Lēxē-
des Lōyalāl lāq. Wā, hēmis lāḡilas māḡila nēmēmotasa Lōya- 45
lālāwa lāx nēmēmotasa nōlawālila Maāmtaḡila. Wā, la ētlēl
xūngwadē mǎxūyalidzāsa ts!ēdāqē. Wā, lā Lēxēdes Āḡwilayugwa.

47 This name was given in marriage by his father-in-law Ōdzēstalis, for the name of his daughter. Then he had a son, and māxūyalidzē |
50 named his son LENSLENDZEM. Now || māxūyalidzē and his wife Aōmōl had four children, —three boys | and one girl. |

When the four children of māxūyalidzē were all grown up, |
LENSLENDZEM was made angry by his eldest brother Lāqwaḡila.
55 Then LENSLENDZEM just went and lay down || in his bed; and he was considering whether it would be best for him to leave his elder brothers, because they always made him angry. When it was nearly | daylight, he arose from his bed and went out of the door. | He walked and went down to the beach where a | small canoe of his
60 father was. Then he went aboard and paddled, and || he came out of Gwadzē, and he passed Tsāxis when | daylight came. And he went right on that day. And || in the evening he arrived at a good beach in a bay. There | he saw many killer-whales; and when |
65 LENSLENDZEM landed, he stepped out of his canoe; and the || killer-whales went out of the bay. Then LENSLENDZEM named the bay Māxās. He built a house there, | just like the house of his elder brother Lāqwaḡila at K'ōdagāla. | Then LENSLENDZEM said that his ancestor was Mātmatela. | (LENSLENDZEM) is the ancestor of the

17 laem lēgemḡilxīlēs negūmpasē Ōdzēstalisē qa lēgēms ts'edāqē xūnōx's. Wā, lā ēt'ēd xūngwadēsa begwānemē. Wā, la māxūyalidzē lēx'ēdes LENSLENDZEM lāq. Wā, laem'laē mōkwē sāsemas
50 māxūyalidzē lē'wis genemē Aōmōlē. Wā, laem yūdukwa bēbegwānemē, hēmisa 'nemōkwē ts'edāqa.

Wā, hēlat'la la 'nāxwa q'ūlsq'ūlyax'widē mōkwē sāsems māxūyalidzē, wā, hēm'lāwisē l'ōlelayowē LENSLENDZEMasēs 'nōlast'ēgemā'yē Lāqwaḡila. Wā, lā'laē āem la kūlḡalilē LENSLENDZEMē
55 lāxēs kūl'ēlasē. Wā, laem'laē dōqwāla qa's hē ēḡasē lālag'ī bāsēs 'nō'nela qaxs hēmenāla'emaē l'ōlālasō's. Wā, laem'lāwisē ḡwēmē lāx 'nāx'fidē lāa'lasē lāx'ūlil lāxēs kūl'ēlasē qa's lā lāwels lāxa t'lex'ila. Wā, ḡūx'laē qās'ida qa's lā lents'ēs lāxa l'ema'isē lāx ha'nēdzasasa āma'yē t'ēḡūnsēs ōmpē. Wā, lā'laē lāxs lāqēxs laē sēx'wida. Wā,
60 laem'laē ḡāx'wūlts'āla lāx Gwadzē. Wā, lā'laē hāyāqax Tsāxisē lāa'las 'nax'ida. Wā, hē'nakūlaem'lāwisēxa 'nāla. Wā, lā'laē dzāqwaxs laē lāḡaa lāxa ēk'ē āwīnagwisa ōts'lālis. Wā, hēm'lāwis dōqūlatsēxa q'lenemē māx'ēnoxwa. Wā, ḡil'em'lāwisē LENSLENDZEMē lāḡalis qa's lāltāwē lāxēs yā'yats'ē lāa'las 'wīla lālts'āwēda māx'ēnoxwē lāxa ōts'lālisē. Wā, laem'laē LENSLENDZEMē lēx'ēdes Māxās lāxa ōts'lālisē. Wā, laem ḡōkwēlaxa ḡōkwē lāqxa hēmē ḡwēx'sē ḡōkwās 'nōlāsē Lāqwaḡila lāx K'ōdagāla. Wā, hēm 'nēk'ē LENSLENDZEMaqēxs Mātmatelax'laēs ḡilḡalisē begwānema. Wā, hēm ḡilḡalitsa Mādilbē. Wā, lōx 'nēka ālēx

Mādilbē; and therefore nowadays || the Maāmtag'ila say so to the 70
 Mādilbē; and therefore | all the privileges of the Maāmtag'ila
 numaym of the Kwakiutl¹ and of the Maāmtag'ila of the Mādilbē are
 the same. The | privileges were obtained by Lenslendzem by theft
 from his master Lāqwaḡ'ila. Therefore | this is a disgrace for the
 Mādilbē [from the Maāmtag'ila of the Kwakiutl], on account of LENS- 75
 LENDZEM, the youngest of the children of 'māxūyalidzē. I have
 never | learned from what tribe the wife of LENSLENDZEM came, nor
 the name of | his wife, by whom he had four children. Therefore
 there are four numayms among the Mādilbē. | I shall try to find
 this out. That is the end. ||

MARRIAGE WITH THE COMOX

The ancestors of the Comox lived at Pentlatch, and they had for 1
 their chief | Hēk'lūten (II 1). He married Tēsēl'la (II 2), the princess
 of Ts'lānanāmex^u (I 1). | They had not been married long when Tēsēl'la
 (II 2) was with child, | and gave birth to a boy. Hēk'lūten (II 1) at
 once || gave away blankets to his tribe, and he named his child 5
 NENNEMEM (III 1). | Then Hēk'lūten and his father-in-law Ts'lā-
 nanāmex^u (I 1) | wished the child to get married early. They did
 not know where to get a wife for NENNEMEM (III 1) among his tribe,

begwānema Maāmtag'ila lāxa Mādilbē; wā, hē'mis lāḡilas 'nemā- 70
 x'isē 'nāxwa k'lek'!esō'sa 'ne'mēmotasa Maāmtag'ilāsā Kwāḡ'ulē
 Lō' 'ne'mēmotasa Maāmtag'ilāsā Mādilbē. Wā, laem ḡilōlanemē
 Lenslendzemax k'lek'!ēs'āsēs ḡ'iyē Lāqwaḡ'ila. Wā, hē'mis
 q'ēmāsa Mādilba'yē lāxa Maāmtag'ilāsā Kwāḡ'ulē, qaxs āmayinxā-
 'yaē Lenslendzemas sāsemas 'māxūyalidzē. Wā, len hēwāxāem 75
 q'lā'alelax ḡwaēnoxwasas ḡenemas Lenslendzemē Lō' lēḡemas
 ḡenemas. yix la ḡ'ūyanematsēxēs mōkwē sāsem begwānemx'sā,
 yix lāḡ'ilas mōḡemak'lūsē 'nāl'ne'mēmasasa Mādilba'yē. Wā,
 la'mēsen q'lāq'lē'staaleq. Wā, laem lāba.

MARRIAGE WITH THE COMOX

G'ōkūla'laē ḡālāsa Q'lōmoḡ'sē lāx PenL'atsa. Wā, la ḡ'igades 1
 Hēk'lūtenē. Wā, la ḡeg'adex'ides Tēsēl'la yix k'!ēdēlas Ts'lānanā-
 mexwē. Wā, k'!ēst'la ḡāla hayasek'ālaxs laē bewēx'widē Tēsēl'la.
 Wā, lā māyul'itsa bābagūmē. Wā, hēx'idaem'lāwisē Hēk'lūtenē
 p'!ēs'idxēs ḡ'ōkūlōtē. Wā, laem lēx'ēts NENNEMEMē lāxēs xū- 5
 nōkwē. Wā, lā'laē Hēk'lūtenē lē'wis negūmpē Ts'lānanāmexwē
 wālaqela, qa wāx'mēs ḡax'id ḡeg'adēda ḡ'inānemē. Wā, lā'laē
 k'!ēās dōḡwanems qa ḡenems NENNEMEMē lāxēs ḡ'ōkūlōta ḡ'ū-
 lāsa Q'lōmoḡ'sē. Wā, lā'laē yāq'!eg'a'lē Hēk'lūtenax Ts'lānana-

the ancestors of the Comox; and Hēk'lūten spoke to Ts'ānanā-
 10 mex^u. He said to him, "Let us go to the village Ts'eqūloten | of
 the Lēgwildax^u, for it is said that Yāqōlelas (II 3) has | Calling-
 Woman (III 2) as his princess, and Yāqōlelas is chief of the Wi-
 wāqē^e, of the numaym G'ig'ilgām. Hēk'lūten and his | father-in-
 15 law Ts'ānanāme^x got ready at once, and five of them went || with
 their wives, and Nēmēmēm (III 1) also went. When they | arrived,
 they went into the house of Yāqōlelas (II 3). | There they stayed over
 night. Then Hēk'lūten paid the marriage money for his son | Nē-
 mēmēm (III 1) for the princess of Yāqōlelas, Calling-Woman (III 2).
 Immediately | Yāqōlelas (II 3) gave the name Yāqalenāla (III 1)
 20 to his son-in-law. || Then his name was no more Nēmēmēm; and he
 also gave him the seat | of his deceased father, whose name had been
 Yāqalenāla (I 2), which was the third seat from the | head seat among
 the G'ig'ilgām. Then Yāqalenāla (III 1) gave a potlatch with the |
 marriage mat of his wife, which consisted of many mountain-goat skins
 and dressed skins, to the ancestors of the | Wiwāqē^e. Now Yāqalenāla
 25 (III 1) stayed with the Wiwāqē^e, || and the double-headed serpent was
 also given to him in marriage by Yāqōlelas (II 3) for the winter dance,
 and also the name of the double-headed serpent dancer; and | the name
 for the Sparrow Society of the double-headed serpent winter dancer
 is Ts'āq'!wa. Then Hēk'lūten (II 1) said at once that his son would
 30 give a winter dance in | winter, for Hēk'lūten and his || father-in-law

10 mexwē. Wā, lā'laē 'nēk'eq: "Widzāx'ins lāxa g'ōkūla lax Ts'eqū-
 lōtenē lāx Lēgwildaxwē, qaxs 'nēx'sōwaa k'lēdadē Yāqōlelasas
 Lāqwayugwa," yixs g'ig'āma'yaē Yāqōlelasasa Wiwāqayē lāxa 'nē-
 'mēmotasa G'ig'ilgāmē. Wā, hēx'idaem'lāwisē xwānalfidē Hēk'lū-
 tenē lē'wis negūmpē Ts'ānanāme^xwē. Wā, lax'dax^ulaē sek'lāla
 15 lē'wis gegēmēmē. Wā, hēm'lāwisila Nēmēmēmē. Wā, lax'da-
 'x^ulaē lāg'aa. Wā, hēm'lāwisē graēlēlē g'ōkwas Yāqōlelasē. Wā,
 g'il'em'lāwisē xamaēlexs lāa' qādzēlēda Hēk'lūtenē qaēs xūnōkwē
 Nēmēmēmē lāx k'lēdēlas Yāqōlelasē Lāqwayugwa. Wā, hēx'ida-
 em'lāwisē Yāqōlelasē lēgem'elxlālx Yāqalenāla lāxēs negūmpē.
 20 Wā, laem'lāē gwāl lēgades Nēmēmēmē. Wā, hēm'lāwisā lāxwa-
 'yasēs ōmpwūlēxa lēgadōlas Yāqalenāla, yixs māma'lōkwal'oyoē lāx
 lāxūma'yaasa G'ig'ilgāmē. Wā, laem'lāē p'les'fidē Yāqalenālāsa
 lē'waxsa'yaasēs genēmē q'lēnem 'nēlxlō lē'wa elāg'imē lāxa g'ālāsa
 Wiwāqayē. Wā, hēm'lāē xek'lē Yāqalenāla lāxa Wiwāqayē.
 25 Wā, hēm'laxaāwis k'lēsoğūlxlēs Yāqōlelasa siseyūlālālē lāxa
 ts'ēts'ēqa. Wā, hē'mis lēgemsa siseyūlālālē Siseyūlālālē. Wā,
 hē'mis gwēdzelāyōs siseyūlālālē Ts'āq'!wa. Wā, hēx'idaem'lā-
 wisē 'nēk'ē Hēk'lūtenē, qa wāg'ēs yāwix'ilēs xūnōkwaxa lālō
 ts'āwūnx'ida, qaxs k'lēsaē dōqūlaēnoxwē Hēk'lūtenē lē'wis nē-
 30 gūmpē Ts'ānanāme^xwaxa ts'ēts'ēqa. Wā hēm'is lāg'ilas hēx'ci-

Ts lānanāmex^u (I 1) had never seen a winter dance, and therefore he told him to go ahead. Then Yāqōlēlas (II 3) asked his carver to go into the woods to make a double-headed serpent, in this way when it is spread | open¹, and in this way when it is folded. Immediately the carver went into the woods and carved the mask of the double-headed serpent;|| but Hēk lūten (II 1) and his son did not know that he 35 was working at the double-headed serpent mask for him. When winter came, Yāqalēnāla (III 4) disappeared, and he | stayed away for a long time. Then the ancestors of the Wīwāqē^e caught Yāqalēnāla, and | he was told what to do. They took him into the dancing-house;|| and when night came, they pacified the double-headed 40 serpent dancer, | for that was his name now. Now he wore on his head the | mask of the double-headed serpent while he was dancing. After he had danced, | Hēk lūten (II 1), his father, stood up and spoke, and said, | "O Wīwāqē^e! now my prince will always stay here; but I shall go home || with the double-headed serpent mask to my 45 country, that it may be seen | by my tribe the Comox." Thus he said. Immediately | Yāqōlēlas (II 3) sent him to go home with the double-headed serpent mask. | This was the first winter dance of the Comox, which came from the | Wīwāqē^e of the numaym Gīg'ilgām of the Lēgwilda^x^u. Then || Hēk lūten (II 1) left his prince Yāqalēnāla (III 4). 50 Now, his son had not | been left there a long time when his wife, Callin-

daem wāxa. Wā, hēx^eidaem^elāwisē Yāqōlēlasē ānk lālaxa gīt lē- 31
noxwē, qa lās lāxa āl lē, qa^s sīseyūlemilēxa g'a gwālēg'a¹ yixs dāla-
laē; wā, g'il^emēsē k' lōxwalaxs laē g'a gwālēg'a.¹ Wā, hēx^eidaem-
lāwisē la ālēstēda gīt lēnoxwē, qa^s gīt lēdēxa sīseyūlemilē. Wā,
laem hewāxa g'ayanālē Hēk lūtenē lē^ewis xūnōkwē Yāqalēnālāxa 35
lā ēaxelasō^e lāxa āl lāxa sīseyūlemilē qaē. Wā, g'il^em^elāwisē
ts lāwūnxēdēxs lāa^elas x'is'idē Yāqalēnāla. Wā, gālaem^elāwisē
x'isālaxs lāa^elasa g'ālāsa Wīwāqē k'inyax Yāqalēnāla. Wā, laem^elaē
āem lēxs^eālasō^e, qa^s gwēgilasa. Wā, laem^elaē laēlem lāxa lōbe-
kwē. Wā, g'il^em^elāwisē gānūl'idēxs lāa^el nanāk'amase^ewē sīseyū 40
lālālē, qaxs hēmaē la lēgemse. Wā, laem^elaē āxemalaxes sīseyū
lemmaxl aē yīxwa. Wā, g'il^em^elāwisē gwāl yīxwaxs, lāa^elas lūx'ūble
ōmpasē Hēk lūtenē, qa^s yāq'leg'a^elē. Wā, lā^elaē 'nēk'a: "ēya, Wi-
wāqē^e la^emōx yūx^esāem len lāwūlgāma'yē, qen lālag'ilal nānak
lē^ewōxda sīseyūlālāfēx lāxen āwinagwisa, qa lālag'iltsōx x'its'ax' 45
tsō^eltsen g'ōkūlōtaēda Q'lōmo^xsā," 'nēx^elaē. Wā, hēx^eidaem^ela-
wisē Yāqōlēlasē yālaqas, qa lālag'ēs nānakwa lē^ewa sīseyūlemilē.
Wā, hēem^el g'il la ts'lēts'lēxlen lāxa Q'lōmo^xsē gāx'id lāxa Wi-
wāqē^e lāx 'nē^emēmasa Gīg'ilgemasa Lēgwilda^xwē. Wā, laem^e-
laē lōwalē Hēk lūtenaxēs lāwūlgāma'yē Yāqalēnāla. Wā, k'les 50
em^elāwisē gāla lōwalasēs xūnōkwaxs lāa^el bewēx'widē genemasē La-

¹ See figures in Publications of the Jesup North Pacific Expedition Vol. V, Plate 6, figs. 1 and 2 of the U. S. National Museum, 1895, p. 514, 515.

52 Woman, III 2 was with child. She gave birth to a girl. Then Yāqō-
 lelas (II 3) gave a name to his grandchild, and he named her G'āg'āō-
 lelaga (IV 1); and it was not a long time before she gave birth to
 55 another child, a boy, and Yāqōlelas (II 3) gave him a name. He
 named him Ts'lexed (IV 2). Then Yāqalenāla (III 1) had two
 children with his wife. When G'āg'āōlelaga (IV 1) grew up, Yāqō-
 lelas (II 3) gave his house to his son-in-law as a marriage gift. The
 60 house was built with four steps all around, in the middle of the
 village of the Wiwāqē, at Ts'eqūlōten. Now the house belonged to
 Yāqalenāla (III 1), because now he had a son. This is according to
 the laws of the Lēgwildax'.

Then Yāqalenāla (III 1) announced that his princess might be mar-
 ried by one of the sons of the chiefs of the tribes, that they should
 65 come and marry her. This was reported to the Kwakiutl, who
 lived at Qālogwis.

Immediately Grayosdās (IV 3), chief of the numaym Sēnlemē
 called his numaym the Sēnlem to come into his house. Then he
 told his numaym that he would go now to marry—the princess of
 70 Yāqalenāla (III 1) for he had taken the seat of his father-in-law Yā-
 qōlelas (II 3). Then his numaym were glad on account of what he
 had said. They all prepared that day and went out of the meeting.
 In the morning, when day came, the ancestors of the numaym

52 qwayugwa. Wā, la'lae mayol'tsa ts'la'ts'ladagemē. Wā, hēem'lāwīsē
 Yāqōlelas lēqēla qa lēgēmsēs ts'lox'lema. Wā, laem'laē lēgades
 G'ag'āōlelaga. Wā, k'les'lat'la gāla'x' lāx'dax'wā ēt'led xūngwadex'ē-
 55 tsa bābagūmē. Wā, hēem'laxaāwīsē Yāqōlelas lēqēla qa lēgēms.
 Wā, laem'lae lēx'ēts Ts'lex'ēdē lāq. Wā, ma'lox'lae sāsēmas
 Yāqalenāla lē'wis genēmē. Wā, laem'lāwīsē ēxent'lēdē G'ag'āōle-
 laga, yix' lāa' lē g'ōkūlx' lālē Yāqōlelasaxēs gōx'dē lāxēs negūmpē,
 yix' hāa' lē g'ōkūsa g'ōkwē mōplenaxalilēs dzōyaqayasa neqētsema-
 60 lasax' gōx'dēmsasa Wiwāqayē lāx Ts'eqūlōtenē. Wā, laem'laē hās
 lāx Yāqalenāla lā g'ōkwa, qaxs lāē xūngwatsa bābagūme lax gwā-
 yayaēlasasa Lēgwildax'wē.

Wā, lā'laē g'ālaq' lālē Yāqalenālāsēs k'lēdēle lax sāsēmas g'ig'egā-
 ma'yasa nāxwa lēlqūwālax'ya, qa lās qadzēlax'wā. Wā, g'āx'laē
 65 ts'lek' lā'ēdayo lāxa Kwāg'ulaxs hāe g'ōkūle Qālogwisē.

Wā, hēx'idaem'lāwīsē Grayosdāsē yix' g'igāma'yasa nē'mēmēda
 Sēnlemē lēlts'lox'xēs nē'mēmōta Sēnlemē, qa g'āxēs wī'laēl lāx
 g'ōkwās. Wā, laem'laē nēlaxēs nē'mēmōtaxs lē'maē lāl gagak'la-
 lex' k'lēdēlas Yāqalenāla, qaxs lē'maē lāyox' g'igēnēx'dāsēs ne-
 70 gūmpē lāx Yāqōlelasē. Wā, hēx'idaem'lāwīsē nāxwa mō'lē nē-
 mēmōtasēs wāldēmas. Wā, laem'lāwīsē nāxwa xwānal'idaxa nā-
 lāx lāē hōqūwēlax' lāxēs lēlts'ewak'wēnēx'dē. Wā, g'il'em'lāwīsē
 nāx'idaxa gāulāx' lāa' lē ālēx'widē g'āulāsa nē'mēmāsa Sēnlemē.

Sēnl'em started. They went on for two days southward. Then they arrived at || Gwanēsbē, a cove next to Ts'eqūloten. They 75 went in, and the five canoes of the Sēnl'em which were going to get a wife stayed there. They sent one canoe ahead; and in it four speakers were seated | to tell Yāqalenāla (III 1) that they were sent by their chief Grayosdās (IV 3), | who wanted to marry the princess G'āg'āōlelaga (IV 1), and also || that he wanted to pay the marriage 80 price when the messengers had gone back. Then | the speakers paddled away, and it was not long before the speakers came back. | Then one of the speakers was standing in the canoe, singing his sacred song, | while they were approaching the place where the four canoes were staying that went out to get the princess in marriage. When they were approaching, he stopped singing his sacred song. | Then he spoke, 85 and said, "Now, listen to me, Grayosdās (IV 3)! | Let us go quickly to pay the marriage price, for you have been accepted by the | chief Yāqalenāla (III 1) to come and marry his princess. And, also, | Chief Grayosdās, and you, numaym Sēnl'em! Let us step into | the winter dance, for the prince of Yāqalenāla (III 1), Ts'exēd (IV 2), || has disappeared!" As soon as he stopped speaking, 90 Chief Grayosdās (IV 3) spoke, | and thanked him for what he had said; and when he | stopped speaking, they placed the canoes in a row and paddled on. | When they arrived, they stopped in front of the | house of Yāqalenāla (III 1), and immediately they paid the

Wā, laem^llāwis ma^lāxsē ^lnālās ^lnalōlelaxs lāa^l lā^lgaa lāx Gwa- 75
nēsbāyēxa ōts'lālisē mak'āla lāx Ts'eqūlotēnē. Wā, hēem^llāwisē
la mexāl^lida sek^llāts^llaqē gagak^llaats^llēsa Sēnl'emē. Wā, lā^llaē
^lyālagema ^lnemts^llaqē xwāk'lūna la klūd^lzēxdzatsa mōkwē āyilkwa,
qa^s lā nēlax Yāqalenālāxs ^lyālagemaasēs g'īgāmāyē Grayosdāsaxs
lē^lmaē gagak^llālex k^llēdēlasē G'āg'āōlelaga; hē^lmisēxs hēx^lida- 80
^lmēlē qād^lzēlā, qō g'āxl hālāla ^lyālagemē. Wā, hēx^lida^lem^llāwisē
la sēx^lwidēda ā^lyilkwē. Wā, k^llēslat^lla gālaxs g'āxaē aōdaaqēda
ā^lyilkwē. Wā, laem^llāē lāx^lūxsēda ^lnemōkwē elkwa, qa^s yālaqūlēxs
g'āxaē gwāsolēla lāx mexālasasa mōts^llaqē gāgak^llaats^llā. Wā,
g'il'em^llāwisē g'āx ōx^lnakūlaxs lāa^l q^lwē^lid yālaqūlaxs lāa^l 85
yāq^leg^la^l. Wā, lā^llaē ^lnēka: "Wēgra hōlēlā g'āxen Grayosdāsā.
Wēgilāens āem hali^llāla qad^lzē^lēda, qaxs sōmaa^l g'wāyōbedzēsa g'i-
gāmāyē Yāqalenāla, qa^s g'āxaōs gūgak^llax k^llēdēlas. Wā, hē^lmesa
g'īgāmē Grayosdās lō^s ^lnē^lmēmōt Sēnl'em, yixg'ins tōts^llewēk-
lāxwa ts^llēts^llēqax, yixs x^lsūlaē lēwūlgāmāyās Yāqalenāla, yix Ts'^le- 90
x^lēdē." Wā, g'il'em^llāwisē q^lwē^lida, lāa^llas yāq^leg^la^lēda g'īgāmāyē
Grayosdāsē. Wā, laem^llāē mō^llas wāldemas. Wā, g'il'em^llāwisē
q^lwē^lidēxs lāa^l ^lnemāgrīwalēs sek^llāts^llaqē gūgak^llaats^llaxs lāa^l sēx^l-
^lwida. Wā, g'il'em^llāwisē lāg'aaxs lāa^l mexālē lāx neqāmālis-
g'ōkwas Yāqalenāla. Wā, hēx^lida^lem^llāwisē qad^lzē^lēda. Wā, g'il^l.

95 marriage price. When this was done, Yāqalenāla (III 1) invited the crew of Grayosdās (IV 3) and him too into his house. | When all had entered the house of Yāqalenāla, | Yāqalenāla spoke. He called | his princess, G'āg'āōlelaga (IV 1), to come and sit down next to her husband, Grayosdās (IV 3). Then G'āg'āōlelaga came out of her room
 100 at once and sat down by the side of her husband, Grayosdās. | Then Yāqalenāla (III 1) spoke again, and said: "O | son-in-law! now you have my princess, and this house will also go to you, | and the name which I obtained from my father-in-law Yāqōlelas (II 3). | Now your
 5 name will be Yāqok!wālag'ilis (IV 3), and also | the winter dance which I obtained from my father-in-law. Now you | will be a great ghost-dancer, and its name is Supernatural-Power-coming-up." Thus he said. | "O tribe! that is what I tried to say to my son-in-law." Thus he said, | and sat down. Immediately the four | speakers of Grayosdās (IV 3) stood up and thanked him for what he had
 10 said. | The speakers of Grayosdās were just thanking him. Then Yāqalenāla (III 1) arose again, | and he gave four xwēxwē to his son-in-law. | Now this was done; and finally the speakers of Grayosdās thanked Yāqalenāla for what he had given to his son-in-law. | Now the Sēn!em continued to stay at Ts!eqūlōten, for
 15 they had stepped into the winter dance. | Immediately G'āg'āōlelaga (IV 1) was with child. | Therefore Grayosdās (IV 3) said to

95 em'lawisē gwālexs lāa'laē Yāqalenāla lē'wūltōdxa k'wēmas Grayosdāsē lō'mēxs hāē. Wā, g'il'em'lawisē 'wilaēl lāx g'ōkwās Yāqalenālxs lāa'las yāq'ēg'a'lē Yāqalenāla. Wā, la'em'laē lē'wūlt'alilaxēs k'lēdēlē G'ag'āōlelaga, qa g'ūxēs k'wāk'ūgolil lē'wis lā'wūnemē Grayosdāsē. Wā, hēx'ēidaem'lawisē g'ūx'wūlt'alilē G'ag'āōlelaga, qa's lā k'wanōdzēlilaxēs hū'wūnemē Grayosdāsē. Wā, lā'laē 'nēk'a: "Wā, negūmp, laems lālxen k'lēdēlēx. Wā, la'mēsōx lala g'ōkwēx lāl; hē'mēsa lēgemōxen g'āyanēmē lāxen negūmpōx Yāqōlelasēx. Wā, laems lēgadel Yāqok!wālag'ilisē. Wā, hē'mēsa lādē lāxa
 5 ts'ēts'ēqa. Hēemxaen g'āyanemaqēg'in negūmpēk'. Wā, laems 'wālas lēlōlālālōl. Wā, hē'mis lēgem'sē 'nawalak'ustālisē," 'nēx'laē. "Wā, g'ōkūlōt, hēem wāxen wāldemāxen negūmpēx," 'nēx'laēxs lāē k'wāg'alila. Wā, hēx'ēidaem'lawisē lāx'ūlilēda mōkwē a'yilx's Grayosdāsē qa's mō'lēs wāldemas. Wā, hēem'lawis ālēs
 10 nexsema'il mō'lēda ā'yilkwās Grayosdāsaxs la'lasē lāx'ūlil ēt'lēdē Yāqalenāla. Wā, lā'laē lāk'ēg'altsa mōkwē xwēxwē lāxēs negūmpē. Wā, laem gwāl lāxēq. Wā, lāwislā'laē mō'la'laē ā'yilkwās Grayosdāsas 'na'xwīlāla g'āxyōs Yāqalenāla lāxēs negūmpē. Wā, la'em'laē hex'sūem'fēda Sēn!emē Ts!eqūlōtenē, qaxs tōts'lāē lāxa
 15 ts'ēts'ēqa. Wā, lā'laē hēx'ēidaem bewēx'widē G'ag'āōlelaga. Wā, hēem'lawis lāg'ilas Grayosdāsē gwālelaem 'nēx' qa's wisgemayilxs

his numaym that he would not go home with them when they 17
 returned after the winter dance; and Yāqalenāla (III 1) gave the
 name Skull to his son-in-law Grayosdās (IV 3). When he had finished
 they caught the one who had disappeared, Ts!ex^ēdē (IV 2), the 20
 other child of Yāqalenāla (III 1). Then he was a cannibal-dancer.
 Now the Sēn!em took care of him; and after the winter dance
 was finished, the Sēn!em went home; but Grayosdās (IV 3) and
 his wife did not go home. Then G'āg'āolelaga (IV 1) gave birth to
 a boy; and the child was called by its father Grayosdās, Smoke- 25
 All-Round (V 1). This name belongs to the Sēn!em. Now the
 numaym of Grayosdās (IV 3) had gone home to Qālogwis. It was
 not very long before G'āg'āolelaga (IV 1) had another son, and
 Yāqalenāla gave him a name. He had the name Yāqōl!eqelas
 (V 2). || This was a name of the Wiwāqē. 30

I have forgotten that Grayosdās (IV 3) had changed his name,
 for the name was given in marriage to him by his father-in-law
 Yāqalenāla (III 1). Now his name was Yāqok!wālag'ilis (IV 3).

Now she had another son, and Yāqok!wālag'ilis (IV 3) gave him a 35
 name, and called him Hāmēselal (V 3). This name belonged to the
 Sēn!em. And she gave birth to a girl, and Yāqok!wālag'ilis (IV 3)
 gave her a name, and called her Hāmālaqalemēga (V 4). This name

ne^ēmēmōtē, qō grāxl nā^ēna^ēx^ēlō, qō gwālels!a ts!ēts!ēqa lāx laēnō- 17
 mas lēgemg'elxlalē Yāqalenāla^x Xewēqwē lāxēs negūmpē Grayos-
 dāsē. Wā, laem^ēlāwisē gāla^xs lāa^ēl k'im^ēyasē^ēwēda gr'yak'ila, yix
 Ts!ex^ēdē, yix ne^ēmōkwē xūnōx^ēs Yāqalenāla. Wā, laem^ēlaē 20
 hāmats!a. Wā, laem^ēlaē hēdēda Sēn!emē aaxsilaq. Wā, g'il'em-
 lāwisē gwāla ts!ēts!eqāxs grāxaa^ēl nā^ēnakwēda Sēn!emē. Wā, laem-
 laē k'!ēs grāxē Grayosdāsē lē^ēwis genemē lāxseq. Wā, laem^ēlāwisē
 māyul'idē G'ag'āolelagāsa bābagūmē. Wā, hēx'idaem^ēlāwisē lēx^ē-
 dayuwē Kwaxsē^ēstāla lāxa ginānemasēs ōmpē Grayosdāsē. Wā, 25
 laem hāsxa Sēn!emē lēgema. Wā, geyōl!a grāx nā^ēnakwē ne^ēmō-
 motas Grayosdāsē lāx Qālogwisē. Wā, k'!ēs!at!a gāla^xs lāa^ēl ēt!ēd
 māyul'idē G'ag'āolelagāsa bābagūmē. Wā, hē!at!a Yāqalenāla
 lēqēla qa lēgēms. Wā, laem^ēlaē lēgades Yāqōl!eqelas. Wā, laem
 lēgēmsa Wiwāqayēq. 30

Hēxōlen l!elēwēsē^ēwē Grayosdāsaxs lē^ēmaē l!āyoxlāxēs lēgemē.
 yixs lē^ēmaē lēgades lēgemg'elxlā^ēyasēs negūmpē Yāqalenāla, yixs
 lē^ēmaē lēgades Yāqok!wālag'ilisē.

Wā, lā!axaē ēt!ēd xūngwadex^ēitsa bābagūmē. Wā, hē!at!a
 ēt!ēdē Yāqok!wālag'ilisē lēqēla qa lēgēms. Wā, laem^ēlaē lēgades 35
 Hāmēselalē lāq. Wā, laem^ēlaxaē grayola lēgemē lāxa Sēn!emē.
 Wā, lā!aē ēt!ēd māyul'itsa tsāts!edagemē. Wā, hēem^ēlaxaāwis
 lēqēlē Yāqok!wālag'ilisē qaē. Wā, lāem lēgad las Hāmālaqale-
 mēga. Wā, laem^ēlaxaē grayola lēgemē lāxa Sēn!emē. Mōx^ēlaē

40 came from the numaym Sēnl'em. They had four children,—three boys and one girl.

Now Yāqok!wālag'ilis (IV 3) told his father-in-law that he wished to go home, and his father-in-law prepared food for his princess, 45 G'āg'āōlēlaga (IV 1); and when everything was ready, they started early in the morning. He went with his four children, and also with his wife G'āg'āōlēlaga, and also the Dzōnoq!wa house-dish. They started, and went northward for three days. Then they arrived 50 at Qālogwis. After they had stayed there one night, he called his numaym, the Sēnl'em, into his house. He told them that he had changed his name, because he had obtained a name from his father-in-law. "My name now is Yāqok!wālag'ilis." Thus he said. "Now I will invite the Kwakiutl, the numaym Maāmtag'ila, the G'ēxsem, the 55 Kūkwāk'lūm, and also the Laālax's'endayo, to come and eat out of the Dzōnoq!wa house-dish." Thus he said, and then he stopped. Then his four speakers arose and thanked him for what he had said; and immediately they cleared out the house of Yāqok!wālag'ilis, (IV 3), and his four speakers went out to invite the Kwakiutl in. Immediately those who had been invited came in. They put dried mountain- 60 goat meat into the Dzōnoq!wa house-dish; and after the guests had finished, they went out. Then winter came, and Yāqok!wā

40 sāsēmas, yūdux^ulaēda bābagūmē; wā, lā'laē 'nemōkwa ts!āts!eda-gēmē.

Wā, laēm'lāwisē Yāqok!wālag'ilisē nēlaxēs negūmpaxs lē'maē 'nēx' qas g'āxlag'ī nā'nakwa. Wā, hēx'idaēm'lāwisē negūmpas xwānal'ida, qa memwālasēs k'ēdētē G'ag'āōlēlagaxa hēma'yē. 45 Wā, gil'ēm'lāwisē 'wīla g'wālalaxs lāa'ē ālēx'wīdxa la 'nāx'ēdxa gāla. Wā, laēm'laē 'wīla g'āx lē'wis sāsēmaxs mōkwaē. Wā, hē'mislaēs genēmē G'ag'āōlēlaga; wā, hē'misa lōqūlilē dzōnoq!wa. Wā, g'āx'laē lēx'ēda. Wā, yūdux^up!enxwa's'laē g'wālelaxs g'āxaa'ē g'āx'alela lāx Qālogwisē. Wā, gil'ēm'lāwisē xamaēs laqēxs lāa'ē 50 lēlts!ōdelaxēs 'ne'mēmota Sēnl'emē. Wā, laēm'laē nēlasēs laē-nē'mē l'layuxlāxēs lēgemē, qaxs lēgemg'elxalasaē yīsēs negūmp. Wā, hē'men la lēgemē Yāqok!wālag'ilisē 'nēx'laē: "Wā, la'mēsen lē'lālalxwa Kwāg'ulaxwa 'ne'mēmēx Maāmtag'ila, lē'wa G'ēxsemē, lē'wa Kūkwāk'lūmē; wā, yū'mēsa Laālax's'endayo, qa g'āxlāg'iltsōx 55 hamaats!ēnu^xltsa lōqūlilēx dzōnōq!wa," 'nēx'laxs laē q!wē'fida. Wā, lā'laē lāx'ūlila mōkwē ā'yilx^s. qas mō'lēs wāldemas. Wā, hēx'idaēm'lāwisē ēx'wīdētse'wē g'ōkwas Yāqok!wālag'ilisē, yixs la'maualal hōqūwelsēda mōkwē ā'yilkwa, qas lā'lē'lālaxa Kwāg'ulē. Wā, hēx'idaēm'lāwisē g'āx'el 'wīla hōx'utslāwa lē'lānemē. Wā, 60 laēm'laē lēx'utslōdxa x'ilkwē 'mēl'mēlq'lāgē lāxa lōqūlilē dzōnoq!wa. Wā, gil'ēm'lāwisē g'wāla k'wēlaxs lāa'ē hōqūwelsa. Wā, lā'laē ts!ā-wūnx'ēdēxs lāa'ē yāwix'ilē Yāqok!wālag'ilisē. Wā, laēm'laē x'is'ēd-

lag'ilis (IV 3) gave a winter dance. Then | his eldest son, Smoke-All- 63
Round (V 1), disappeared, but the Kwakiutl were not yet | near (the
time of) their winter dance. However, when the | winter dance be- 65
gan, Yāqol!ēqelas (V 2) disappeared, and also his younger brother
Hāmēselal (V 3), | and also the girl among them, Hāmālaqalemēga
(V 4). They | stayed away for a long time. Then they were caught.
Now Smoke-All-Round (V 1) was a cannibal-dancer. | Yāqol!ēqelas
(V 2) was a war-dancer, a frog war-dancer, | and Hāmēselal (V 3)
was a double-headed serpent dancer, and | Hāmālaqalemēga (V 4)
was a ghost-dancer; || and when they pacified them, | Yāqok!wālagilis 70
(IV 3) told his tribe what dances he had obtained from his father-in-
law | Yāqalenāla (III 1). First he spoke about his prince, | Smoke-All-
Round (V 1), and his cannibal dance, for the cannibal belongs to
the Sēn!ēm; | for the past chief of the Sēn!ēm, whose name was
Tsex'wēd (III 4) in the || secular season, had been a cannibal- 75
dancer, and his name was Nax'newis as a cannibal-dancer. | "And
this will be the name of my cannibal-dancer, Smoke-All-Round
(V 1)." Thus he said. | "And this frog war-dancer is also mine,
Sēn!ēm, | that frog war-dancer of my mother, Hōnōsenāga (III 3),
which she obtained from her father, Mō'nakūla (II 4). | and therefore
he is named 'wī!enkūlag'ilis (V 2); and that is the name of my frog
war-dancer, 'wī!enkūlag'ilis. In the secular season he is called Yā- 80
qol!ēqelas (V 2); and the | double-headed serpent dancer, who is called
Hāmēselal (V 3) in the secular season, I also obtained from my | father-
in-law, Yāqalenāla (III 1), and his name is Double-Headed-Serent-

laē 'nōlast!ēgemalilas sāsemasē Kwax'sē'stāla, yīxs k'les'māē 63
ēx'āla, qā's ts!ēts!ēx'ēdaēda g'ālū Kwāg'ula. Wā, hēlat!la la ts!ē-
ts!ēx'ēdēxs lāa' x'is'ēdē Yāqol!ēqelasē, lē'wis ts!ā'yē Hāmēselalē; 65
wā, hēem'lāwisē ts!ēdāq!ēga'yasē Hāmālaqalemēga. Wā, gūlaem-
lāwisē x'is'ālaxs lāa' k'īm'yasē'wa. Wā, laem'laē hāmats!a'laē Kwax-
sē'stāla. Wā, lā'laē tōx'wid'laē Yāqol!ēqelasēxā wūq!ēsē tōx'wida.
Wā, lā'laē sīseyūlāl'laē Hāmēselalē. Wā, lā'laē lelōlāl'laē Hāmā-
laqalemēga. Wā, g'il'ēm'lāwisē nanāk'amasōxs lāa'laē Yāqok!wā- 70
lag'ilisē nēlaxēs g'ōkūlotasēs g'āyanēmē lēlād lāxēs negūmp Yāqale-
nāla. Wā, hēem'lāwis g'il wāldēm'lasēs lēwūlgāma'yē, yīx Kwax-
sē'stāla lāxēs hāmats!aēna'yē, yīxs hās'maaxa Sēn!ēmē hāmats!a,
yīxs hāmats!aēda g'igāmayūlasa Sēn!ēmēxa lēgadā Tsex'widē lāxa
bāxūsē. Wā, lā lēgades Nāx'newisē lāxēs hāmats!ēna'yē. "Wā, 75
yū'mis g'āxl lēgemltsen hāmats!aqōx Kwax'sē'stālax." 'nēx'laē.
"Wā, yū'mēsa wūq!ēsēx tōx'wida. Wā, laemxaōx nōsa Sēn!ēm,
yīxs wūq!ēsaē tōx'widen ābempē Hōnōsenāga lāxēs ōmpē Mā'nakūla.
Wā, hē'mis lēgem'sō, 'wīlenkūlag'ilisē; wā, hē'mis lēgem'g'in wūq!ēsek'
tōx'wida 'wīlenkūlag'ilisē, yīx Yāqol!ēqelasē lāxa bāxūsē. Wā, hē- 80
'misa sīseyūlāl'laē, yīx Hāmēselalē lāxa bāxūsē. Wā, laem grayol
lāxen negūmpē Yāqalenāla, wā hē'mis lēgem'sē sīseyūlāl'laē, qaxs lē-

83 Dancer;" for | Skull (that is, Yāqok!wālag'ilis [IV 3]) was showing the
 double-headed serpent dance | in the way of the double-headed ser-
 85 pent mask of Yāqalenāla (III 1), which was also shown by || Ts!Ex'ēd
 [IV 2] the younger brother of Calling-Woman (IV 1), to the Comox; |
 and Hāmālaqaēmēga (V 4) (that is her | secular name) was a ghost-
 dancer. This Yāqok!wālag'ilis (IV 3) had also obtained from his |
 father-in-law, Yāqalenāla, and the name of the ghost-dancer was
 Supernatural-Power-coming-up. | "And this I obtained from my
 90 father-in-law, Yāqalenāla (III 1), and also the | house with four steps.
 That is all," said he, and sat down. | Then his four speakers arose
 and | thanked him for what the chief had said. It was not very long,
 then | Yāqok!wālag'ilis (IV 3) and his wife G'ag'āōlelaga (IV 1) sepa-
 rated. | She went home with her second son, Yāqōl!ēqelas (V 2), ||
 95 and Hāmēselal (V 3); but Yāqok!wālag'ilis (IV 3) did not allow |
 Prince Smoke-All-Round (V 1), the eldest one of his | children, and
 the youngest one, the girl, Hāmālaqaēmēga (V 4), to go along. |
 Then G'ag'āōlelaga (IV 1) went home to her place, | Ts!Eqūlōten,
 200 and there she imitated what she had seen them doing || in the winter
 dance of the Kwakiutl at Qālogwis. It was not very | long after
 G'ag'āōlelaga had gone home when Yāqok!wālag'ilis (IV 3) |
 wished to marry again. His numaym, the Sēnl!ēm, | wished that

83 'maē nēf'idamasē Xewēqwa yix Yāqok!wālag'ilisaxa sīseyūlemlē
 lāx gwālaasas sīseyūlemlas Yāqalenāla, yixa lāxat! nēf'idamatsōs
 85 Ts!Ex'ēdē, yix ts!ā'yas Laqwayugwa lāxa Q'ōmox'sē. Wā, hē-
 'misa lelōlālālē, yix Hāmālaqaēmēga, yixs hē'maē lēgēms lāxa
 bāxūšē. Wā, laēm'laxaē g'āyanemē Yāqok!wālag'ilisē lāxēs ne-
 gūmpē Yāqalenāla. Wā, hē'mis lēgēmsa lelōlālālē 'nawalak'ustā-
 lisē. Wā, yū'mēn g'āyanem lāxen negūmpē Yāqalenāla lē'wa
 90 mōp'enaxalidas dzōyaqayē g'ōkwa. Wā," 'nēx'laēxs lāa' k!wā-
 g'alila. Wā, hēx'idaēm'lāwisē lāx'ūlilē mōkwē ā'yilx's qa's mō-
 'lē las wāldēm'lālasēs g'igāma'yē. Wā, k'lēst!a ālaēm'l gālaxs
 lāa' k'lasowē Yāqok!wālag'ilisē lē'wis genēmē G'ag'āōlelaga. Wā,
 laēm'lāē nū'nakwa lē'wis q!āyā'yē xūnōkwē Yāqōl!ēqelasē,
 95 wā, hē'misla Hāmēselalē. Wā, laēm'lāwisē k'lēš ēx'stosē Yāqo-
 k!wālag'ilisasēs lēwūlgāma'yē Kwax'sēst'alaxa 'nōlast!ēgēma'yas
 sāsēmas, lē'wa āmā'inxā'yē ts!edāq xūnōx'sē Hāmālaqaēmēga.
 Wā, lāx'da'x'ēm'lāē nū'nakwa, yix G'ag'āōlelaga lāxēs āwīnagwisē
 Ts!eqūlōtenē. Wā, hēēm'lāwis la nānaxts!ē'waxēs 'nāxwa dōdēgūl
 200 lāxa ts!āq'lēna'yasa Kwāg'ulē lāx Qālogwisē. Wā, k'lēš'lat!a ālaēm
 gāla la nū'nakwē G'ag'āōlelagāxs lāa' 'nēx'laē Yāqok!wālag'i-
 lisē, qa's geg'ādēx'īdē. Wā, lā'laē 'nēk'ē 'nē'mēmotasēda Sēnl!ē-
 mē, qa hēs geg'ādēx'īdēda lāwēts!ēsē lāx l'ēmēlxk'!lāg'ilisē, yix

he should marry Ringing-Copper (IV 4), the | princess of Ōdzē^sstālis (III 5). Yāqok!wālag'ilis || at once obeyed their wishes. All the 5 SēnL!em got ready | and went to ĀLEGemāla, because there the | village of the ancestors of the Lāwēts!ēs was located. In the morning, when day came, | the numerous numaym of the SēnL!em started; and when | they arrived, they paid the marriage price at once; and 10 after they had paid the marriage price, they were sitting still in their wooing-canoe. | Then Ōdzē^sstālis (III 5), the head chief of the | Lāwēts!ēs, came out. He belonged to the numaym Sēsent!ē^s, the first one | of the numayms; and he said, they said, this: | "Welcome, numaym, SēnL!em, welcome! Come out of your wooing-canoe | and take 15 the wife of your chief Yāqok!wālag'ilis (IV 3) aboard your canoe!" | Thus he said. Then the crew went ashore out of the canoe, | those who paid the marriage money for Yāqok!wālag'ilis, and also himself; and when | they had gone in, Ōdzē^sstālis told them to sit down | on a mat that had been spread in the house. When || all the men of the 20 crew were inside, Yāqok!wālag'ilis (IV 3) went in and | sat down in the rear of the house. There he was given food by | his father-in-law, Ōdzē^sstālis (III 5); and after they had eaten, | Chief Ōdze^sstālis spoke. He said, | "Now, listen to my speech, son-in-law! She will be your || wife; and her mat are forty dressed skins | and twenty boxes 25

k!ēdēlas Ōdzē^sstālisē. Wā, hēx'idaem^llāwisē nānagēg'a'yē Yā- 5 qok!wālag'ilisax wāldemas. Wā, hēx'idaem^llāwisē xwānā'ida wīlēda SēnL!emē. Wā, laem^llaē lāl lāx ĀLEGemālāxs hāa^l g'ō-kūlē g'alāsa Lāwēts!ēsē. Wā, g'il^lem^llāwisē 'nāx'idxa g'alāxs lāa^l ālēx'widēda 'ne^mmēmōla q!ēnema SēnL!emē. Wā, g'il^lem^llāwisē lāg'aaxs lāa^l hēx'idaem qādzēl'ēda. Wā, g'il^lem^llāwisē g'wāl qā- 10 dzēlāxs hēx'sā'maa^l k'lūdžexsālalayēs g'agak!aats!ē xwāxwā-k'lūna, g'āxaālasē Ōdzē^sstālisē, yixa xamagema'yē g'igāmesa Lāwēts!ēsē, wā, lā hē 'ne^mmēmota SēsenL!a'yē, yix mekūma'yas lāxēs 'nāl'ne^mmēmats!ēna'yē. Wā, hēem^llawisē g'il wāldemsē: "Wā, gēlag'a 'ne^mmēmot SēnL!em, gēlag'a lāltā lāxs g'agak!aa- 15 ts!āqōs, qa's g'āxlag'aōs dāg'aalexsax'gas gēnemg'ōs, g'igāmē Yāqok!wālag'ilis," 'nēx'laē. Wā, hēx'idaem^llāwisē la wilōltāwē k!wēmasa qādzēlē Yāqok!wālag'ilisē lō'mēxs hāē. Wā, g'il^lem^llāwisē hōgwilexs lāa^llaē Ōdzē^sstālisē āxk'ālaq, qa lās k'lūs- 20 ēālil lāxa la Lepsē^sstālikwē g'ōkwāsēsa lē'wa'yē. Wā, g'il^lem^llāwisē wīlāelēda k!wēmaxs lāa^llas laēlē Yāqok!wālag'ilis, qa's lāl k!wāg'alil lāx nāqolēwalīfasa g'ōkwē. Wā, lā'laē L!ēxwīlase-wa yīsēs negūmpē Ōdzē^sstālisē. Wā, g'il^lem^llāwisē g'wāl L!ēxwaxs lāa^llasē yāq!eg'a^llēda g'igāma'yē Ōdzē^sstālisē. Wā, lā'laē 'nēka: "Wēg'a, hōlēlaLEXg'in wāldemlek' lāl, negūmp. Laemlōx lālos 25 gēnemaqōs, g'igāmē. Wā, lōx lē'wadēsa mox"sokwēx ālāg'ima.

27 of oil. Now, | your name will be Aōdzagālas (IV 3), O son-in-law! Now
 your | prince Smoke-All-Round, (V 1) will be called Awilgālas (V 1); and
 your princess Hāmālaqalemēga (V 4), will be named Māmx'āyugwa in
 30 the secular season. You will be named Head-Winter-Dancer (IV 3);
 and your | prince Smoke-All-Round will be named K'!enga (V 1); and
 your | princess Hāmālaqalemēga will be named Tāts!aas (V 1) in win-
 ter; | and you shall have those house-dishes, the grizzly-bear house-dish,
 and the wolf and | beaver and killer-whale house-dishes. Now take
 35 the four | house-dishes aboard your canoe, so that your tribe may
 eat out of them, son-in-law | Yāqok!wālag'ilis (IV 3).'' Thus he said.
 Immediately Yāqok!wālag'ilis arose. | He called his four speakers,
 and they sang at the same time their | sacred songs, and Yāqo-
 k!wālag'ilis also sang his | sacred song; and after he had sung, he
 40 thanked Ōdzē'stālis for what he had said. Then they carried down to
 the beach the dressed skins and the boxes with | oil, and also the four
 house-dishes; and when | they had put them aboard the wooing-canoe,
 Yāqok!wālag'ilis (IV 3) | came out of the house of his father-in-law,
 walking by the side of his wife, Ringing-Copper (IV 4), | and they
 45 went aboard the canoe of Yāqok!wālag'ilis. || Now they went home to
 Qālogwis; and when they arrived, | the four speakers stood up in the
 canoe, and they reported to the Kwakiutl | that Yāqok!wālag'ilis (IV 3)
 had married Ringing-Copper (IV 4), | the princess of Ōdzē'stālis (III 5).

26 Wā, yū'mēsa ma'ltsemgrustāx dengwats!ē L!ē'na. Wā, laems lāl
 lēgadēlts Aōdzagālasē, yūl negūmp. Wā, la'mēsē lāl lēgadLES
 lāwūlgāma'yaōsē Kwax'sē'stālās Awilgālasē. Wā, lāLES k'!ēdēlaōsē
 Hāmālaqalemēga lēgadēlts Māmx'āyugwa lāxwa bāxūsēx wāl-
 30 dema. Wā, lāLES lēgadēlts Ts!āqema'yē. Wā, lālē lēgadLES
 lāwūlgāma'yaōsē Kwax'sē'stālās K'!enga. Wā, lālē lēgadLES
 k'!ēdēlaōsē Hāmālaqalemēgās Tāts!aasē lāxa ts!ēts!eqa wāldema.
 Wā, g'u'mēsēg'a lōelqūlilēxa nānē lōqūlil lē'wa ālanemē lē'wa
 ts!ā'wē lē'wa māx'ēnoxwē lōqūlila. Wā, laems lāl daxsaxa me-
 35 wēxla lōelqūlil, qa hāmaats!ēsēs g'ōkūlōtaōs, negūmp Yāqok!wā-
 lag'ilis.'' ēnēx'!aē. Wā, hēx'idaemēlāwisē lāx'ūlil!aē Yāqok!wā-
 lag'ilisē, qa's lē'lalēxēs mōkwē ā'yilkwa. Wā, lā'laē ēnemādzaqwa
 yālaqwēda mōkwē ā'yilkwa lō'mē Yāqok!wālag'ilisē yālaqūlasēs
 yāla'x'LENē. Wā, g'il'ēm'lāwisē q!wē'ēda lā'elas mō'las wāldemē-
 40 lālās Ōdzē'stālīsē. Wā, lā'laē mōxsasa ālāg'imē lē'wa dōdengwats!ē
 L!ē'na. Wā, hēm'lāwisa mowēxla lōelqūlila. Wā, g'il'ēm'lāwisē
 ēwilxsa lāxa gagak!aats!āxs g'axaalasē Yāqok!wālag'ilisē g'āxā-
 wēls lāx g'ōkwāsēs negūmpē hemalāla lē'wis genemē L!ēmēlxk!ā-
 lag'ilis, qa's lā'l hōx'walexs lāx yā'yats!ās Yāqok!wālag'ilisē. Wā,
 45 laem!aē nā'nakwa lāx Qālogwisē. Wā, g'il'ēm'lāwisē lāg'aaxs lā'el
 lāx'wūlexsa mōkwē ā'yilkwas. Wā, laem!aē ts!ēk!ā'elaxa Kwā-
 g'ulaxs lē'naē geg'adē Yāqok!wālag'ilisas L!ēmēlxk!ālag'ilisē, yāx
 k'!ēdēlas Ōdzē'stālīsē. Wā, laem!āwisē dzōxwasa mōx'sokwē ālā-

Then they promised to give away forty dressed skins to the Maämta-
g'ila and the G'ëxsem, and to the Kûkwäk'lüm, || and also to the Laa- 50
lax's'endayo; and they promised twenty | boxes of oil to the four
numayms. The | forty dressed skins were on account of Smoke-All-
Round (V 1); and now | he changed his name, and his name, Awilgâlas
(V 1) was obtained in marriage from Ödzê'stälis (III 5); | and the twenty
boxes of oil were on account of Hämälaqalemëga (V 4). | and she had 55
also changed her name for | the name obtained in marriage from Ödzê-
s'tälis; and she was called Mämx'âyugwa (V 4); | and as soon as the
speakers stopped speaking, | the crew and their chief Yäqok'wälag'ilis
lis (IV 3), with his wife, went ashore | into the house. Immediately
the four speakers || went to invite the four numayms to come to a feast 60
to be given with the | forty boxes of oil by Mämx'âyugwa (V 4), the
princess of | Aödzagâlas (IV 3), for now Yäqok'wälag'ilis had changed
his name. | As soon as the four speakers had gone to invite them,
the young men | cleared out the house of Aödzagâlas (IV 3). They
took ashore the dressed skins || and the boxes of oil, and also the 65
four house-dishes; and | when the guests were in, they poured
the | oil into the four house-dishes, and they put the | grizzly-
bear dish before the Maämta-g'ila, and the wolf dish before |
the G'ëxsem, and the beaver dish before the | Kûkwäk'lüm, and the 70

g'ima qaëda Maämta-g'ila Lë'wa G'ëxsemë Lë'wa Kûkwäk'lümë; wä,
hë'misa Laälax's'endayuwë. Wä, lä'laxaë qasösa ma'ltsemgrustâwë 50
dendak^u Lë'na qaxaëda mösgemak'lüsë 'nal'ne'mëma. Wä, laem
'laë nexenälë Kwax'së'stala möx'sokwë älag'ima. Wä, laem'laë
L'äyoxlâxës Lëgëme. Wä, laem'laë Lëgades Lëgemg'elxla'yas
Ödzê'stalisë Awilgâlasë. Wä, lä'laë nexenälë Hämälaqalemëgäna
ma'ltsemgrustâ dëdengwatslë Lë'na. Wä, laem'laxaë L'äyoxlâx 55
Lëgemg'elxla'yas Ödzê'stalisë. Wä, laem'laë Lëgades Mämx'âyugwa.
Wä, g'il'em'läwisë q'wë'edëda ä'yilkwäxs läa'l hōx'wültä
wëda klwëmë Lë'wa g'ig'ima'yë Yäqok'wälag'ilisë Lë'wës genemë.
qa's lä hōgwil läxës g'ōkwë. Wä, hëx'idaem'läwisë mökwë ä'yilx's
la Lë'lälaxa mösgemak'lüsë 'nal'ne'mëmasa qa's gräxë k'wëlxä 60
mösgemgrustâwë dëdengwatslë Lë'na läx Memx'âyugwa k'ledëlas
Aödzagâlasë, qaxs lë'maaxat! L'äyowë Lëgemas Yäqok'wälag'ilisë.
Wä, g'il'em'laë la Lë'lälaxa mökwë ä'yilkwa läa'lasa hū'yälfa
ëx'widxa g'ōkwäs Aödzagâlasë, yixs läa'l möltälayuwëda äläg'imë.
Lë'wa dëdengwatslë Lë'na, wä, hë'misa mewëxla löelqülila. Wä, 65
g'äx'laë 'wifälëda Lë'länemë. Wä, hëx'idaem'läwisë lex'ts'oyowë-
da Lë'na läxa mewëxla löelqülila. Wäl laem'laë k'ax'dzamölil'emëda
nanë läxa Maämta-g'ila. Wä, lä'laë k'ax'dzamölil'emëda älanemë
läxa G'ëxsemë. Wä, lä'laë k'ax'dzamölil'emëda ts'äwë läxa Kû-
kwäk'lümë. Wä, lä'laë k'ax'dzamölil'emëda mäs'ënoxwë laxa Laälax'- 70

71 killer-whale dish before the Lañlax's Endayo. As soon as they had finished, one of the speakers spoke, and said, "This is the weight of the name of Hāmālaqalemēga (V 4), whose name is now Māmxa'yugwa (V 4) obtained in marriage from Ōdzēstalis (III 5);"
 75 and when he stopped speaking, another speaker spoke, and said "Now let us give away the dressed skins!" and then he gave them away. When they had all been given out, then another speaker spoke, and said, "This is the weight of the name of Smoke-All-Round (V 1). He has changed his name, and now his name is Awilgālas (V 1), for that was received in marriage from
 80 Ōdzēstalis (III 5) by my chief Aōdzāgālas (IV 3), for Yāqok!wālagilis (IV 3) has changed his name now, and this is also obtained in marriage from Ōdzēstalis (III 5) by my chief here." Thus he said. As soon as he stopped speaking, the guests went out; and when winter came, the Lāwēts'ēs came paddling with their chief Ōdzēstalis (III 5). He came to pay the marriage debt to his son-
 85 in-law Aōdzāgālas (IV 3). After they had taken ashore dressed skins and many cedar-bark blankets, and many baskets of clover-roots and boxes of oil and boxes of dried clams and boxes of dried salmon, when all these had been taken ashore out of the ten
 90 canoes, he also gave the copper named Lēta to his son-in-law, and also the ten canoes in which were seated the princess of Ōdzēstalis (III 5). That was the first great return of marriage

71 s'endayowē. Wā, g'il'ēm'lāwisē gwālexs lāa'el yaq'leg'a'lēda 'nemōk' elkwa. Wā, laēm'lāē nēlasēxs hē'maē ō'mayōs la lēgēms Hāmālaqalemēgā, yixs laē lēgades Māmxa'yugwa, lēgemg'elxlēs Ōdzēstalisē. Wā, g'il'ēm'lāwisē q'wē'fidxs lāa'el yāq'leg'a'lēda 'nemō-
 75 kwē elkwa. Wā, lā'laē 'nek'a. "Wēg'ax'ins yāx'witsa ālag'imēx," 'nēx'laēxs lāa'el yāx'wits. Wā, g'il'ēm'lāwisē w'el'axs lāa'el yā-q'leg'a'lēda ōgū'lamaxat! elkwa. Wā, lā'laē 'nēk'a: "Yūem ōmayās Kwax'sēstalaxs laē l'ayuxlā. Wā, laēms lēqelalts Awilgālasē lāq, qaxs hē'maē lēgemg'elxlēs Ōdzēstalisē lāxg'in g'igāmēk', yixg'a
 80 Aōdzāgālasē, qaxs la'mēk' l'āyuxlāg'a Yāqok!wālagilisek'. Wā, hēemxat! lēgemg'elxlēs Ōdzēstalisē lāxg'in g'igāmēk', 'nēx'laē. Wā, g'il'ēm'lāwisē q'wē'fidxs lāa'el hōqūwelsēda k'wēlē. Wā, g'il'ēm'lāwisē ts'lāwūnx'idxs g'āxālasa Lāwēts'ēsē w'el'amōlā'ya sēxwaxēs g'igāma'yē Ōdzēstalisē. Wā, g'āx'ēm'lāē qōtēx'axēs negūmpē Aōdza-
 85 gālasē. Wā, lā'laē gwāl mōltālasa ālag'imē lē'wa q'lēnemē k'lōbawasa lē'wa q'lēnemē l'ā'lēbat t'legwats'lā lē'wa q'lēnemē dēdengwats'lē l'ē'na. Wā, hē'misa q'lēnemē xātsēm k'lōmats'lā lē'laēda q'lēnemē xemyats'lē nēxetsema. Wā, g'il'ēm'lāwisē w'el'ōltā lāx qōtēnats'lās neqātslaq t'lēt'egūna, wā, laēm'lāwisē seplātsa l'āqwa lēgades
 90 Lēta lāxēs negūmpē: wā, hē'misa k'lwaxsūlats'lās k'lēdēlas Ōdzēstalisa neqātslaq t'lēt'egūna. Wā, hē'em'l g'il'wālas qōtēx'ē Ōdzēs-

the chief fool-dance, and his name will be | Ōmaq!ōlela; and also
 15 the grizzly-bear dance, and his name will be Nanēnask!ē. || Now
 there are four winter dances for my son-in-law, and therefore |
 I wish you to begin a winter dance this night." Thus he said. |
 Immediately they began the winter dance. Then Awilgālas (V 1)
 disappeared, for now I | shall not call him Smoke-All-Round (V 1);
 and Māmx'āyugwa (V 4) | disappeared, for her name was no more
 20 Hāmālaqalemēga (V 4); and | also the child of the younger brother
 (IV 2) of Aōdzagālas, L'āl!ELEwis (V 14), the boy | and his younger
 brother Yāyaqol!alas (V 15). Now the ancestors of the Kwāgūl
 had a winter dance. | After they had disappeared for a long time,
 they were caught again. | Now Awilgālas was a cannibal-dancer,
 and his name was Ts!axūxstāla, | and the nephew of Aōdzagālas
 25 was thrower-dancer. His name was L'āl!ELEwis (V 14), || and now
 he was named 'nawalax^udzē; and Māmx'āyugwa (V 4) was chief
 fool-dancer, | and her name was Ōmaq!ōlela (V 4); and Yāyaqol!alas
 (V 15) was grizzly-bear dancer, | and his name was Nanēnask!ē.
 Now they finished the winter dance. |

Now Ringing-Copper (IV 4) was with child, and she gave birth |
 to a boy. Then Ōdzēstalis (III 5) came to make another pay-
 30 ment to his || son-in-law Aōdzagālas (IV 3), bringing forty
 dressed skins and also a | name; and the name given to the child
 borne by Ringing-Copper (IV 4) was | Tsēx'wid (V 5); and
 Aōdzagālas (IV 3) gave away the forty | dressed skins to the four

q!ōlela. Yūmēsa nānēx. Wā, hēmis lēgemltsē Nanēnask!ē.
 15 Wā, mōx'widalōs k!lē'sōlānemaqōs, negūmp. Wā, lē'mēsen lāg'ila
 wālaqēla, qā's wāg'eōs ts!ēts!ēx'ēdxwa gānolēx." 'nēx'laē. Wā, hēx-
 'idaem'lāwisē ts!ētsēx'ēda. Wā, laem'laē x'is'ēdē Awilgālasē qaxg'in
 la'mēk' gwāl lēqelas Kwax'sēstala lāq. Wā, hēem'lāwisē Māmx'ā-
 yugwa; wā, laemxaa gwāl lēgades Hāmālaqalemēga. Wā, hēem-
 20 'lāwisē xūnōkwas ts!ā'yās Aōdzagālasē, yix L'āl!ELEwisē bābagūma
 lē'wis ts!ā'yē Yāyaqol!alasē. Wā, laem'laē ts!ēts!ēx'ēdēda g'ālā
 Kwāg'ula. Wā, gālaem'lāwisē x'isālaxs lāa' k'īmyase'wa. Wā, la-
 em'laē hāmats!ē Awilgālasē. Wā, lā lēgades Ts!axūxstāla. Wā,
 lā'laē māmaq!ā lōlē'yas Aōdzagālasē, yix L'āl!ELEwisē. Wā, lā'laē
 25 lēgades 'nawalax^udzē. Wā, lā'laē g'igāmēq!ōlēlē Māmx'āyugwa.
 Wā, lā'laē lēgades Ōmaq!ōlela. Wā, lā'laē nānē Yāyaqol!alasē. Wā,
 lā'laē lēgades Nanēnask!ā'yē. Wā, laem'laē gwāla ts!ēts!ēqa.

Wā, laem'laē bewēx'widē L'ēmēlxk!ālāg'ilisē. Wā, lā'laē māyul-
 'ida, yisa bābagūmē. Wā, grūx'laē Ōdzēstalisē wāwalqālxōs ne-
 30 gūmpē Aōdzagālasasa mōx'sokwē ālāg'ima. Wā, hēem'lāwisā
 lēgemē. Wā, laem'laē lēgadla mayōlemas L'ēmēlxk!ālāg'ilisas
 Tsēx'widē. Wā, laem'lāwisē Aōdzagālag'ilisē plēs'ētsa mōx'sokwē
 ālāg'im lāxa mōsgēmāk'lūsē 'nāl'nē'mēma, qa laēs xūnōkwē Tsēx-

numayms on behalf of his child Tsex^εwid (V 5). Then she had another boy, and || Ōdzē^εstalis (III 5) gave another name for the child, 35 and his name was | Q!elāpa (V 6). Then she had another boy, and || Ōdzē^εstalis (III 5) gave presents of food to his son-in-law, and he gave a name to the boy. And when | Aōdzagālas (IV 3) gave a feast, with the cinquefoil-roots given by his father-in-law, to the Kwāgul 40 tribes, then he named this new child Lālēlilā (V 7). As soon as Ōdzē^εstalis (III 5) went home he fainted and | died. Now he had no son, for his only | child was Ringing-Copper (IV 4), the princess of Ōdzē^εstalis (III 5). | When it was reported to Ringing-Copper (IV 4) that her father had died, || she immediately went home with 45 her three children, and | she gave away property to her tribe. Then Tsex^εwid (V 5) took the seat | of Ōdzē^εstalis (III 5), and now his name was Ōdzē^εstalis (V 5). | Then he had the first seat in the numaym Sisenl^εlē^ε of the Lāwēts!ēs. | Then Aōdzagālas (IV 3) was sad on account of what his wife Ringing-Copper (IV 4) had done; || and he did not want his children to come back, namely, 50 Q!elāpa (V 6) and his younger brother Lālēlilā (V 7). Now Ringing-Copper (IV 4) made them give a potlatch and take seats | of their relatives who had died before. | The two children obtained the seats of those who were dead. And for some time

^εwidē. Wā, lā^εlā^ε ēt!ēd xūngwatsa bābagūmē. Wā, hēem^εlaxaāwīsē Ōdzē^εstalisē ts!ā qa lēgēmsa g'īnānemē. Wā, laem^εlā^ε lēgades 35 Q!elāpa. Wā, lā^εlaxaa ēt!ēd xūngwatsa bābagūmē. Wā, hēx-^εidaem^εlāwīsē Ōdzē^εstalisē la wāwalqālxēs negūmpē. Wā, laem^εlāwīsē ēt!ēd lēgēmg'elx!ala ga lēgēmsa bābagūmē. Wā, g'il^εem^εlāwīsē k!wēlas^εidē Aōdzagālasasa wāwalqālayuwē t!ex^εsōsa yīsēs negūmp lāxa Kwāgulaxs lāa^εl lēx^εēts Lālēlilā lāxēs ālē xūnōkwa. Wā, 40 g'il^εem^εlāwīsē la nā^εnakwē Ōdzē^εstalisaxs lāa^εl heōda. Wā, laem^εlā^ε lē!la. Wā, laem^εlā^ε k!eās begwānem xūnōx^εs, qaxs ^εnemox^εma^εl xūnōx^εusē L'ēmēlxk!lāg'ilisē, yīx k!ēdēldās Ōdzē^εstalisē. Wā, g'il^εem^εlāwīsē g'āx ts!ek!lā!tse^εwē L'ēmēlxk!lāg'ilisasēs ōmpdē, lāa^εl hēx^εidaem^ε la nā^εnakwa lē^εwis yūdukwē sāsema. Wā, hēx^ε- 45 daem^εlāwīsē p!es^εixēs g'ōkūlotē. Wā, laem^εlā^ε lax^εstōdē Tsex^ε-^εwidāx Ōdzē^εstalisē. Wā, laem^εlā^ε Tsex^εwidē lēgades Ōdzē^εstalisē. Wā, laem^εlā^ε lāxūmēsa ^εne^εmēmōtēxa Sisenl^εlēsa Lāwēts!ēsē. Wā, laem^εlā^ε ts!ix'ilē nāq^εyas Aōdzagālasē qa gwēx^εidaasasēs genēmē L'ēmēlxk!lāg'ilisē. Wā, laem^εlā^ε ^εnēx^ε, qa k!lēslāgīs g'āx^εēno- 50 xwēs waōkwē sāsema, yīx Q!elāpa lē^εwis ts!ā^εyē Lālēlilā. Wā, ā^εmis la hē^εmē L'ēmēlxk!lāg'ilisē la p!es^εēdamaseq. qa lāxūnstōdēsēxēs waōkwē Lēlēlālaxa geyōlwūla lē!la. Wā, laem^εlā^ε k!wā-nōkwa ma^εlōkwē g'īng'īnānems k!wēk!wayōlas. Wā, laē Aōdzagālasē

55 Aōdzagālas (IV 3) did not wish to marry. Then he asked in marriage the | princess of Chief 'māxūyalidzē (IV 5), chief of the numaym, Wiwōmasgem of the Mamalēleqāla, and there were two seats before that of | chief 'māxūyalidzē. He had a princess Melēd (V 8). Now Aōdzagālas (IV 3) wooed her for his prince Awilgālas (V 1),
 60 that is | Smoke-All-Round (V 1). Then the numayms | the Maāmtagila and Gēxsem and Kūkwāk'ūm and Sēn!em | went to pay the marriage money,—and also the Laalax's'endayo. | All the Kwāg'ul went to pay the marriage money, because their strength
 65 is the same | as that of the Mamalēleqāla; for the | Q!ōmoyā'yē and 'wālas Kwāg'ul are the first of the Kwāg'ul tribes; and also the Q!ōmk'ut!es; | and the Mamalēleqāla stand at the head of the Ninkish, Qwēq"sōt!ēnox" | and Lāwēts!ēs; and the Mamalēleqāla do this | when one of their chiefs goes to marry a princess of the | chiefs of the Kwāg'ul. They go and ask the help of the Ninkish
 70 and | Qwēq"sōt!ēnox" and Lāwēts!ēs; and Aōdzagālas did the same | with the Kwāg'ul. Then all went to pay the marriage money,—the five | numayms of the Gwētela, and also the Q!ōmoyā'yē, and the | 'wālas Kwāg'ul and the Q!ōmk'ut!es. Now, the villagē of the | Mamalēleqāla was Mēmkuṃlis, and in the center of the village
 75 was the house of | Chief 'māxūyalidzē (IV 5). As soon as the | Kwāg'ul arrived in Mēmkuṃlis, there was a sham-fight with

55 k'!ēs 'nēx' qā's geyōlē geg'ada. Wā, lā'laē g'ayox'wīdex k'!ē-dēlasa g'igāma'yē 'māxūyalidzē, yix g'igāma'yasa 'nē'mēmāxa Wiwōmasgemasa Mamalēleqāla, yixs mama'lōkwalg'iwalaēs k'wa'yē, yixa g'igāma'yē 'māxūyalidzē, yixs k'!ēdadaas Melēdē. Wā, laem'laē Aōdzagālasē g'ayālaq qā's lēwūlgāma'yē Awilgālasē, yix
 60 Kwax's'ēstala. Wā, lā'laxaē 'wī'la la qādžēlēda 'nāl'nē'mēmāxa Maāmtagila lē'wa Gēxsemē lē'wa Kūkwāk'ūmē lē'wa Sēn!emē; wā, hēm'lāwisa Laalax's'endayowē, yixs hē'maē lāg'ilas 'wī'la la qādžēlēda Kwāg'ulaxs 'nemālasaē lōq!wēna'yasa Kwāg'ulē lē'wa Mamalēleqāla, yixs mekūma'yāēda Kwāg'ulasa Q!ōmoyā'yē lē'wa 'wālasē Kwāg'ula; wā, hē'misa Q!ōmk'ut!esē. Wā, lā mekūma'yēda Mamalēleqālāsa 'nemgēsē lē'wa Qwēq"sōt!ēnoxwē lē'wa Lāwēts!ēsē. Wā, hēm'laxaāwisē gwēx'ēidaxa Mamalēleqāla, qō qādžēlanux'lāxē g'igāma'yas lāx k'!ēsk'ēdēlas g'igegāma'yasa Kwāg'ulē, yixs lā lāxē hēlaxa 'nemgēsē lē'wa
 70 Qwēq"sōt!ēnoxwē lē'wa Lāwēts!ēsē. Wā, hē'mis gwēx'ēidē Aōdzagālasaxa Kwāg'ulē. Laem'laē 'wī'la la qādžēlēda sek'lāsgemak'ūsē 'nāl'nē'mēma, yisa Gwētela. Wā, hē'misa Q!ōmoyā'yē lē'wa 'wālasē Kwāg'ula lē'wa Q!ōmk'ut!esē. Wā, laem'laē hēm g'ōkūlaxa Mamalēleqālē Mēmkuṃlisē. Wā, lā'laē neqētsema'yē g'ō-
 75 kwasa g'igāma'yē 'māxūyalidzāsa g'ōkūla. Wā, g'il'em'lāwisē lōg'aēda Kwākūg'ulē lā'lax Mēmkuṃlisaxs laa'l amaqasōsa q!ēne

the many | people of the Mamalēleqāla; and many of the Kwā- 77
 gul were hurt, | and also many of the Mamalēleqāla were hurt,
 for indeed they threw stones at one another because they gave a
 name for the child that || Awilgālas (V 1) and his wife Meled 80
 (V 8) might have. His name was to be el^elkūsas (Blood) | or
 Yāyilkūlas when it was born, until it was | ten months old (I just
 want to talk about this); and | after the sham-fight, Awilgālas
 paid the marriage money. | Now, the Kwāgul did not wish to
 go ashore, || for the princess of Chief | ^emāxūyalidzē (IV 5). Melēd 85
 (V 8) was to come down out of the house of her father to | go
 into the canoe of her husband Awilgālas (V 1). She came | out of
 the house of her father with four slaves | and many dressed skins
 as a marriage mat, and also the copper Sewa, on which she was 90
 to walk as she was taken down by | ^emāxūyalidzē (IV 5) to the
 canoe of his son-in-law Awilgālas (V 1); and when | Melēd (V 8)
 went aboard the canoe of her husband, ^emāxūyalidzē (IV 5) went
 up again. | He just told his son-in-law to wait, and | also all the
 Kwāgul. He went up the beach in front of the village || and spoke. 95
 He said, "Now, listen, son-in-law Awilgālas (V 1). | I let go now
 this name to you, son-in-law. Now your name shall be | ^emāxwa
 (V 1), and your father's name shall be ^emāxūlag'ilis (IV 3)." Thus
 he said. | And immediately he sent his son-in-law to start off

mōla lēlqwālala^eya Mamalēleqālōla. Wā, laem^elaē q'lenemē yilkwāsa 77
 Kwāgulē. Wā, lā^elaxaē q'lenemē ōgwaqa yilkwāsa Mamalēleqāla,
 qālaxs napāp'laasa tlēsemē, qaxs lēqēlaē qa lēgemis, qō xūngwadix-
^eidē Awilgālasē lē^ewis genemilē Melēdē; wā, laem lēgadlaxs el^eel- 80
 kūlasē wāx^eē Yīyilkūlasalaxs gālaē māyulema lālaa lāxēs hē-
 logwilaēna^eyē. (Wā, ā^emen ^enēx^e qen gwāgwēx^esex^eidē lāq.) Wā,
 g'il^eem^elāwisē gwāla amāqāxs lāa^el qādzē^eida, yix Awilgālasē. Wā,
 laem^elaē gwālela ^enēk'ēda Kwākūgulē, qa^s k' lēsē hōx^ewūltā lāxēs
 yaē^eyats'lē, qa^s gwāgwālōl'amēx k' lēdēlasa g'igāna^eyē ^emā- 85
 xūyalidzē^eyē Melēdē, qa gaxēsē lawels lāx g'ōkwasēs ōmpē, qa^s
 g'āxē hēxsela lāx yā^eyats'lāsēs lā^ewūnemē Awilgālasē. Wā, g'āx^e-
 em^elāwisē ^enemāwels lāx g'ōkwasēs ōmpē lē^ewa mōkwē q'āk'ā.
 Wā, hē^emisē q'lenemē ālāg'im lē^ewaxsēs: wā, hē^emisa l'lāqwa, yix
 Sewa, qa qādzewēsōs Melēdāxs g'āxaē taōdaxdzems ^emāxūyali- 90
 dzāxs lax yā^eyats'lāsēs negūmpē Awilgālasē. Wā, g'il^eem^elāwisē
 lāxsē Melēdē lāx yā^eyats'lāsēs lā^ewūnemāxs lāa^el xwēlax'ūsdlēsē
^emāxūyalidzē. Āem^elaē āxk'lāxēs negūmpē qa ēsalēs lē^ewa ^enā-
 xwa Kwāgula. Wā, lā^elaē lāx'iyolsax ōxwiwa^eyasa g'ōx^edemēsē. Wā,
 lā^elaē yāq'leg'a^ela. Wā, laē ^enēk'a: "Wēg'a, hōlēlax, negūmp Awil- 95
 gālas, qa lālag'isg'ada lēgenik' lāl, negūmp. Wā, laems lēgadelts
^emāxwa. Wā, la āsax lēgadelts ^emāxūlag'ilise," ^enēx^elaē. Wā, hēx-
^eidaem^elāwisē ^eyālaqasēs negūmpē qa lālag'is lēx^eēda. Wā, hēx^eida

- 400 Then the Kwāgʷul went away; and when they arrived at Qālogwis, they went ashore, and the Kwāgʷul took ashore the many dressed skins. When all had been taken out of the canoe, ʔmāxūlagʷilis (IV 3) for that was now the name of Aōdzagālas (IV 3) called his speakers to clear his house; and as soon as they finished clearing his house, he told his speakers to stand outside of the house and to invite all the Kwāgʷul on behalf of ʔmāxwa (V 1); for now he was no longer named Awilgālas (V 1). The ancestors of the Kwāgʷul went at once into the house of ʔmāxūlagʷilis (IV 3) to the potlatch. Then he told his numaym the Sēm!Em that the name of Awilgālas (V 1) was changed to ʔmāxwa (V 1) and also that this property was given away for his son ʔmāxwa (V 1), for now Aōdzagālas (IV 3), who had changed his name to ʔmāxūlagʷilis (IV 3), said this when he gave away the dressed skins, the marriage mat of Melēd (V 8) to all the Kwāgʷul. And he gave one slave to the head man of each of the four numayms,—to Chief Lāqwadzē, chief of the Maāmtagʷila; and to Chief Yāqewid, chief of the Gēxsem; and to Chief Kʷlādē, chief of the Kūkwākʷlūm; and also to Chief Plaselaḥ,—to each of these he gave one slave, and he sold the copper Sewa. The chief of the numaym Maāmtagʷila, Lāqwadzē, bought it for forty elk-skins and a hundred and twenty

- emʷlāwisē gʷāx lēxʷēdēda Kwākūgʷulē. Wā, gʷilʷemʷlāwisē lāgʷna
400 lāx Qālogwisē, wā, gʷilʷemʷlāwisē ʷilʷōltāwēda Kwākūgʷulaxs lāaʷ
mōltodayuwēda qʷlēmēmē ālāgʷima. Wā, gʷilʷemʷlāwisē ʷilʷōltāxs
lāaʷ hēxʷidaemʷlaē ʷmāxūlagʷilisē, qaxs lēmaē gʷāl lēgades Aōdzagā-
lasē, āxkʷlāxēs āyilkwē, qa ēxʷwidēsēx gʷōkwās. Wā, gʷilʷemʷlāwisē
gʷāla ēkwāxa gʷōkwaxs lāaʷ āxkʷlāxēs āyilkwē, qa lās lāxʷwūls
5 lāx Lāsanāyāsēs gʷōkwē, qa lēlēlāsēxa ʷnāxwa Kwākūgʷula, qa
ʷmāxwa qaxs lēmaē gʷāl lēgades Awilgālasē. Wā, hēxʷidaem-
ʷlāwisē gʷāxʷel ʷwīlaēlēda pʷlēkwē qʷlēmēm lēlqwālalaʷya, gʷālā Kwā-
kūgʷul lāx gʷōkwās ʷmāxūlagʷilisē. Wā, laemʷlaē nēlaxēs ʷnēmē-
mota Sēm!Emaxs lēmaē Lāyuxlē Awilgālasas ʷmāxwa. Wā, hē-
10 ʷmisēxs hēmaē sēnatsēs xūnōkwē ʷmāxwa qaxs lēmaē Lāyoxlā
Aōdzagālasas ʷmāxūlagʷilisē, ʷnēxʷlāēxs lāaʷ yāxʷwitsa ālāgʷimēxa
lēwaxsʷyas Melēdē lāxa ʷnāxwa Kwākūgʷula. Wā, lāʷlāē gʷēxʷōtsa
ʷnāʷnemōkwē lāx lēlaxumaʷyasa mōsgemakwē ʷnāʷnemēmēmasaxa
gʷigāmayulaē Lāqwadzē, yix gʷigāmaʷyasa Maāmtagʷila; wā, hē-
15 ʷmisa gʷigāmayulaē Yāqewidē, gʷigāmaʷyasa Gēxsemē; wā, hēʷmisa
gʷigāmayulaē Kʷlādola, gʷigāmaʷyasa Kūkwākʷlūmē; wā, hēʷmisa
gʷigāmayulaē Plaselaḥwūla. Wā, hēmʷel gʷēxʷēdaatsa ʷnāʷnemō-
kwē qʷlākʷā. Wā, lāʷlāē laxōdex Sewaxa Lāqwa. Wā, hēʷlatla
gʷigāmaʷyasa ʷnēmēmēmaxa Maāmtagʷila, yix Lāqwadzē kʷilxʷwitsa mō-
20 xʷsokwē ālāgʷim lāq. Wā, hēmʷlāwisā maʷltsōgūgʷiyowē kʷlōbawas

cedar-bark blankets. | Then ^εmāxwa (V 1) gave it away for the 21 weight of his father's name, | ^εmāxūlag'ilis (IV 3), for he was no longer named Aōdzagālas (IV 3). | He gave away forty dressed skins to the chiefs of the Q'ōmoyā'yē | and the ^εwālas Kwāg'ul, and also to the Q'ōmk'lut'es, || and he gave away a hundred 25 and twenty blankets to the common people; | and immediately all those who had been called to the potlatch went out when they had received their presents. | Now ^εmāxwa (V 1) and his wife Melēd (V 8) were a happy couple; | and they had not been married a long time when she was with child; | and she gave birth to a boy, and his name was || el'elkūlas (VI 1) until he 30 was ten months old; and then ^εmāxūyalidzē (IV 5) gave as a marriage present forty dressed skins and many cedar-bark blankets to his | son-in-law ^εmāxwa (V 1), and also a name for his child. | Now the name of the child was ^εmāx'mewis (VI 1); and now he gave away forty | dressed skins and many cedar-bark blankets to the ancestors of the | Kwāg'ul. Then she had again 35 a boy; and | ^εmāxūyalidzē (IV 5) brought in his canoe a number of dressed skins and | cedar-bark blankets, and he gave marriage presents to his son-in-law ^εmāxwa (V 1), and | also a name for the child. Then it was to be named | ^εmāxwaq'ōlela (VI 2). Thus he said. When ^εmāxūyalidzē (IV 5) stopped speaking, the 40 father of ^εmāxwa (V 1), ^εmāxūlag'ilis (IV 3), thanked him for what he had said. | He sent out his speaker to stand outside | of the house

lāq. Wā, laem'laē ^εmāxwa ōmayogwilas lāx lēgemasēs ōmpē 21 ^εmāxūlag'ilisē, qaxs le'maē gwāl lēgades Aōdzagālasē. Wā, laem'laē yāx^εwitsa mōx'sokwē ālāg'im lāxa g'ig'ig'ma'yasa Q'ōmoyā'yē lē'wa ^εwālasē Kwāg'ula. Wā, hēm'lawisa Q'ōmk'lutesē. Wā, lā'laē yāx^εwitsa ma'itsōgūg'iyowē k'ōbawas lāxa bēbēkwaxa. 25 Wā, lā'laē hēx'ida hōqūwelsēda p'ōkwaxs lāa'el gwāl yaqwase'wa. Wā, laem'lawisē ēk'ē hayasek'ālaēna'yas ^εmāxwa lē'wis genemē Melēdē. Wā, k'les^εem'lawisē gāla hayasek'ālaxs lāa'el bewēx'widē. Wā, lā'laē māyul'ida yisa bābagūmē. Wā, laem'laē lēgades el'elkūlasē lāla laqēxs lāa'el hēlogwila. Wā, laem'laē ^εmāxūyalidzē 30 wālqēsasa mōx'sōkwē ālāg'im lē'wa q'lēnemē k'ōbawas lāxēs negūmpē ^εmāxwa. Hēm'lawisa lēgemē qa lēgemsa g'inānemē. Wā, laem lēgadēda g'inānemas ^εma^x'mewis, yixs lāa'el p'lesēdayuwēda mōx'sokwē ālāg'im lē'wa q'lēnemē k'ōbawas lāxa g'ulā Kwāg'ula. Wā, lā'laē ēt'led xūngwatsa bābagūmē. Wā, hēx'idaem'lawisē ^εma^xūyalidzē la mālaxa hēmaxat' wāxa ālāg'im lē' 35 wa k'ōbawasē, qas lā wālqēsas lāxēs negūmpē ^εmāxwa. Wā, hē'mesa lēgemē qa lēgemsa g'inānemē. Wā, laem'laē lēgadelts ^εma^xwaq'ōlela, ^εnēx'laē. Wā, g'il^εem'lawisē q'lwē'fēdē ^εma^xūyalidzāxs lāa'el lāx'ūlilē ōmpas ^εmāxwē, yix ^εmāxūlag'ilisē, qas mō'lēs 40 wāldemas. Wā, hēx'idaem'lawisē ^εyālaqasēs elkwē qa lās lāx'wūls

43 and to invite the four numayms | on account of 'māxwaq!ōlela
(VI 2), the son of 'māxwa (V 1). He said to his speaker,
"You will say so." | Immediately the speaker went out of the
45 house of Chief 'māxūlag'ilis (IV 3), and he shouted, | inviting
them; and when he stopped, he came again | into the house to
clear it out; and after that had been done, | the four numayms
came in. Now | 'māxūlag'ilis (IV 3) told them that the name of
50 his grandson would be 'māxwaq!ōlela (VI 2), which was given
in marriage by 'māxūyalidzē (IV 5) to his son-in-law 'māxwa
(V 1) | Thus he said; and then he gave away dressed skins and
many | cedar-bark blankets; and then they had another son, and
the same was done by 'māxūyalidzē (IV 5); and he gave him the
name | Māmx'ā (VI 3) for the child borne by Melēd (V 8). Then ||
55 Melēd (V 8) gave birth to another boy, and 'māxūyalidzē (IV 5)
gave him another name, | Melēdzas, (VI 4) for the name of the
new-born child; and she | gave birth to a daughter, and 'māxū-
yalidzē (IV 5) gave her the name | 'māx'mewidzemga (VI 5) as
a name for the new-born child; and when | Melēd (V 8) was
again with child, her father, 'māxūyalidzē, (IV 5) was taken ill. |
60 Then 'māxwa (V 1) told his father, 'māxūlag'ilis (IV 3), | to go
quickly and see him at Mēmkuṃlis, and also Melēd (V 8) went
from | Qālogwis. When they arrived, the people went to meet

42 lāx l'āsanā'yasēs g'ōkwē qa lēlēlāsēxa mōsgemakwē 'nāl'ne'mē-
ma, qa 'māxwaq!ōlelaxa xūnōkwas 'māxwa. "nēx'LES," 'nēx-
'lāēxēs elkwa. Wā, hēx'idaem'lāwisē la lāwelsēda elkwa lāx
45 g'ōkwasēs g'igāma'yē 'māxūlag'ilisē. Wā, laem'lāwisē hāselaxs
lāē lēlēla. Wā, gil'EM'lāwisē q'wēl'ēdexs g'āxaa'el xwēlagēla
lāxa g'ōkwē, qa's ēx'widēq. Wā, gil'EM'lāwisē g'wāha g'āxa-
a'las hōgwīlēda mōsgemakwē 'nāl'ne'mēma. Wā, laem'lāwisē
'māxūlag'ilisē nēlaqēxs lē'maē lēgades ts'lōx'LEMas 'māxwaq!ō-
50 lela, yīxs lēgemg'elxlā'yas 'māxūyalidzē lāxēs negūmpē 'māxwa,
'nēx'laēxs lāa'el yax'witsa ālāg'imē lō'laēda q'lēnemē k'!ō-
bawasa. Wā, lā'laē ēt'lēd xūngwada yīsa bābagūmē. Wā, hēem-
'laxaawisē gwēx'fid'laē 'māxūyalidzē. Wā, laem'lāē lēgemg'elxlāla
lax Māmx'ā qa lēgēms ālē māyōlēms Melēdē. Wā, lā'laē ēt'lēdē
55 Melēdē māyōfīsa bābagūmē lā'laxaē 'māxūyalidzē lēgemg'elx-
lālax Melēdzasē qa lēgēmsa ālē māyōlēma. Wā, lā'laē ēt'lēd mā-
yōfīsa ts'lāts'ladāgemē. Wā, lā'laxaē 'māxūyalidzē lēgemg'elxlālax
'māx'mewidzemga qa lēgēmsa ālē māyōlēma. Wā, hēem'lāwis ālē
bewēx'wid ēt'lēdē Melēdāx lāa'el ts'EX'q'EX'fidēs ōmpē 'māxūyalidze-
60 yōla. Wā, hēx'idaem'lāwisē 'māxwa āxk'!lāxēs ōmpē 'māxūlag'ilisē,
qa's lā āltsemē dōqwaq lāx Mēmkuṃlisē, lō'mē Melēdē g'āx'fid lāx
Qālogwisē. Wā, lā'laē lāg'aaxs lāa'el lālalase'wa. Wā, laem'lāē

hem, and they told | Melēd (V 8) that her father, 'māxūyalidzē 63 (IV 5), had died the night before. | Then the father of 'māxwa (V 1), 'māxūlag'ilis (IV 3), when he heard || the report, fainted 65 and he also died. | Then 'māxwa (V 1) spoke to his wife Melēd (V 8), and | said, "Oh, my dear! let my father be buried | together with your father. | Now I will stay with the Mamalēleqāla." | Thus he said. His wife Melēd (V 8) agreed with him, || for 'māxwa (V 1) 70 was ashamed of what had happened to his father, and therefore left his numaym | the Sēnl'ēm. The Mamalēleqāla came home | after burying 'māxūlag'ilis (IV 3). | Then | Melēd (V 8) invited the Mamalēleqāla and told her tribe what she thought, | and that she wished her husband, 'māxwa' (V 1), || to take the place of his 75 father-in-law, 'māxūyalidzē (IV 5). Then the | Mamalēleqāla agreed to what she said, for he had been a good chief. | Now 'māxwa (V 1) gave a potlatch to the ancestors of the Mamalēleqāla, | and his name was still 'māxwa (V 1). |

At this time the white people came to build a house at Tsāxis (Fort Rupert) in 1849. Then || 'māxwa (V 1) was really treated 80 as a chief by the ancestors of the Mamalēleqāla, for they | wanted to keep him, that he should not go back to the Kwāgru; and he never | went back again, because he was a chief of the numaym Wīwōmasgem. | Now Melēd (V 8) gave a marriage

Melēdē ts!ek!lāletsōxs le'maa nēx'selsēs ōmpē 'māxūyalidzēx'dē. 63 Wā, g'il'ēm'lāwisē ōmpas 'māxwa, yīx 'māxūlag'ilisē hēlatōx wāldemasa ts!ek!lālelāxs lāa'l hēoda. Wā, laēm'laxaē le'la. Wā, hē- 65 x'idaēm'lāwisē yāq'leg'u'elē 'māxwāxs genēmē Melēdē. Wā, lā'laē 'nēk'a: "ēya, adā, yūlag'aemax'ōx wūnemten ōmpdēx qa q!ap!ā-lalela'mēsox lō āsdā. Wā, la'mēsen yux'sāeml lāxda Mamalēleqā-lax," 'nēx'laē. Wā, āla'lat!a hēlalela lāx nāq'ayas genemasē Melēdē qaxs le'maē 'māxwa hāmax'ts!axsa bāsēs 'nē'mēmota 70 Sēnl'ēmē, qa g'wēx'idaasasēs ōmpdē. Wā, lā'laē g'āx nā'nakwēda Mamalēleqālāxs wūnemtaux 'māxūlag'ilisdē. Wā, lā'laē lēlts'ōdē Melēdāxa Mamalēleqāla. Wā, laēm'laē nēlas gwālaasasēs nāq'yē lāxēs g'ōkūlōtē, yīxs le'maē 'nēx', qa hē'misēs lā'wūnemō 'māxwa L!āyostōdxēs negūmpdē 'māxūyalidzēx'dē. Wā, lā'laē 'nāxwa 75 ēx'aqa Mamalēleqālāx wāldemas, qaxs ālaa'l ēx'wūl g'igāma'ya. Wā, laēm'laē p'les'idē 'māxwāxa g'ālā Mamalēleqāla. Wā, hē-x'sāem'lāwis lēgem'sē 'māxwa.

Wā, g'āx'mē g'ōxwalidzasēs Tsaxisē laxēq 1849. Wā, laēm'laē āla aēk'ilase'wē 'māxwā, g'āg'ēxsilasō'sa g'ālāsā Mamalēleqāla, qaxs 80 dzādzanaaq, qa k'!ēsēs g'āx aēdaaqalāxa Kwāgrulē. Wā, āla'mēsē k'!ēs la g'āx aēdaaq, qaxs le'maē g'igāmēsa 'nē'mēmamaxa Wīwōmasgemē. Wā, laēm'laē Melēdē lāxwig'elxlālx lāxwa'ayasēs ōmpdē lāxēs

present the seat of her father to her | husband 'māxwa (V 1),
and she gave as a marriage present the house called Q!aāts!ē ||
85 to 'māxwa (V 1). Then Melēd (V 8) gave birth to another child
(VI 6), | and this youngest child was named Lēbas (VI 6). |
Now there were five boys and one girl. | Two winters after 'mā-
xūyalidzē (IV 5) had died, | 'māxwa (V 1) said that he wanted
90 to invite his tribe, the Kwāg'ul, || to come to a potlatch at
Mēmkuḿlis, and he called in his | numaym the Wīwōmasgem to
come into his house | Q!aāts!ē. When they were all in, | 'māxwa
(V 1) at once stood up and spoke. | He said, "O numaym Wī-
95 wōmasgem! I call you || that you may know what my desire is.
I wish you to | go and invite the Kwāg'ul for me." Thus he
said; and when | he stopped speaking, one of his speakers arose, |
and said that they would go at once and launch the inviting- |
500 canoe; and his numaym said that he should go ahead || quickly.
Then they arose at once and | went out of the house of their
chief. They prepared themselves; and when | the food was ready
that they were going to take, they launched the inviting- | canoe
and went aboard. They started off. | 'māxwa (V 1) and his wife
5 Melēd (V 8) did not go. The messengers arrived || and invited

lā'wūnemē 'māxwa. Wā, lā'laē g'ōkūlxLāḷaxa g'ōkwē lēgades Q!aā-
85 ts!ē lāxaax 'māxwa. Wā, laem'laxaē xūngwada yīx Melēdē. Wā,
laem'laē lēx'ēdelas Lēbasē lāxēs ālē xūnōkwa. Wā, laem'laē sek'!ō-
kwa bēbegwānemē sāsems. Wā, lā'laē 'nemōkwa ts!āts!adage-
ma. Wā, hē'lat!a la ma'leuxē ts!ā'wūnxas la hē'le 'māxūyalidzē-
x'dāxs lāa'le 'nēk'ē 'māxwa, qā's lēlēlēxēs g'ōkūlōtaxa Kwākūg'ulē,
90 qa g'ūxēs plēkūs lāx Mēmkuḿlisē. Wā, lā'laē lēlts!ōdxēs la
'ne'mēmotaxa Wīwōmasgemē, qa g'ūxēs 'wī'laēLELA lāx g'ōkwasē
Q!aāts!ē. Wā, g'ūx'Em'lāwisē 'wī'la hōgwīna. Wā, g'il'Em'lāwisē
g'ūx 'wī'laēLEXS lāa'le hēx'idaēmē 'māxwa lāx'ūlila qā'las yāq!ēgra'le.
Wā, lā'laē 'nēk'a: "Hēden LēlalilōL, 'ne'mēmot Wīwōmasgem.
95 qā's q!ālaōsaxg'a g'wālaasg'asg'īn nāqēk', qaxg'īn 'nēk'ik', qā's
lāx'da'xwaōs Lēlēlaxa Kwākūg'ula qāen," 'nēx'laē. Wā, g'il'Em-
'lāwisē q!wēl'ēdexs lāa'le lāx'ūlila g'āyulē lāx ā'yilkwās. Wā,
lā'laē 'nēx' qā's hēx'idaēmē la lēl'stendxēs lēltsayuwats!ēLē xwā-
k'!ūna. Wā, lā'laē 'nāxwaem 'nēk'ē 'ne'mēmotas, qa wāg'rēs āem
500 halē'lāla. Wā, āem'lāwisē hēx'idaēm q!wāg'ilila, qā's lā'le hōq'r-
welsa lāx g'ōkwasēs g'igāma'yē, qā's lā xwāna'ida. Wā, g'il'Em'lā-
wisē gwāx'gūlilē g'iwūlkwasēxs lāa'le lēl'stendxēs lēltsayowats!ēLē
xwāk'!ūna, qā's hōx'wālexsē. Wā, lax'da'x'Em'lāē ālēx'wida. Wā,
laem'laē k'!ēs lā 'māxwa lē'wis genemē Melēdē. Wā, lā'laē lāgaēda
5 lēltsayo, qā's lēlalak!ēgra'lēxa Kwāg'ulē. Wā, hēx'idaēm'lāwisē

the Kwāg'uł, and | all of the Kwāg'uł got ready. In the morn- 6
ing, when day came, | the invited Kwāg'uł started. | The canoe
of the messengers kept ahead of them. Then the | Kwāg'uł
arrived in front of the house of 'māxwa (V 1), in the center
of the village of Mēnkumlis. Then 'māxwa (V 1) himself 10
spoke, and invited his guests to eat. When | he stopped speak-
ing the Kwāg'uł went ashore out of their canoes and | went into
the house of 'māxwa (V 1) who gave them to eat. After they
had eaten, 'māxwa (V 1) wished to give away | many cedar- 15
bark blankets and dressed skins for his potlatch. |

He was told to go on. Then he sent out his speakers | and
called the Kwāg'uł and the Mamalēleqāla. | Then those who were
sent went, and it was not long before they all | came in. When
they were all in the house, Melēd (V 8), the wife of 'māxwa 20
(V 1) arose and spoke. She said: | "O chiefs of the Mamalēle-
qāla! I will tell you what I have | in my mind. Hereafter my
husband, | 'māxwa (V 1), will take the place of my father. He
will take his seat, and | his name will be 'māxūyalidze (V 1).
Now, do not name him 'māxwa (V 1), for | he will never leave us 25
Mamalēleqāla, any more." Thus she said. | After she had spoken
all the chiefs of the Mamalēleqāla agreed | to what Melēd (V 8)

'nāxwa xwānal'idēda Kwākūg'ułē. Wā, g'il'ēm'lāwisē 'nāx'idxa. 6
gaālāxs g'āxaa'ēl 'wīla ālēx'widēda lēlalakwa Kwākūg'ułē. Wā,
ā'em'lāē galagi'wa'yē yā'yats'lāsa lēltsayowē. Wā, lā'laē lā'gāēda
p'lēkwē Kwākūg'uł lāx neqemālēsa g'ōkwas 'māxwa lāx neqētsema-
'yasa g'ōkūla lāx Mēmikumlisē, wā, xāmadzaqwa'em'lāwisē 'māxwa 10
yā'q'eg'a'ēla, yīxs lāa'ēl lē'wūltōdxēs lē'lānemē. Wā, g'il'ēm'lāwisē
q'wē'idexs lāa'ēl hōx'wūltāwēda Kwākūg'ułē lāx'sy aē'yats'lē. Wā,
la'em'lāwisē haēlela lāx g'ōkwas 'māxwa, q'a's lā'ēl l'ēxwa lāq.
Wā, g'il'ēm'lāwisē gwāl l'ēxwaxs lāa'laē 'māxwa 'nēx' q'a's yāx-
'widēsa q'lēnemē k'lōbawasa lē'wa ālāg'imē lāxa p'lēkwē. 15

Wā, hēx'ida'em'lāwisē wāxase'wa. Wā, lā'laē yālaqasēs ā'yilkwē
qa lās 'wā'wīlaēla lē'lāla lāx Kwākūg'ułē lē'wa Mamalēleqāla.
Wā, hēx'ida'em'lāwisē lāda 'yālagemē. Wā, k'lēslat'la gūlaxs
g'āxaa'ēl 'wīlaēla. Wā, g'il'ēm'lāwisē 'wīlaēlexs lāa'las lāx'ūlilē
Melēdē, yīx genemas 'māxwa, q'a's yā'q'eg'a'ēlē. Wā, lā'laē 'nēk'a: 20
"ēya, g'ig'egāmēs Mamalēleqāl. Hēden nēlenx'da'xōleg'a gwāla-
asg'asg'in nāqēk', yīxs lē'māēx' l'āyostōdlen lā'wūnemēx yīxōx
'māxwāx lāxen ōmpdāen. La'mōx lāl lāx k'wa'yas. Wā, lā'mēsōx
lēgadel 'māxūyalidzē. Wā, laems gwāl lēqelas 'māxwa lāq", qaxs
lē'māēx k'lēslē lāl bālen's Mamalēleqāl." 'nēx'laē. Wā, g'il'ēm- 25
'lāwisē q'wē'idexs, lāa'las 'nemāla'mel ōx'ak'ē g'ig'igāma'yasa
Mamalēleqālāx wāldemas Melēdē. Wā, hē'em'lāwis lā lāx'ūlilatsa

28 had said. Then | one of the chiefs of the Kwāgʷul arose and spoke. He said, "O chiefs of the Mamalēleqāla! do not carry too
30 far | what you are talking about in regard to our chief 'māxwa (V 1), for | you are not willing to let him come back to us. Let us | Kwāgʷul say to them that he shall let some of the children of our chief | 'māxwa (V 1) be treated by us as chiefs." Thus he said. Immediately 'māxūyalidzē (V 1) (for we no longer call him 'māxwa
35 [V 1]) spoke, and said, "What you say is good, chiefs of the | Kwāgʷul. Now 'māxwaq!ōlēla (VI 2) and his younger brother | Māmx'ā (VI 3) shall go. 'māxwaq!ōlēla (VI 2) shall have the name Grāyosdās (VI 2) of the | Sēnl'em, and Māmx'ā (VI 3) shall also change his name. His | name shall be Smoke-all-Around (VI 3). You
40 know the seats which I had when I was || with you, Sēnl'em. They shall go, because I shall truly stay | with the Mamalēleqāla." Thus he said. Now all the | Sēnl'em were sorry on account of what he had said. Then he gave away dressed skins | and cedar-bark blankets to the invited Kwāgʷul. As soon as | he had finished his pot-
45 latch, the chief of the numaym Maāmtag'ila, || L'laqwadzē, arose and spoke. He said, "O | Mamalēleqāla!—and you, Kwāgʷul! how do you feel about the | white people who have come and built a house at Tsāxis! Let us go and see them!" Thus he said. | Immediately all agreed to what he said. | Then all the Kwāgʷul and Mamalēle-

28 grayōlē lāx g'īg'igāma'yasa Kwākūg'ulē, qā's yāq!eg'a'lē. Wā, lā'laē 'nēk'a: "Ya, g'īg'egāmēs Mamalēleqāl; ā'ma k'lē's xēnlēla
30 sūbēnd lāxōs wāldemaqōs qā'nū'x" g'īgāma'yōx 'māxwax, yīxs lē'maaqōs yāx'stōtsōx g'āx ē'lēqa g'āxenu'x". Wā, hēt'la lēns wāldēnlē Kwākūg'ul, qā g'āxnokwēsa sāsēmasēns g'īg'igāma'yē 'māxwa qēns g'āg'ēxsilase'wa," 'nēx'laē. Wā, hēx'idaēm'lāwisē 'māxūyalidzē, qaxg'ins lā'mēk' g'wāl lēqelas 'māxwa lāq; wā, lā'laē
35 yāq!eg'a'la. Wā, lā'laē 'nēk'a: "Ēx'maēs wāldēmōs g'īg'egāmēs Kwāgʷul. Lā'mēsōx lāl lālōx 'māxwaq!ōlēlax lē'wōs ts'lā'yāq!ōx Māmx'āx, qā lālag'iltōx 'māxwaq!ōlēlax lēgādēlts Grāyosdāsē lāl Sēnl'em. Wā, laēmxaawisō L'layoxlālōx Mēmx'āx. Wā, laēmxaawisō lēgādēlts Kwax'sc'etāla. Wā, las q'lālaēm xēn lālēxwa-
40 yāq!ēn lāl Sēnl'em, qā hēmēltsōx lā qaen laēnē'mē āla x'k'la lāxg'a Mamalēleqālak." 'nēx'laē. Wā, laēm'lāwisē 'nāxwa'ma Sēnl'emē māyatas wāldemas. Wā, laēm'lāwisē yāx'witsa ālāg'īmē lē'wa k'loba'wasē lāxēs lēla'lakwa Kwākūg'ulē. Wā, g'il'ēm'lāwisē g'wāl yāqwaxs lāa'lasē lāx'ūlilē g'īg'igāma'yasa 'nē'mēmāsa Maāmta-
45 g'ila, yīx L'laqwadzē, qā's yāq!eg'a'lē. Wā, lā'laē 'nēk'a: "Ya, Mamalēleqālā lō's Kwāgʷul. Wālōs nēnāqayāq!ōs qaēda g'wē'yā māmā'fa g'āx g'ōkwila lāx Tsāxisē, qēns lā dōqwaq!" 'nēx'laē. Wā, hēx'idaēm'lāwisē 'nāxwa ēx'ak'ex wāldemas. Wā, hēx'idaēm'lāwis g'āx 'wīlēda Kwāgʷulē lē'wa Mamalēleqāla lē'wa

qāla and Q'ōmoyā'yē, and the 'wālas Kwāgrul, went to Tsāxis. 50
 Now they believed what was reported to them at Qālogwis. The
 Kwāgrul and the Mamalēleqāla went back at once to bring their houses
 and all their property, | and they came to build houses at Fort Ru-
 pert. Now the Kwāgrul really left || their village sites at Qalogwis, 55
 and the Q'ōmoyā'yē their village site at Tsāädē, and the 'wālas
 Kwāgrul their village site at Ādap'lē, | and they stayed at Fort Ru-
 pert; but the Mamalēleqāla did not stay long, | then they went back
 to Mēmkuṃlis; and the Kwāgrul | and Q'ōmoyā'yē and 'wālas
 Kwāgrul, and also the || Q'ōmk'!ut!ēs, kept together, and they built 60
 houses at Fort Rupert; and when | the Kwāgrul had built their
 houses, Gāyosdās (VI 2) was a young man. | He had taken the
 place of his father (V 1), who was now chief of the Mamalēleqāla, |
 that is, of 'māxūyalidzē (V 1), who had been chief of the numaym
 Sēnl'em. | Now Gāyosdās (VI 2) was chief of the Sēnl'em. Now
 his numaym wished him to marry a princess of | some chief of the 65
 Kwāgrul, for they did not want him to marry outside; | and also his
 younger brother, Smoke-All-Round (VI 3), for they disliked what
 had been done by | their father, whose wife would not let him come
 back again. As soon as | the houses which the four Kwāgrul tribes
 had built were finished, Gāyosdās (VI 2) spoke | to his brother 70
 Smoke-All-Round (VI 3). He | said to him that he had seen a woman

Q'ōmoyā'yē Lē'wa 'wālasē Kwāgrula. Wā, g'āx'laē g'āx'alela lāx 50
 Tsāxisē. Wā, laem'laē oq'ūs'idex wāldemasa ts'ek'!āhēlās lāx
 Qālogwisē. Wā, hēx'idaem'lawisē la aēdaaqēda Kwākūg-ulē Lē'wa
 Mamalēleqāla, qa's lā māwaxēs g'ōkwē Lē'wis 'nāxwa gwēlgwāla,
 qa's g'āxē g'ōx'walis lāx Tsāxisē. Wā, laem'laē ālak'lāla bewōda
 Kwākūg'ulasēs g'ōx'demsē Qālogwisē Lō' Tsāädē, yix g'ōx'demsasa 55
 Q'ōmoyā'yē, Lō' Ādap'lē, yix g'ōx'demsasa 'wālasē Kwāgrula. Wā,
 hēem xek'la lāx Tsāxisē. Wā, lā k'lēs gāla'laēda Mamalēleqālāxs
 lāa'l nā'naḡu lāx Mēmkuṃlisē. Wā, laem'laē q'lap'lex'sāda Kwā-
 grulē, Lē'wa Q'ōmoyā'yē Lē'wa 'wālasē Kwāgrula; wā, hē'misa
 Q'ōmk'!ut!ēsē, yixs lāa'l g'ōkwēla lāx Tsāxisē. Wā, g'il'em'lawisē 60
 gwālē g'ig'ōkwēla'yasa Kwākūg'ulaxs lāa'l hēlak'lox'widē Gāyos-
 dāsē, yixs le'maē L'āyustōdxēs ōmpēxa la g'igāmēsa Mamalēle.
 qāla, yix 'māxūyalidzē, yixs g'igāmayaōlasa 'ne'mēma Sēnl'emē-
 Wā, hē'mis la g'igāmā'yē Gāyosdāsē yisa Sēnl'emē. Wā, laem'lās
 wisē 'nēk'ē 'ne'mēmotas, qa wāg'is geg'ada lāx k'lēs'k'ledēla 65
 g'ig'egāmā'yasa Kwākūg'ulē, qaxs k'lēsāē la hēlq'lōlēm la geg'a-
 dextla Lē'wis ts'la'yē Kwax'sē'stala, qaxs anāg'emaē gwēx'idaa-
 sas ōmpda'xwasēxs laē xek'laasōsēs genemē. Wā, g'il'em'lawisē
 gwāl'emg'aelsēda g'ig'ōkwēla'yā mōsg'emakwē Kwākūg'ula, lāa'lasē
 yāq'leg'a'lē Gāyosdāsē lāxēs 'nemwotē Kwax'sē'stala. Wā, laem 70
 nēlāxs le'maē dōx'walelaxa ēk'ē lāx nāq'ayās ts'edāqā, yix k'lēdelas

that pleased him, the princess of Āwāsk'inis (V 9), K'āmaxalas (VI 7), for he was the head chief of the numaym Haāyalik'awē, "that I may obtain privileges on account of what was done by our father."

75 Thus he said. Then Smoke-All-Round (VI 3) also spoke. He told him to go ahead and to call a meeting of their numaym the Sēn!Em, to tell them of what he had in mind. Immediately Gāyosdās (VI 2) wished his younger brother Smoke-All-Round (VI 3) to call his numaym the Sēn!Em, and Smoke-All-Round (VI 3) went at once

80 to invite them. It was not long before the numaym Sēn!Em came in. Then Gāyosdās (VI 2) spoke, and told them that he wished to marry the princess of Āwāsk'inis (V 9), K'āmaxalas (VI 7), the princess of the chief of the numaym Haāyalik'awē.

85 Thus he said. The numaym agreed at once to his words, and he made the marriage payment at once. After they had been married, chief Āwāsk'inis (V 9) stood up and spoke. He said, "Now, listen, son-in-law Gāyosdās (VI 2)!—Come, chiefs of the Sēn!Em, and lift your wife, and carry her to the house of my son-in-law: for

90 she is sitting on her marriage mat, on these ten blankets. Your name will be Yāqostōd (VI 2), son-in-law: and when you wish to give a winter dance, your dancer will be Hayalik'ila, and his name will be Tsāqāmē." Thus he said; and when he stopped speaking,

72 Āwāsk'inisē, yix K'āmaxalasē, qaxs hē'maē xāmagēmē g'igā-ma'yē Āwāsk'inisasa 'ne'mēmotasa Haāyalik'awa'yē, "qen wāg'ē k'āk'lē'sol'la lāq, qa gwēx'idaasasens ōmpa g'āxens," 'nēx'laē.

75 Wā, hēx'idaem'lāwisē ōgwaqa yāq'eg'a'lē Kwax'sēstala. Wā, laem'lāwisē āem wāxaq qa wāg'is āem lēlts'ōdxēs 'ne'mēmotaxa Sēn!Emē, qa's nēlēseq yis gwālaasasēs nāqa'yē lāq. Wā, hēx'idaem'lāwisē Gāyosdāsē 'nēx' qa hē'misēs ts!a'yē Kwax'sēstala la lē'lāxaxēs 'ne'mēmotaxa Sēn!Emē. Wā, hēx'idaem'lāwisē Kwax'sē-

80 stalala lē'lāla. Wā, k'lē'slat'la gāxaxs g'āxaa'l 'wī'laēlēs 'ne'mēmota Sēn!Emē. Wā, lā'laē yāq'eg'a'lē Gāyosdāsē, qa's nēlēxs lē'maē 'nēx' qa's gegradēs k'lēdēlas Āwāsk'inisē, lāx K'āmaxalasē lāx g'igāma'yasa 'ne'mēmamaxa Haāyalik'awa'yē, 'nēx'laē. Wā, hēx'idaem'lāwisē nāxwa ēx'ak'ē 'ne'mēmotasēx wāldemas. Wā, hēx'idaem'lāwisē qūdžēl'ideq. Wā, g'il'em'lāwisē gwāla qūdžēlaxs lāa'l lāx'ūlilēda g'igāma'yē Āwāsk'inisē, qa's yāq'eg'a'lē. Wā, lā'laē 'nēk'a: "Wēg'a hōlēlal g'āxen. negūmp, Gāyosdās. Gēlag'a g'igēgāmēs Sēn!Em dāg'ililaxg'as gēnemg'ōs qa lālag'isēk' lāxēs g'ōkwaōs, negūmp, qaxs la'mēg'as k'wadžālilg'as lē'waxsēx'g'a

90 lastōk' p'elxelasgema. Wā, hē'mēts lēgemlōsē Yāqostōdē, negūmp. Wā, g'il'emlwits 'nēx'le qa's tslēts'eqaōs lālē Hayalik'ila lēs sēnatlōs; wā, hē'mis lēgemlōsē Tsāqāmā'yē," 'nēx'laē. Wā, g'il'em'lāwisē q'wēl'idexs lāa'l nāxwa q'wāg'ililēda 'ne'mēma, yixa

the numaym | Sēn!ēm arose and went into a room in which K'āmaxalas (VI 7), || the princess of Chief Ā'wālak'inis (V 9), was 95 seated; and when | they had gone into the room, K'āmaxalas (VI 7) arose and told them where | the pile of ten blankets, her marriage mat, was. Then | these were taken by some of the numaym of the Sēn!ēm. They | came out of the room, and among them walked K'āmaxalas (VI 7), and they | went back to the house 600 of G'āyōsdās (VI 2). Immediately | G'āyōsdās (VI 2) sent his speakers to call the Maāmtag'ila | and the numaym G'exsem and the Kūkwāk'lum and also the | Laālux's'endayo, the four numayms. Immediately | they went and stood outside of the house of G'āyōsdās (VI 2). || Then they invited, and this is what they said 5 when | they were inviting: "Now, Maāmtag'ila, G'exsem, | Kūkwāk'lum, Laālux's'endayo, you will see the dance of Yāyaqōl'lalas (VI 3), the daughter¹ of | Yāqōstōd (VI 2),"—for his name was no longer G'āyōsdās,—and hereafter | his name was Yāqōstōd (VI 2), which he obtained in marriage. ||

I have forgotten the name given in marriage by Ā'wālak'inis (V 9) 10 to be | the name of Smoke-All-Round (VI 3). It is Yāyaqōl'lalas (VI 3), for the potlatch was given by Yāqōstōd (VI 2) for his | younger brother Smoke-All-Round (VI 3). Now his name was no longer Smoke-All-Round (VI 3), | and I shall name him Yāyaqōl'lalas (VI 3). |

Sēn!ēmē, qa's lā'ēl hōx'ts'lā'ēl lāx k'wālasas K'āmaxalasē, yix k'fēde'lasa g'igāma'yē | Ā'wālak'inisē. Wā, g'il'ēm'lāwisē 95 'wēlts'lā'ilexs lā'ēl lāx'ūlilē K'āmaxalasē, qa's nēlēs k'lēgē-lasasa lastowē p'elxelasgēmaxēs lē'waxsēlē. Wā, g'il'ēm'lāwisē āx'alēlemsa g'āyulē lāxa 'ne'ēmēmotasa Sēn!ēmāxs g'āxaa'ēl hōx-wūlts'lā'ila. Wā, laēm'lāē qāga'yē K'āmaxalasaqēxs lāx'da'xwāē nā'nakwēda qadzēlax'dē lāx g'ōkwas G'āyōsdāsē. Wā, hēx'idaēm- 600 'lāwisē G'āyōsdāsē 'yālaqasa ā'yilkwē, qa lās lē'lā'ila Maāmtag'ila lē'wa 'ne'ēmēmotē G'exsema lē'wa Kūkwāk'lum; wā, hē'misa Laā-lax's'endayowēxa mōsgēmak'ūsē 'nāl'ne'mēmasa. Wā, hēx'idaēm-lāwisē lāx'da'xwa qa's lāx'ūlsē lāx lāsanā'yas g'ōkwas G'āyōsdāsē. Wā, lā'ēlāē lē'lēlak'lāla. Wā, g'a'mēs wāldemsēgraxs lā'ēl 5 lēldzaqwa: "Laems x'its'lax'ilalai' Maāmtag'ilai', G'exsemai', Kūkwāk'lūmai', Laālux's'endayowai' lāx Yāyaqōl'lalasai' xūnōkwas Yāqōstōdai'," qaxs lē'māē gwāl lēgades G'āyōsdāsē, yixs lē'māē lēgadelts lēgemg'elx'lā'yasē Yāqōstōdē.

Wā, hē'men lēlēwēsē'wē lēgemg'elx'lā'yas Ā'wālak'inisē qa 10 lēgēms Kwax'sē'stalē Yāyaqōl'lalasē, qaxs hē'māē sēnats Yāqōstōdēs ts'lā'yē Kwax'sē'stala. Wā, laēm'lāē gwāl Kwax'sē'stalax'lā. La-mēsēn lēqelales Yāyaqōl'lalasē lāq.

¹ In reality, the younger brother.

- 15 Then the four numayms came in, and Yāqostōd (VI 2) spoke, and told his numaym what he thought, that he would take the seat of his father, *‘māxūyalidze* (V 1), of his numaym *Sēnl’em*, which was the head seat, and he wanted his younger brother
- 20 Yāyaqōl’alas (VI 3) to stand next to him. Thus he said, and the numaym agreed to what he said. When he finished speaking, Yāqostōd (VI 2) gave away the ten blankets to the Chiefs of the four numayms, and he gave the cedar-bark blankets to the common people. When everything had been given away, they went out. Yāqostōd (VI 2) and his wife *K’āmaxalas* (VI 7) had not been
- 25 married long when she was with child, and she gave birth to a daughter; and *Āwālask’inis* (V 9) at once gave a marriage present of ten blankets to his son-in-law Yāqostōd (VI 2), and he gave him as marriage gift the name for the new-born princess of *K’āmaxalas* (VI 7). He gave away the name *lēlēnox^u* (VII 1) for the name
- 30 of the child of Yāqostōd (VI 2); and when he had finished his speech he gave away ten blankets to the chiefs of the four numayms. After he had given the blankets, the four tribes went out. When the child of Yāqostōd (VI 2) was ten months old, Yāqostōd
- 35 (VI 2) wished to have two wives, but he did not tell his wife *K’āmaxalas* (VI 7) what he was thinking about. He did as every-

- Wā, *hēx’idaem’lāwisē* *g’āx w’ila hōgwilēda mōsgemak’ūsē* *‘nāl’*
 15 *‘nemēmāsa*. Wā, *lā’laē yāq’eg’a’lē Yāqostōdē*. Wā, *laem’laē nēlaxēs* *‘nemēmōtas gwālaasasēs nāq’ayē*, *yixs hē’mēlē lāxwālālē lāxwāyasēs* *ōmpaē ‘māxūyalidzē lāxēs* *‘nemēmōtaxa Sēnl’emē*, *yixs lāxuma’yaē*. Wā, *lā’laē ‘nēx’ qā lāwap’la’yēsēs ts’ayē Yāyaqōl’alasē* *laqēxs hāē*, *‘nēx’laē*. Wā, *āem’laxaāwisē* *‘nemāg’a ēx’ak’ē* *‘nemēmōtasēx wāldemas*. Wā, *g’il’em’lāwisē* *‘w’ila gwālē wāldemasēxs* *lāa’l yāx’widē Yāqostōdāsa lastowē p’elxelasgem lāx g’ig’egūma’yasa* *mōsgemakwē* *‘nāl’nemēmāsa*. Wā, *lā’laē yāx’witsa k’lōbawasē lāxa* *bēb’kwaxa*. Wā, *g’il’em’lāwisē* *‘wiltōxs lāa’l ‘w’ila hōqūwēla*. Wā, *k’lēs’lat’la gāla hayasek’ālē Yāqostōdē* *lē’wis genēmē* *K’lā-*
 25 *maxalasaxs lāa’l bewēx’wida*. Wā, *lā’laē māyul’itsa ts’āts’adagemē*. Wā, *lā’laē hēx’idaēmē Āwālask’inisē* *la wāwalqālasa lastowē p’elxelasgemē* *lāxēs negūmpē Yāqostōdē*. Wā, *lā’laē lēgemg’elxlālaxa lēgemē* *qā lēgemsa ts’āts’adagemē māyolēmswē* *k’lēdēlē* *K’lāmaxalasē*. Wā, *laem’laē lēgemg’elxlālax lēlēnoxwē* *qā lēgemsa xūnō-*
 30 *kwas Yāqostōdē*. Wā, *g’il’em’lāwisē* *gwāl’laē wāldemasēxs lāa’l yāx’widēlasa lastowē p’elxelasgem lāx g’ig’egūma’yasa* *mōsgemakwē* *‘nāl’nemēmāsa*. Wā, *g’il’em’lāwisē* *gwāl yāqwaxs lāa’l hōqūwēla* *‘w’ilēda mōsgemakwē*. Wā, *g’il’em’lāwisē* *la hēlogwila’laē xūnō-*
 35 *kwas Yāqostōdē* *lāa’lasē senx’idē Yāqostōdē*, *qā’s wāg’ē ma’lila lāxēs* *gegenēmē*. Wā, *k’lēs’em’lāwisē* *nēlasēs senyastohitsē’wa lāxēs* *genēmē* *K’lāmaxalasē*. Wā, *laem’laē lāx gwēx’sdemas* *q’lēne-*

body does who is doubtful. | He was down-hearted. Then his wife K'lāmaxalas (VI 7) asked him why he was down-hearted, and he told her. | He said, "I am troubled; I wish to have two wives; 40 and you shall be the chief wife, and the other one shall be second wife, | and it troubles me to think that you may | not let me have two wives." Then his wife K'lāmaxalas (VI 7) replied (and said), "Would it not make me | feel badly if you should take a common wife? What would | please me would be if you should marry the 45 princess of Yāqolelasemē (V 10), | Ālak'ilayugwa (VI 8), because the numaym | Yaēx'agemē has many privileges. Go ahead!" she said. Then | Yāqostōd (VI 2) was happy; and he sent out his | younger brother Yāyaqōl'alas (VI 3) to call his numaym the Sēn'lem. ||

He called them immediately, and it was not long before 50 they | all came in. Then he told them that he wanted to have two wives, | for he said that he was going to marry Ālak'ilayugwa (VI 8), the princess of Yāqolelasemē (V 10). | Thus he said; and immediately his whole numaym | the Sēn'lem said, "Indeed, you are a chief! Go on!" Thus he was told. | Then he 55 married her; and after they were married, | the chief Yāqolelasemē (V 10) arose, and called | his princess Ālak'ilayugwa (VI 8) out of her room with her woman slaves. She | went to her father with her

mas nāqāyaxs xūlsāē. Wā, hēmēlāwis la wūlāsēlas genemasē 37 K'lāmaxalasaq lāx xūlyīmas. Wā, hēmēlāwis la nēlasēlasēq. Wā, lāflāē 'nēk'ēxs hāa'l q'leyōs nāqāyasēxs nēnk'lēqelāē qā's ma'lilēxēs genemē, "qā's sō'maōs gēk'imalīla. Wā, lālālē genemq'lālaemla 40 ālēlaen geneml," 'nēx'laē. "Wā, hēmēsen g'ig'āgēyē qasō k'lēslax hēlq'lālaxēn ma'līlēmknōwōs," 'nēx'laē. Wā, hēx'idaemlāwisē nānaxēma'yē genemasē K'lāmaxalāsē: "Wā, ēsaē lēx'aem ts'lēx'ilalax lāxen nāqā'yē, qasō gēg'adēx'salaxō, yīxs lēx'a'māē hēl'a-lel'alax lāxen nāqā'yē, qasō gēg'adēx'idlaxsōx k'lēdēlaxs Yāqole- 45 lasema'yē lāxōx Ālak'ilayugwax, qaxs k'lēk'lēsōtslā'x'nda 'nē'mē-motasxa Yaēx'agemā'yē. Wēg'aq," 'nēx'laē. Wā, hēx'idaemlāwisē ēx'idē nāqā'yas Yāqostōdē. Wā, laemlāē ēt'lēdē 'yālaqasēs ts'lā'ya, yīx Yāyaqōl'alasē, qā lās lē'lālaxēs 'nē'mēmotaxa Sēn'lemē.

Wā, hēx'idaemlāwisē la lē'lāla. Wā, k'lēslat'la gālaxs g'āxnaēl 50 'wīflāēla. Wā, hēx'idaemlāwisē nēlasēs ma'lēnēlaxēs gēgenemē, yīxs 'nēk'aē qā's gēg'adēs Ālak'ilayugwa, yīx k'lēdēlas Yāqolelasema'yē, 'nēx'laē. Wā, hēx'idaemlāwisē 'nēk'ēda 'nāxwa 'nē'mē-motsēxa Sēn'lemē: "Qālas g'ig'āma'yāēx, wēg'a āemx," 'nēx'sōflāē. Wā, lāflāē hēx'idaemlā qādzēlaq. Wā, g'ilēmēlāwisē gwāla qādzē- 55 laxs lāa'l lāx'ūlilēda g'ig'āma'yē Yāqolelasema'yē, qā's lēl'wūlt'ali lēxēs k'lēdēlē Ālak'ilayugwa lē'wis q'lāk'owē ts'lēdāqā. Wā, g'āx-da'x'laē 'wāx'sanōdzēlilē Ālak'ilayugwāxēs ōmpē lē'wis q'lāk'owē.

slaves walking on each side. | Then they put down twenty-five
 60 blankets in front of them; || and then Yāqolelasēmē (V 10) spoke,
 and | said, "Let your numaym come, son-in-law, to take your wife,
 and let your wife go with her slaves to | work under your wife; and
 this is her marriage mat, these twenty-five | blankets." Thus he
 65 said. "O son-in-law! the name of my || grandfather (IV 6) will go
 to you, and your name shall be Kwax'īlanōkumē (VI 2), and | the
 name of your dancer will be Aōmol. That is the name of my mother
 (IV 6); and when | you wish to give a winter dance, your dancer will
 be a cannibal-dancer, and | his name will be Āmyaxelasē, and (your
 dancer will be a) war-dancer, and | her name will be Āmyaxēd."
 70 Thus he said. As soon as he stopped speaking, the numaym
 Sēnlēm arose, took | twenty-five blankets and went out of the
 house; and Ālak'īlayugwa (VI 8) | was walking among them with
 her slaves. |

I forgot the other marriage gift for the name of | Lēlēnox" (VII 1).
 Her name was to be 'māxūlayugwa. ||

75 Now they walked together, and they took her to the house of
 Yāqostōd (VI 2) | his wife and her slaves. Immediately Yāqostōd
 (VI 2) | sent out his speakers to stand up outside of his house and |
 to invite the four numayms—the Maūntag'ila, G'ēxsem, Kūkwā-
 80 k'lum, and the Laālx'endayo,—on account of his || daughter 'mā-

Wā, g'āx'laē k'laxalēlma sak'lagāla p'lēlxelasgema lāx l'āsaliḥas.
 60 Wā, hēm'elāwis la yāq'leg'a'fats Yāqolelasema'yē. Wā, lā'laē
 'nēk'a: "Wā, gēlag'ax'ōs 'nē'nēmotaqōs, negūmp, āx'ēd'gras gēnem-
 g'ōs, qa lālag'isek' lāxēs g'ōkwaōs. Laem'ga q'lāk'ogwas, qa hēlo-
 balts'anēsōs gēnemq'lōs. Wā, g'a'mēs lē'waxsēg'ēgrada sek'lagālak'
 p'lēlxelasgema," 'nēx'laē, "Wā, negūmp, laem'lala lēgēmasen
 65 gāgempē lōl. Wā, laems lēgadelts Kwax'īlanōkuma'yē. Wā, lālē
 lēgadelts sēnatlaōsas Aōmolē, yix lēgēmasen ābempē. Wā, qasō
 'nēx'lax qa's ts'lēts'lēqaōs, wā, lālē hāmats'lalēs sēnatlaōs. Wā,
 hē'mis lēgēmltsē Āmyaxelase'wē. Wā, hē'misa tōx'widē. Wā, lālē
 lēgadelts Āmyaxēdē," 'nēx'laē. Wā, g'il'ēm'elāwisē q'wēl'ēdēx
 70 lāa'l 'wēla q'wāg'ililē 'nē'nēmotasa Sēl'ēma qa's lā āx'ēdxa se-
 k'lagāla p'lēlxelasgema qa's g'āxē hōqūwēsa qāqelax Ālak'īlayugwa
 lē'wis q'lāk'owē.

Hēxōlēr l'elēwēse'wēda 'nēmsgemē lēgemg'elx'la'ya qa lēgēms
 lēlēnoxwē. Wā, laem'laē lēgadelts 'māxūlayugwa.

75 Wā, lā'laē q'lap'elāxas lāa'l taōdaēlas lāx g'ōkwas Yāqostōdē,
 yix gēnemas lē'wa q'lāk'owē. Wā, hēx'idaem'elāwisē Yāqostōdē
 'yūlaqasēs ā'yilkwē, qa lās l'ax'ūls lāx l'āsana'yasa g'ōkwē qa's
 lē'lalēxa mōsgemak'ūsē 'nāl'nē'nēmasa, yixa Maūntag'ila lē'wa
 G'ēxsemē lē'wa Kūkwāk'lūmē lē'wa Laālx's'endayowē qa's
 80 xūnōkwē 'māxūlayugwa. Wā, hēx'idaem'elāwisē lāx'da'x" hōqūwel-

xūlayugwa. Immediately the four speakers went out, and they 81
stood outside of the house of the chief Kwax'īlanōkumē^e (VI 2),
for now he was no longer named Yāqostōd (VI 2); and one of the
speakers invited them in. He said, "Now, Maāmtag'ila, G'ēxsem,
Kūk'wāk'um, and Laālux's'endayo, come to see the dance of 85
māxūlayugwa (VII 1) the child of Kwax'īlanōkumē^e (VI 2)," for he
was no longer named Yāqostōd (VI 2). And after the messenger
had called, another one of the speakers said, "Be quick!" and when
he stopped speaking, they came into the house of Chief Kwax'īlan-
nōkumē^e (VI 2) and cleared it out. After they had cleared it out 90
the four numayms came in. When they were all in, Kwax'īlanō-
kumē^e (VI 2) arose, and told where the twenty-five blankets came
from, that they came from Yāqolelasemē^e (V 10). Thus he said;
and he told them about his princess Lālēl'elak¹ (VII 1), that she 95
had changed her name, and that her name was māxūlayugwa
(VII 1). Then he stopped speaking, and he gave away the
twenty-five blankets, and the guests went out. It was not
long before the second wife of Kwax'īlanōkumē^e (VI 2) |
Ālak'īlayugwa (VI 8), gave birth to a girl; and immedi-
ately Yāqolelasemē^e (V 10) invited his numaym the Ya- 700
x'agemē^e to come into his house. When they were all in,
the chief Yāqolelasemē^e (V 10) arose and spoke. He told his

sēda mōkwē ā'yilkwa, qas lā' q!wā'gael's lāx L'āsanā'syas g'ōkwasēs 81
g'īgāma'yē Kwax'īlanōkuma'yē, qaxs lē'māē gwāl lē'gades Yāqo-
stōdē. Wā, lā'laē lēl'elak'lā'axa ēnemōkwē lā'axa ā'yilkwē. Wā,
lā'laē ēnē'ka: "La'em's x'its'lax'īlā'ī', Maāmtag'īlā'ī', G'ēxsemā'ī',
Kūk'wāk'umā'ī', Laālux's'endayowā'ī' lāx māxūlayugwā'ī' xīmōkwas 85
Kwax'īlanōkumayē," qaxs lē'māē gwāl lē'gades Yāqostōdē. Wā,
g'ilēm'lāwisē q!wēl'ēdēda lēl'elg'isē, lā'lasē ēnē'ēda ēnemōkwē
elkwa: "Hālux'slesā'ī'," ēnē'laē. Wā, g'ilēm'lāwisē q!wēl'ēdexs
g'āxā'ī' hōgwīla lāx g'ōkwasēs g'īgāma'yē Kwax'īlanōkuma'yē,
qas ēx'widēq. Wā, g'ilēm'lāwisē gwāl ēkwaqēxs g'āxā'ī'lasē hō- 90
gwīlēda mōsgemak'lūsē ēnā'ēmēmēmasa. Wā, g'ilēm'lāwisē ēwī-
lāēlēxs lāē lāx'ūlile Kwax'īlanōkuma'ya. qas nēlēs g'āya'nakūla-
sasa p'elxelasgemaxs sek'lagālaē. yīxs hāē g'āya'nakūlaē, lāx
Yāqolelasema'yē, ēnē'laē. Wā, lā'laē nēlaxasēs k'lēdēlē L'ālēlī-
l'akwaxs¹ lē'māē L'āyoxlā yīxs lē'māē lē'gades māxūlayugwa. 95
Wā, g'ilēm'lāwisē q!wēl'ēdexs lā'ī' yāx'wīda, yīsa sēk'lagāla
p'elxelasgemaxs lā'ī' hōqūwelsēda lēl'elakwē. Wā, k'lēs'lāt'lā
gūlaxs lā'ī' māyul'idē a'lilē genems Kwax'īlanōkuma'yē, yīx
Ālak'īlayugwa yīsa ts'lāts'ladagemē. Wā, hēx'īdaēm'lāwisē Yā-
qolelasema'yē la lē'lā'axēs ēnēmēmōtaxa Yāx'agemā'yē qa lās 700
ēwī'lāēlēla lāx g'ōkwas. Wā, g'ilēm'lāwisē ēwī'lāēlēxs lā'ī'lēda
g'īgāma'yē Yāqolelasema'yē lāx'ūlila, qas yāq'eg'ā'le: "Wā,

¹Named Lē'lēnox on p. 980, line 29.

numaym the Yaēx'agemē that he would give as a marriage gift
 5 thirty-five blankets to his son-in-law Kwax'ilanōkumē (VI 2), and
 also the house and his other seat; that is, the seat of his deceased
 younger brother, Lāl'elānem (V 11); "and also a name for my
 granddaughter who was born by my princess Ālak'ilayugwa (VI 8).
 Her name shall be the name of my dead sister ēnemnasālayugwa
 (V 12). Now, her name will be ēnemnasālayugwa (VII 2). Now,
 10 my numaym Yaēx'agemē, let us see the child borne by Ālak'ilayugwa." Thus he said, and they put the thirty-five blankets on
 the shoulders of young men, and they went out of the house, and
 they went into the house of his son-in-law Kwax'ilanōkumē (VI 2).
 15 They sat down inside of the door of the house, and Chief Yāqole-
 lasēm (V 10) arose and spoke. He said, "Sit up, son-in-law, and
 listen to me, what brought here me and my numaym, the Yaēx'-
 a-gemē. We came to see our granddaughter. Now I give you as a
 20 marriage gift these thirty-five blankets to wipe off the blood of my
 granddaughter; and this name of my deceased sister (V 12) ēnem-
 nasālayugwa shall be hers. Her name shall be ēnemnasālayugwa
 (VII 2). Now, son-in-law, you will be the owner of my house, and
 you shall own the seat of my deceased younger brother Lāl'elā-
 nem (V 11). There are three seats ahead of him below the eagle:"

3 laēm¹lāē nēlaxēs ēnēmōtaxa Yaēx'agemayaxs wāwalqālilasa
 mamōx"sokūlāsa sek'la p'elxelasgem lāxēs negūmpē Kwax'ila-
 5 nōkuma¹yē: wā, hēmisēs gōkwē lē¹wis lāxwā¹yē ēnema, yē¹lax
 lāxwā¹yasēs tsā¹yōlāē Lāl'elānemē. "Wā, hē¹misa lēgemē qa
 lēgem¹sen ts'ōx"lemagasa yix māyōlemasen k'lēdēlāē Ālak'ilayu-
 gwa. Wā, la¹mēsē lēgadelts lēgem¹sen wūq'wōlāē ēnemnasālayu-
 gōla. Wā, la¹mēsē lēgadelts ēnemnasālayugwa," ēnēx'laē. "Wā,
 10 wēgax'ins ēnēmōt Yaēx'agemē, qens lā dōx'widex māyōle-
 mas Ālak'ilayugwā," ēnēx'laēxs lāē k'lexsayap'endālasa sek'lās
 mamōx"sokūlayo p'elxelasgema lāxa hā¹yāl'fa. Wā, gē¹lēm¹lāwisē
 ēwē¹laxs gūxāē hōqūwels lāx gōkwas, qā¹s lā hōgwīl lāx gōkwa-
 sēs negūmpē Kwax'ilanōkuma¹yē, qā¹s lā klūsālil lāx āwīlēlāsa
 15 t'ēx'ilāsa gōkwē.¹ Wā, xūmax'ēda¹mēsa gēgāma¹yē Yāqolelase-
 ma¹yē lāx'ūlil, qā¹s yāq'egā¹lō. Wā, lā ēnēk'a: "Kwāgemlilla ne-
 gūmp, qā¹s hōlēlāōsag'in g'āxēnēk' lō¹gūn ēnēmōtekt', yixga
 Yaēx'agemēk'. G'āxenu¹x' dōq¹waxenu¹x' ts'ōx"lemagasax. La-
 ē¹mēsēn wāwalqālasgada sek'lagas mamōx"sokūlayu p'elxe-
 20 lasgema, qā¹s dēg'idanōsaxōx elx'ūna¹yaxsen ts'ōx"lemagasax.
 Wā, gā¹mēsē gada lēgemgasen wūq'wōlāē ēnemnasālayugōla.
 la¹mēsō lēgadelts ēnemnasālayugwa. Wā, la¹mēts lālōl negūmp
 gōgwadeltsen gōx'dē. Wā, la¹mēts lāl lāxwē¹no¹x'les lāxwa-
 ē¹yasen tsā¹yōlāē Lāl'elānemōla, yixs yāyūdukwalgiwālāē lāxa

¹ From here on the history is personally known to the narrator, hence the quotative—la—is omitted.

thus he said, for now YäqOLElasemē^s (V 10) tried to rival Āwā-
lask'inīs (V 9). Therefore he did so, for YäqOLElasemē^s (V 10)
knew what Kwax'īlanōkumē^s (VI 2) had said to his wife K'āmaxa-
las (VI 7) when he first wished to marry Ālak'īlayugwa (VI 8) and
when she was told that K'āmaxalas (VI 7) would be the head
wife, and that Ālak'īlayugwa (VI 8) would be the second wife, at 30
the time when Kwax'īlanōkumē^s (VI 2) spoke to K'āmaxalas
(VI 7), therefore YäqOLElasemē^s (V 10) had resolved that his
princess Ālak'īlayugwa (VI 8) should be head wife. Therefore he
did this. Then Kwax'īlanōkumē^s (VI 2) thanked YäqOLElasemē^s
(V 10) for what he had said, and then Kwax'īlanōkumē^s (VI 2)
invited his father-in-law to go to the rear of the house; and now 35
Kwax'īlanōkumē^s (VI 2) wished YäqOLElasemē^s (V 10) to speak
for him when he was going to give away property to the numaym
Yaēx'agemē^s of YäqOLElasemē^s (V 10)¹. Then he promised to
give away thirty-five blankets to the Gwēṭela, 'wālas Kwāg'ul,
Q'ōmk'ut!es, on behalf of 'nemnasālayugwa (VII 2), the child of
YäqOLElas (VI 2) for now Kwax'īlanōkumē^s (VI 2) received a 40
name from his new numaym the Yaēx'agemē^s. Now he had two
seats, for he still stayed on the side of the numaym, Sēnt!ēm, and
he also had a seat with the numaym Yaēx'agemē^s of the Q'ōmo-
yā'yē. As soon as he stopped speaking, the speakers of YäqOLEla-

kwēkwē," 'nēx'ēlāē, qaxs lē'māē dōqwalap!ē YäqOLElasema'yē lō^s 25
Ā'wālasak'inisē. Hē'mis lāg'ilas hē gwēx'ēdē, qaxs q'lālamāē YäqO-
LElasema'yax wāldemas Kwax'īlanōkuma'yaxēs genēmē K'āma-
xalasē, yixs g'ālaē 'nēx' qas gegādēs Ālak'īlayugwa, yixs lāē
'nēk'a: "Sōēm gek'amalilēs K'āmaxalas. Wā, lālē genēmq'lala-
enilē Ālak'īlayugwa," yixs lāē 'nēk'ē Kwax'īlanōkuma'yax K'ā- 30
maxalasē. Wā, hē'mis lāg'ilas āla ts!āsālē YäqOLElasema'yē. qā
hēs gek'amalilēs k'ēdēlē Ālak'īlayugwa, lāg'ilas hē gwēx'ēdē. Wā,
lā mō'lē Kwax'īlanokuma'yas wāldemas YäqOLElasema'yāq. Wā,
lā Kwax'īlanōkuma'yē lē'lālxēs negūmpē, qā lās lāxa ōgwīwalī.
lasēs g'ōkwē. Wā, lā'mē 'nēk'ē Kwax'īlanōkuma'yē qas hēlāxsta- 35
lēx YäqOLElasema'yē, qaxs lē'māē g'ayoqātē Kwax'īlanōkuma'yē
lāxa 'nēmēmotas YäqOLElasema'yaxa Yaēx'agemā'yē. Wā, lā'mē
dzōxwasa sek'lās mamox'sōkūlayo lāxa Gwēṭela lē'wa 'wālasē
Kwāg'ula lē'wa Q'ōmk'ut!esē. qā 'nemnasālayugwax xūnōkwās
YäqOLElasē, qaxs lā'mē lēgemg'elxlāla qā lēgemis Kwax'īlanō- 40
kuma'yē lāxa ālē 'nēmēmots-ēxa Yaēx'agemā'yē. Wā, lā'mē ma-
lōxsala, qaxs hēx'sā'māē las āpsot!ēnā'yasēda 'nemēmāsa Sēnt!ē-
mē. Wā, lā lāg'ēxa 'nēmēmotasa Yaēx'agemā'yasa Q'ōmoyā'yē.
Wā, g'ilēmēsē q'lēl'ēdēxs lāē hōqūwelsē a'yilkwas YäqOLEla-

¹ He belonged to this numaym now

45 semē^ε went out and stood outside of the house of YäqOLElasemē^ε, and they called the Gwētela, ^εwālas Kwāg'uł, and Q'ōmk'!ut!es on behalf of ^εnemnasālayugwa (VII 2), the daughter of YäqOLElas (VI 2). Then they went back into the house of YäqOLElas (VI 2), and cleared it out; and after they had cleared it out, they invited
50 the numaym of the Yaēx'agemē to the house of YäqOLElas (VI 2) [to go into the house of YäqOLElas] for that had been the house of YäqOLElasemē^ε (V 10). Then YäqOLElas (VI 2) walked among his new numaym towards his house; and when they were inside, the Gwētela came in and sat on the right-hand side of the house.
55 Then came the ^εwālas Kwāg'uł and sat down on the upper left-hand side of the house. Then came the Q'ōmk'!ut!es and sat down near the door on the left-hand side. Then YäqOLElasemē^ε (V 10) spoke to his son-in-law YäqOLElas (VI 2), and gave away the thirty-five blankets; and after he had done so, they all went
60 out. Immediately ^εwālas k'inis (V 9) took away his princess K'āmaxalas (VI 7), the wife of YäqOLElas (VI 2) because he could not do what had been done by YäqOLElasemē^ε (V 10) for his son-in-law. (I forgot that the slaves went with their mistress ^εlak'ilayugwa [VI 8]). Now YäqOLElas (VI 2) had only one wife, the
65 princess of YäqOLElasemē^ε (V 10), ^εlak'ilayugwa (VI 8). Now YäqOLElas (VI 2) became proud and always beat his wife, and

45 ma^εyē, qa^εs lā q'wāg'aelsē lāx l'āsanā'yās g'ōkwās YäqOLElasema^εyē, qa^εs lēlēlāxa Gwētela, ^εwālas Kwāg'uł, Q'ōmk'!ut!esē qa ^εnemnasālayugwa xīnōkwās YäqOLElasē, ^εnēk'exs laē hōgwīla lāx g'ōkwē las YäqOLElasē, qa^εs ēx^εwidē. Wā, g'il^εmēsē g'wāl ēkwa-qēxs laē lēlālaxa ^εnēmēmotasa Yaēx'agemā^εyē lāx g'ōkwās YäqOLElasē, qa g'ūxlag'is lāx g'ōkwās YäqOLElasē, yix g'ōx^εdās YäqOLElasema^εyē. Wā, g'āx^εmē qāgayē YäqOLElasaxēs alē ^εnēmēmotaxs laē g'wēyōtēla lāxēs g'ōkwās. Wā, g'il^εmēsē ^εwīla hōgwīlexs g'āxūē hōgwīlēda Gwētela, qa^εs lā k'lūs'ālil lāxa hēlk'ōdo-yālilasa g'ōkwē. Wā, g'āxēda ^εwālasē Kwāg'uł, qa^εs lā k'lūs'ālil
55 lāxa ^εnelk'ōdoyolilasa gēmzanēgwīlasa g'ōkwē. Wā, g'āxēda Q'ōmk'!ut!esē, qa^εs lā k'lūs'ālil lāx max'stālilasa gēmxtsālilasa tlex'ila. Wā, la^εmē nēlē YäqOLElasema^εyasēs wāldemaxēs negūmpē YäqOLElasē. Wā, lā yax^εwida, yisa sek'lās mamox^εsōkūla^εyē p'elxelasgema. Wā, g'il^εmēsē g'wālexs laē hōqūwēlsa. Wā, hēx'ida^εmēsē ^εwālas k'inisē wātaxōdxēs k'lēdēlē K'āmaxalasē, yix gēnemx'dās YäqOLElasē. Wā, la^εmē k'leās g'wēx'idaas lālex g'wēx'idaasas YäqOLElasema^εyē lāxēs negūmpē. (Hēxōlen l'elēwēsē
60 ^εwēda q'lāk'o, yixs lēmaē lūsgēmēxēs q'lāgwidē ^εlak'ilayugwa.) Wā, la^εmē ^εnēmōx^εem la gēmms YäqOLElasē k'lēdelas YäqOLElasema^εyē ^εlak'ilayugwa. Wā, laem lēm^εx'ēdē nāqa^εyas YäqOLElasē, qa^εs hēmenaf^εmaē la k'lēlak'axēs gēnemē. Wā, hē^εmis lāg'ilas

therefore | YäqOLElasemê (V 10) took away his prince- 6
layugwa (VI 8); and although | Ālak'ilayugwa (VI 8) was no longer
his wife, YäqOLElas (VI 2) still owned the house | and the seat, for they
had 'nemnasālayugwa (VI 2) for their child. YäqOLElas (VI 2) was 70
not very long without a wife. Then he asked | in marriage the princess
of Ēwanuḡ'dzē (V 13), chief of the numaym Laātax's'endayo.
The name of the princess of Ēwanuḡ'dzē (V 13), was Q'ēx'lāla
(VI 9); | and YäqOLElas (VI 2) called his numaym the Sēnlem into
his house and told them | that he wished to marry again. They just
told him to go ahead || and to do quickly as he wanted. Then 75
he told them that he referred to the princess of | Ēwanuḡ'dzē (V 13)
Q'ēx'lāla (VI 9), whom he wanted to marry. Thus he said when
he was speaking. | One of his speakers replied, and said, "Go on,
and | do so quickly, and let us pay the marriage money to-day."
Thus he said. Immediately || YäqOLElas (VI 2) took fifty blankets 80
out of his room to | give as marriage payment. After he had taken
them out, the | numaym Sēnlem went, carrying the blankets on
their shoulders, and went into | the house of Ēwanuḡ'dzē (V 13).
They sat down inside of the door of | the house of Chief Ēwanuḡ'dzē
(V 13), and at once they paid the marriage money, the fifty 85
blankets. After they had done so, | the speaker of Chief Ēwanuḡ'dzē
(V 13) arose and spoke. He said, | "Remain sitting there. Sēn-

YäqOLElasema'yē wātaxōdxēs k' lēdēlē yix Ālak'ilayugwa. Wā, wax- 67
'misē la k' lēs geg'adesēs genemē Ālak'ilayugwa, la hetsāemxa g'ōkwē
lē'wa laxwā'yē YäqOLElasē, qaxs le'maē xūngwades 'nemnasāla-
yugwa. Wā, k' lēst'la gāla k' lēās genemē YäqOLElasē laē gayōx- 70
'widex k' lēdēlas Ēwanuḡ'dzē, yix g'igāma'yasa 'ne'mēmotasa Laā-
lax's'endayowē Q'ēx'lāla, yix lēgēmas k' lēdēlas Ēwanuḡ'dzē.
Wā, lā lēlts'lōdē YäqOLElasaxēs 'ne'mēmota Sēnlemē, qā's nēlēxs
le'maē 'nēx' qā's geg'adē ētlēda. Wā, ā'misē 'nāxwa wāxasō'sēs
'ne'mēmotē, qā ālag'a'mēs halilāla lāx gwālaasasēs nāqā'yē. Wā, 75
hē'mis la 'nēg'ātsēxs hāē gwe'yōs, qā's genemē k' lēdēlas Ēwa-
nuḡ'dzē'yē Q'ēx'lāla, 'nēk'ēxs laē yāq'ēnt'lāla. Wā, hēx'ida'mēsē
yāq'ēg'a'lēda 'nemōkwē lāx ā'yilkwās. Wā, lā 'nēk'a: "Wēg'a ā'm
halilāla, qens wēg'i qadzē'idxwa 'nāla," 'nēk'ē. Wā, hēx'ida-
'mēsē YäqOLElasē āx'wult'lalilaxa sek'lax'sōkwē p'elxelasgema, qā's 80
qādzēlema. Wā, g'il'mēsē w'el'ōlt'lalilexs laē w'el'amālēda 'ne'mē-
motasa Sēnlemē k' lēk'ēxseyp'alaxa p'elxelasgēmē, qā's lā hō-
gwil lāx g'ōkwas Ēwanuḡ'dzē, qā's lā k'lūs'ālil lāx āwilelās t'lex'ilās
g'ōkwas g'igāma'yē Ēwanuḡ'dzē. Wā, hēx'ida'mēsē qādzēlasa
sek'lax'sōkwē p'elxelasgema. Wā, g'il'mēsē gwālexs laē lāx'ūl'le 85
elkwāsa g'igāma'yē Ēwanuḡ'dzē qā's yāq'ēg'a'lē. Wā, lā 'nēk'a:
"Wēg'a k'lwāk'walax Sēnlem, qā's ēselaōsangras gen'fng'āōs, qaxs

88 L'em, and wait for your wife. She | is getting ready with her marriage mat, so that she may not sit on the floor without a mat in your house, son-in-law." Thus he said, and went back into the
 90 room where || Ēwanux^udzē's (V 13) princess, Q'ēx'lāla (VI 9) was seated. He did not stay long, then he came back and | stood up. He spoke again, and said, "Now, come, great | numaym SēnL'em, and carry the princess of | my chief Ēwanux^udzē (V 13) away, for she is heavy." Thus he said, | and went back. Then the numaym
 95 SēnL'em arose || and followed him into the room; and soon they came | back carrying on their shoulders one hundred blankets | and among them walked Q'ēx'lāla (VI 9), the princess of || Ēwanux^udzē (V 13), among the SēnL'em as they were coming out of the room. When they reached | the door of the house, Ēwanux^udzē
 800 (V 13) stood up and spoke. || He said, "Wait a while, great numaym SēnL'em, | for the name that will go to my son-in-law Yāqolelas (VI 2). | His name will be Gwē'yindzē (VI 2), and the name of his dancer will be | Melnēd, and these hundred blankets are the marriage mat of | your wife. Now, son-in-law, go
 5 to your house!" Then he || stopped speaking, and immediately those who had paid the marriage money went out, | among them Q'ēx'lāla (VI 9) and they went into the house of Yāqolelas (VI 2). || Yāqolelas (VI 2) told his speakers to clear out | his house; and after they had cleared it, they went out | and stood

88 la'mēk' xwānalelaxgas lē'waxsēlek', ālak' wūltalil k'!wastalil. lāxēs g'ōkwaōs, negūmp," 'nēk'exs laē lāyak'ilil lāx k'!wats'lālilasas k'ēdē-
 90 las Ēwanux^udzē Q'ēx'lāla. Wā, k'!ēst'ē gālaxs g'āxaē aēdaaqa, qā's lāx'ūlilē, qā's ēdzaqwē yāq'ēg'a'ēla. Wā, lū 'nēk'a: "Q'ēlag'a, 'wālas 'nē'mēm, SēnL'em, qā's lālag'aōs q'ēl'wūts'lālilax k'!ēdēlasen g'ī-gūma'yōx Ēwanux^udzēx, qaxs g'wāgūntsēlilaqōs lāqg'a," 'nēk'exs laē ēdzak'ilila. Wā, la'mē 'wēla q'!wag'ililē 'nē'mēmotasa SēnL'e-
 95 mē, qā's lū lāsgēmēq lāxa ōts'lālilē. Wā, k'!ēst'la gālaxs g'āxaē 'wēla k'!ēk'!ēxseyap'alaxa p'!ēlxelasgēmē, lāk'!ēndēda p'!ēlxelasgēmē hē'yagowa. Wā, g'āx'mē qāgayē Q'ēx'lālaq yix k'ēdēlas Ēwanux^u-
 dzāxa SēnL'emaxs g'āxaē hōx'wūts'lālila. Wā, g'īl'mēsē lāg'aa lāxa ōstālilasa g'ōkwaxs laē Ēwanux^udzē lāx'ūlila. qā's yāq'ēg'a'ēlē,
 800 qā's 'nēk'ē: "Wēg'aemsl lālōxbalax 'wālas 'nē'mēm, yūL SēnL'em, qā la'mēsgrada lēgemk', qā's lēgemōs, negūmp Yāqolelas. la'emsl lēgadelts Gwē'yindzē. Wā, hē'mis lēgemltsēs sēnatlaōsē Melnēdē. Wā, yū'misa lāk'!ēndēx p'!ēlxelasgēma lē'waxsēsōs gē-nemaqōs. Wā, hāg'a. negūmp, lāxēs g'ōkwaōs." Wā, laem q'!wē-
 5 l'id yāq'ēnt'lāla lāxēq. Wā, hēx'ēida'mēsē g'ax hōqūwelsēda qā-dzēlax'dē qāqelax Q'ēx'lāla, qā's lū hōgwīl lāx g'ōkwas Yāqolelasē. Wā, hēx'ēida'mēsē Yāqolelas āxk'!ālxēs ā'yīlkwē, qā ēx'ēwidēsēxa g'ōkwē. Wā, g'īl'mēsē g'wāl ēkwaqēxs laē hōqūwels lāxa

up outside of the house and called the Q'omoyâ'yē, wālas to Kwā'g'uł, Q'ōmk'ut!es, on behalf of Melnēd (VII 1), the child of Gwē'yimdzē (VI 2). After they had said so, they went in, and it was not long before the three Kwā'g'uł tribes came in. Then Chief Gwē'yimdzē (VI 2) arose and spoke. He said, "You have heard my new name. I obtained this in marriage from my father-in-law || Ēwanux'dzē (V 13), who gave me the name Gwē'yimdzē (VI 2). Now you shall name me Gwē'yimdzē, and you shall name my princess 'māxūlayugwa Melnēd (VII 1)." Then he stopped speaking, and he gave away the hundred blankets; and first he gave to the Q'omoyâ'yē, and then to the 'wālas Kwā'g'uł, || and finally he gave blankets to the Q'ōmk'ut!es. When he had given away all, then they went out of the house of Gwē'yimdzē (VI 2). Gwē'yimdzē and his wife Q'ēx'lāla (VI 9) had not been living together for a long time when they had a son. He was named Tsāxis because he was born there. Four days after he had been born, when the navel-string came off, || Ēwanux'dzē (VII 3) gave four boxes of oil and ten baskets of clover-roots to his son-in-law Gwē'yimdzē (VI 2) as a marriage present, and also the name Wāwalk'inē (VII 3) for the new-born child of his princess | Q'ēx'lāla (VI 9). Then Chief Gwē'yimdzē

g'ōkwē qa's lā q!wā'g'ułs lāx L'āsanā'yasa g'ōkwē, qa's lēlēlēxa Q'omoyâ'yē, 'wālasē Kwā'g'uł, Q'ōmk'ut!esē qa Melnēdē xūnō- 10 kwas Gwē'yimdzē, 'nēk'exs g'āxaē hōgwīa. Wā, k'lest!a gālaxs g'āxaē wī'laēlēda yūdux'semakwē Kwākūg'ūla. Wā, hēx'ida'mēsē lāx'ūlilēda g'igāma'yē Gwē'yimdzē, qa's yāq'eg'alē. Wā, lā 'nēka: "Laems wūlēlaxen ālē lēgema, yix lēgemg'elx!a'yasen negūmpē Ēwanux'dzē g'āxenē Gwē'yimdzē. Wā, la'mēts lēqelales Gwē- 15 'yimdzē g'axen. Wā, la'mēts lēqelales Melnēdē lāxen k'lēdēlē 'māxūlayugwa," 'nēk'exs laē q!wēl'ēda. Wā, lā yāx'wīda, yīsa lāk'!endē p!elxelasgema, yīxs hāē g'il yāx'witsēwēda Q'omoyâ'yasa p!elxelasgēm. Wā, lā mā'k'ilasō'sa 'wālasē Kwā'g'uł yāx'witsō'sa p!elxelasgēmē. Wā, lā alēlxsa'yā Q'ōmk'ut!esē yāx'witsō'sa 20 p!elxelasgēmē. Wā, g'il'mēsē 'wīlxōxs laē hōqūwēsa lāx g'ōkwās Gwē'yimdzē. Wā, k'lest!a gāla hayasek'ālē Gwē'yimdzē lē'wis genēmē Q'ēx'lālaxs laē xūngwadex'itsa bābagūmē. Wā, la'mē hēx'idaem lēgades Tsāxisē, qaxs hāē māyolēmē. Wā, hēt!a la mōp'enxwa's māyolaagemxs laē lāwāyēs ts'eyōx!a'yē laasē 25 Ēwanux'dzē wāwalqālasa mōsgēmē dēdengwats!ē lē'na lē'wa neqasgēmē L'āl!ēbat t'egwats!ē lāxēs negūmpē Gwē'yimdzē; wā, hēmīsa lēgēmē Wāwalk'ina'yē qa lēgēmsa ālē māyolēmsk'lēdēlasē Q'ēx'lālaxa bābagūmē. Wā, hēx'ida'mēsa g'igāma'yē Gwē'yimdzē

30 (VI 2) sent his speakers to go into all the houses and invite on behalf of Wāwalk'inē (VII 3), the son of Gwē'yimdžē (VI 2). "Thus you will say," said Gwē'yimdžē (VI 2) to his speakers. At once they went out of the house and stood in the doorways of all the houses, inviting all the men of the Q'ōmoyā'yē, 'wālas Kwā'gul, and Q'ōmk'ut'es; and this is what the speakers said as they entered the doors of the houses of the Q'ōmoyā'yē: "I invite you, Q'ōmoyā'yē, on behalf of Wāwalk'inē (VII 3), the child of Gwē'yimdžē (VI 2)." And when they stopped speaking, the others said, "Let us go quickly. The fire is now burning low." Thus said another one. And when they had been to all the houses of the Q'ōmoyā'yē, they went to the houses of the 'wālas Kwā'gul, and said, "Now I call you, 'wālas Kwā'gul, on behalf of Wāwalk'inē (VII 3), the child of Gwē'yimdžē (VI 2)!" and they said as they had done before. Thus they went into all the houses of the 'wālas Kwā'gul; and then they went into the houses of the Q'ōmk'ut'es, and they said again, "Now I call you, Q'ōmk'ut'es, on behalf of Wāwalk'inē (VII 3), the child of Gwē'yimdžē (VI 2)." Thus they went into all the houses, and then they went back into the future feast house. When the guests came, the Q'ōmoyā'yē sat down in the rear of the house, and the 'wālas Kwā'gul sat down at the right-hand

30 'yālaqasēs ā'yilkwē, qa lās lāl'esela lāxa g'ōkūla qa lās lē'lāla qa Wāwalk'inā'yē xūnōkwās Gwē'yimdžē. "nēx'LES," nēk'ē Gwē'yimdžāxēs ā'yilkwē. Wā, hēx'ida'mēsē la hōqūwels lāxa g'ōkwē, qa's lā lāla'x'stōlts'lax t'lēt'EX'ilāsa 'nāxwa g'ig'ōkwa lē'lālaxa 'nāxwa bēbegwānēmsa Q'ōmoyā'yē lē'wa 'wālasē Kwā'gula, lē'wa Q'ōmk'ut'esē. Wā, g'aem wāldēmsa ā'yilkwēg'a, yīxs laē laēl lāx t'EX'ilāsa g'ōkwasa Q'ōmoyā'yē: "La'men lē'lalōlai', Q'ōmoyā'yai' qa Wāwalk'inayai' xūnōkwās Gwē'yimdžēyai'." Wā, g'il'mēsē q'wē-fīdēxs laē nēk'ēda nēmōkwē: "Halag'ilīLESai'."—"Laem q'ūlx'fīd-nux" legwilai'" nēk'ēda nēmōkwē. Wā, g'il'mēsē 'wiltōlsaxa g'ig'ōkwasa Q'ōmoyā'yaxs laē lax g'ōkūlasasa 'wālasē Kwā'gula. Wā, lāxaē nēk'a: "La'men lē'lalolai', 'wālas Kwā'gulai' qa Wāwalk'inayai' xūnōkwās Gwē'yimdžēyai'." Wā, āemxaāwisē nā-qemgiltāya nēmōkwaxēs g'ilx'dē wāldema. Wā, g'il'mēsē 'wiltōlsaxa g'ig'ōkwasa 'wālasē Kwā'gulaxs laē lāx g'ig'ōkwasa Q'ōmk'ut'esē. Wā, lāxaē nēk'a: "La'men lē'lalolai', Q'ōmk'ut'ESai' qa Wāwalk'inayai' xūnōkwās Gwē'yimdžēyai'," nēk'ē. Wā, g'il'mēsē 'wiltōlsaxa g'ig'ōkwē laē nēdaaqa, qa's lā laēl lāxa k'wēla'yats'lēle g'ōkwa. Wā, g'āx hōgwīlēlēda lē'lānemē. Wā, laem la k'ūs'ālīlēda Q'ōmoyā'yē lāx ōgwiwalīlāsa g'ōkwē. Wā, la k'ūs'ālīlēda 50 'wālasē Kwā'gul lāx hēk'ōtsēgwilasa k'wēladzats'lē g'ōkwa. Wā,

side of the feasting-house, and the Q'ôm-k'ut!es on the left-hand side of the feasting-house. They sat down there because they had been invited for a feast. When all were in, the numaym Laälax's'endayo came in and sat down at the right-hand side of the door. Then Êwanux'dzē (V 13) arose and spoke. He said, 55 "Look this way, son-in-law (iwe'yimdzē (VI 2), and listen to me! Send out your numaym to get the four house-dishes of my house, so that my guests may eat out of them! They are the killer-whale, whale, seal, and double-headed serpent." Thus he said as he sat down. || Immediately (iwe'yimdzē (VI 2) arose and 60 thanked his father-in-law for what he had said. Then he turned his face to his numaym, the Sên!em, and said, "O numaym Sên!em, take the four house-dishes and bring them! Let us try to have them emptied by our guests!" Thus he said. Then the young men of the numaym Sên!em went out and carried in two ladles which are always given with the four house-dishes. 65 It was not long before the young men came back carrying the four house-dishes and the two ladles. They came and put them down inside the door of the feasting-house. Then they took the cinquefoil-root baskets and placed them by the side of the house-dishes. || They took the roots out of the baskets and put the 70 raw cinquefoil-roots into the house-dishes; and when the house-

hêt!a k'lūs'ālilēda Q'ôm-k'ut!esa lax gēmxtsēgwilē, yix hēg'ilas 51 k'lūsālē, qaxs k'hwē'lasaē lē'lānemāq. Wā, g'il'mēsē 'wīlaēLEXS grāxaē hōgwilēda 'ne'mēmotasa Laälax's'endayowē. Wā, lā k'lūs'ālil lāxa hēlk'lōtsā'yasa t!ex'ila. Wā, hē'mis lā lāx'ūlilats Êwanux'dzē, qas yāq!eg'a'lē. Wā, lā 'nēk'a: "Gwāsgemahala, negūmp 55 Gwe'yimdzē, qas hōlelaōs grāxen. Wēga 'yālaqaxs 'ne'mēmotaqōs, qa lāsōx āx'ēdxa mewēxlā lōelqūlil lāxen grōkwa, qa ha'maats!ēsōs lē'lānemāqōs. Hē'mēda māx'ēnoxwa lē'wa gwe'yima, lē'wa mēgwata, lē'wa sīseyula," 'nēk'exs lā k'wāg'alila. Wā, hēx'ida'mēsē lāx'ūlilē Gwe'yimdzē, qas mō'lēs wāldemases ne- 60 gūmpē. Wā, lā gwēgemx'ēd lāxēs 'ne'mēmotaxa Sên!emē. Wā, lā 'nēk'a: "Hāga 'ne'mēmot Sên!em, āx'ēdxa mewēxlā lōelqūlila, qa grāxlag'īsēs gūnx'ītsōsens lē'lānemēx," 'nēk'exs lā hōqūwel-sē ha'yāl'āsa 'ne'mēmotasa Sên!emē, qas lā āx'ēdeq lē'wa mā'lēxla tsēx'la, yix 'namīlālotasa lōelqūlilē mewēxla. Wā, k'lēt!a 65 g'ilaxs grāxaē aēdaaqēda hū'yāla dāg'ilqelaxa mewēxla lōelqūlila lē'wa mā'lēxla tsētsēx'la, qas grāxē mex'ālilas lāx āwilelasa t!ex'ilāsa k'wēla'yatslē grōkwa. Wā, hēx'ida'mēsē āx'ētse'wēda t!ēt!egwātslē lāl!ēbata, qas lā hēhenōdzeli'em lāxa lōelqūlilē. Wā, lā lēx'ūlts!ālayo lāxa lāl!ēbata t!ex'sōsē qas lā tēxts!ālayā k'lilx'ē 70 t!ex'sōs lāxa lōelqūlilē. Wā, g'il'mēsē 'wīla qōqūt!ēda lōelqūlilaxs

72 dishes were full, | they put the double-headed serpent dish in front of the Q!ōmoyâ'yē. Then | the speaker of Gwē'yimdžē (VI 2) said, "This double-headed serpent dish is for you, Q!ōmoyâ'ye!" and they | put the killer-whale dish in front of the 'wālas

75 Kwā'gul, and | the speaker said, "This killer-whale dish is for you, 'wālas Kwā'gul!" | and they put the seal-dish in front of the Q!ōmk'!ut!es, and | the speaker said, "This seal-dish is for you, Q!ōmk'!ut!es!" Then they put | the whale-dish in front of the Maāmtagila and G'ēxsem and Kūkwāk!um, | and the speaker said, "This dish is for you, Maāmtagila, G'ēxsem, ||

80 Kūkwāk!um! You will eat out of it, you who sit there to help us,— and you, Laālax's'endayo!" | Thus he said. Then he took the large ladles and gave one to the | other speaker of Gwē'yimdžē (VI 2). Then he told the guests to begin | eating; and he spoke, turning his face towards the numaym Sēn!em, | and said, "Now bring out the

85 oil, so that I may give the second course to my || guests." Then he took the boxes with oil and | put them down in front of the fire. The | two speakers dipped the ladles into the oil, and gave | one of them to the chief of the Maāmtagila. Then the speaker said, |

90 "Now, sip this, Āwaxelagilis!" Then || the other speaker said to the chief of the G'ēxsem, "Now you | sip this, Chief Yāqewid!" Immediately the chiefs | arose, took the ladles, and drank the oil;

72 laē k'ax'dzamōlilemēda siseyulē lāxa Q!ōmoyâ'yē. Wā, lā 'nēk'ē' elkwās Gwē'yimdžē: "Lōqūlas, Q!ōmoyâ'yē siseyūl." Wā, lā k'ax'dzamōlilemēda max'ēnoxwē lāxa 'wālasē Kwā'gula. Wā, lāxaē

75 'nēk'ēda elkwē: "Lōqūlas 'wālas Kwā'gul māx'ēnox." Wā, lā k'ax'dzamōlilemēda mēgwatē lāxa Q!ōmk'!ut!esē. Wā, lā 'nēk'ēda elkwē: "Lōqūlas Q!ōmk'!ut!esē mēgwat." Wā, la k'ax'dzamōlilemēda gwē'yimē lāxa Maāmtagila lē'wa G'ēxsemē lē'wa Kūkwāk!umē. Wā, lā 'nēk'ēda elkwē: "Lōqūlas Maāmtagila, G'ēxsem,

80 Kūkwāk!um. 'wēlastaemlesēx k!wamēlaēx lō's Laālax's'endayo," 'nēk'exs laē āx'ēdxa ma'lexla tsēxla, qas ts!ewēsa 'nemēxla lāxa 'nemōx' elkwās Gwē'yimdžē. Wā, lā wāxaxa k!wēlē, qa wāgēs hamx'ida, 'nēk'exs laē gwēgemix'id lāxōs 'ne'mēmōtaxa Sēn!emē. Wā, 'nēk'a: "Wē'ga, hānōlt!alilaxwa l!ē'nax, qen hēleg'indēxens

85 lē'lānemē," 'nēk'exs laē āx'ētse'wēda dēdengwats!ē l!ē'na, qas grāxē mex'āli'em lāxa ōbēx'lalalilasa legwīlē. Wā, hēx'ida'mēsa ma'lōkwē ā'yilk' tsē'sasa tsētsēxla lāxa l!ē'na, qas lā t!ēqwasa 'nemēxla lāx g'igāma'yasa Maāmtagila. Wā, lā 'nēk'ēda elkwa: "Laems xūmt!ēd!ai' g'igāma'yai' Āwaxelagilisai'." Wā, lā

90 'nēk'ēda 'nemōkwē elkwa lāx g'igāma'yasa G'ēxsemē: "Laems xūmt!ēd!ai' g'igāma'yai', Yāqewidai'." Wā, hēx'ida'mēsa g'ig'egāma'yē lāx'ūlila, qas dādālēxa tsēxla, qas nāx'idēxa l!ē'na, la

and | all the head men of the numayms did so,—of the Q'omo-
yâ'yē | and of the numayms of the 'wālas Kwāg'uł; and after | the 95
head men had drunk, they gave to drink to the men of lower rank. |
When they all had drunk oil, they took with their hands the cinque-
foil-roots out of the | house-dishes, carried them in their blankets, and
went out. Now this was ended; | and the name of the child of
Çwē'yimdzē (VI 2) was Wāwalk'inē (VII 3) until he should be |
ten months old. ||

When he was ten months old, his father, Çwē'yimdzē (VI 2), in- 900
vited all | the young men of the Kwāg'uł tribes to go into his
house; and when | they came in, they singed off the hair of Wā-
walk'inē (VII 3); and | after they had singed it off, they put straps
around his legs and arms; and when | they had done so, they put
red ochre on his head and face; | and when the paint had been put 5
on, the young men | also painted their faces; and when their faces
were painted, | Çwē'yimdzē (VI 2) took many handkerchiefs and
shirts | and gave one to each of the young men. When each had
one, Çwē'yimdzē (VI 2) spoke, and said, "Now stop | calling my 10
child Wāwalk'inē (VII 3). You shall call him | Ālanem (Wolf)
(VII 3)." Thus he said to the young men; and after he had done
so, | they went out. It was not very long before Ālanem (VII 3)
began to walk, | for that was his name while he was a young man
for Ālanem (VII 3) had the ochre-name | when the young men had

hēx'sā gwēg'ilax lēlaxūma'yasa 'nāl'nē'mēmasē lē'wa Q'omoyâ'yē 93
lē'wa 'nāl'nē'mēmasasa 'wālasē Kwāg'uła. Wā, g'il'mēsē 'wiltxo-
wēda lēlaxūma'yaxs laē tsēx'idxa bēbēgūlida'yē. Wā, g'il'mēsē 95
'wīla la 'nāx'idxa l'ō'nāxs laē 'wīla āem lēx'wūłts'lāla t!ēx'sōsē
lāxa lōlqūlilē, qā's hanqelēqēxs laē hōqūwēlsa. Wā, laem gwāla.
Wā, laem lēgādē xūnōkwās Çwē'yimdzās Wāwalk'ina'yē lāla qō
lāl hēlogwilaLō.

Wā, g'il'mēsē hēlogwilaxs laē ōmpasē Çwē'yimdzē lē'lāla 'na'xwa 900
hā'yāl'āsa Kwākūg'ułē, qā lās 'wīlaēl lāx g'ōkwās. Wā, g'il'mēsē
g'āx 'wīlaēla laē ts!ēx'eltsemtse'wē se'yās Wāwalk'ina'yē. Wā,
g'il'mēsē gwāla ts!ēx'eltsema'yāq laē kūnx'wīt!ētse'wa. Wā, g'il-
'mēsē gwāla kūnx'wītāxs laē qōbeltsemtsowē x'ōmsas, yīsa
gumsē. Wā, g'il'mēsē gwāla qōbeltsemdaq laē 'nāxwa'ma hā'yāl'a 5
ōgwaqa gums'idxēs gōgūma'yē. Wā, g'il'mēsē 'wīla la gumēkwa laē
Çwē'yimdzē āx'ēdxa q'lēnemē lāla'xwīwa'yā lē'wa q'lēq!esena'yē,
qā's yāx'widēsa 'na'l'nēmē lāxa 'nāxwa hā'yāl'ā. Wā, g'il'mēsē
'wiltāxs laē yāq!ēg'a'lē Çwē'yimdzē, qā's 'nēk'ē: "Laems gwāl 10
lēqelas Wāwalk'ina'yē lāxen xūnōkwēx, Wā, la'mēts lēqelales
Ālanemē lāq'." 'nēk'ēxa hā'yāl'ā. Wā, g'il'mēsē gwālexs laē
hōqūwēlsa. Wā, k'lēst!a ālaem gūla, laemxent qāqayīnāxs yix
Ālanemē, qāxs lēx'a'maē lēgadaatsēs hēla'ōna'yē, yīxs gūmyadzēx-
lāyōē Ālanemē, yīxs lēx'agālaēda hā'yāl'a yāqwap!asa lāla'xwī

15 their own customary small potlatch, in which handkerchiefs, || shirts, paddles, and mats were given away. This | is called by the people of olden times "ochre giving," and they have no | names of high rank for it.—ĀLANEM was the name which he had obtained from his father GWE^éyimdžē (VI 2), because he had not yet | given away blankets for a name of high rank for his son ĀLANEM (VII 3). Now, | Ēwanux^udzē (V 13) felt sorry on account of his grandson, because he had no || name of high rank. Therefore Ēwanux^udzē (V 13) invited his numaym | the Laälax^sʔendayo, and told his numaym that he would give as a marriage gift to his | son-in-law sixty blankets and the name | Lalēp[!]!alas (VII 3) to be the name of ĀLANEM (VII 3). Then his numaym agreed | to what he had said; and therefore he immediately counted off || sixty blankets, and put them on the shoulders of the young men | of his numaym, who then went out of the house | and into the house of his son-in-law GWE^éyimdžē (VI 2). They | sat down near the door, and Ēwanux^udzē himself spoke, | and said, "Look up, son-in-law, GWE^éyimdžē (VI 2), || and listen to what I have to say to you! I feel sorry | for my grandson (VII 3), because he has no name of high rank yet. Now || I will give him this name, and you shall call him | Lalēp[!]!alas, and I also give these sixty blankets. | Come and take them!" Thus he said to his son-in-law; and || GWE^éyimdžē (VI 2) at once arose

15 wāyē lē^éwa q[!]lēq[!]!esena^éyē lē^éwa sē^éwayuwē lē^éwa lē^éwa^éyē. Hēm gwe^éyōsa gālē begwānem gūmyasē. Wā, lā k[!]lēas^éem ālaxlāyo lēgema, yix lēgema lāxēs ōmpē GWE^éyimdžē, qaxs k[!]lē^émaē p[!]!esēda, qas lēqelē qa lēgemsēs xūnōkwē ĀLANEM. Wā, lā ts[!]!ex[!]lē nāq^éyas Ēwanux^udzē qas ts[!]!ōx[!]LEMāxs k[!]lēasē ālax-
20 lāyo lēgema. Wā, lāg[!]ilas lēts[!]!ōdē Ēwanux^udzāxēs ^éne^émēmota-
taxa Laälax^sʔendayowē. Wā, nēlaxēs ^éne^émēmotaxs wāwalqālilaxēs negūmp yisa q[!]!el[!]!EX^sokwē p[!]!elxelasgema. Wā, hē^émisa lēgemē Lalēp[!]!alasē qa lēgems ĀLANEM. Wā, ā[!]misē ^énāxwa ēx[!]akē ^éne^émēmotasēx wāldemas. Āg[!]il[!]mas hēx[!]idaem hōs^éwūltalilaxa q[!]!e-
25 l[!]EX^sokwē p[!]!elxelasgema, qas k[!]!EX^éyap[!]!endālēs lāxa hāyāl^éā-
sēs ^énē^émēmotē. Wā, g[!]il[!]mēsē ^éwīlaxs laē hōqūwels lāxēs gōkwē, qas lā hōgwīlela lāx gōkwasēs negūmpē GWE^éyimdžē, qas k[!]lūs-
ēālilē lāx max[!]stā^éyasa t[!]EX[!]ila. Wā, xāmadzaqwa^émis yāq[!]!eg[!]alē Ēwanux^udzē. Wā, lā ^énēk[!]a: "K[!]wāgemlil la, negūmp, GWE^éyim-
30 dzē, qas hōlēlaōsaxg[!]in wāldemlek[!] lāl, yixs ts[!]!EX[!]ilaen nāq^éyē qaen ts[!]!ōx[!]LEMāx, yixs k[!]lēas^édāx^émaēx ālaxlāyo lēgema. La^émē-
sek lāgrada lēgemk[!] qa lēgemsōx. Wā, laems lēqelales Lalēp[!]!alasē laqō g[!]ā^émēsēgrada q[!]!el[!]!EX^sokūk[!] p[!]!elxelasgema. Wā, gēlag[!]a āx^édqek[!]," ^énēk[!]ēxēs negūmpē. Wā, hēx[!]ida^émēsē GWE^é-
35 yimdžē lāx^éūlila, qas yāq[!]!eg[!]alē. Wā, lā ^énēk[!]a: "^émādzēxaōs wāl-

and spoke. He said, "What do you say, father-in-law (V 13) 36
Do you come again and give me a marriage gift of sixty blankets
and also this name? Thank you, father-in-law (V 13)!" | Thus he
said, and sent out his wife (VI 9) to call his numaym, the Sēn!ēm, to
come into his house. Indeed, there were only three seated in the 40
house,—himself (VI 2), his wife, and his child (VII 3),—because
Ēwanux̄dzē (V 13), tried to surprise his son-in-law Gwēyimdžē
(VI 2), and Gwēyimdžē (VI 2) did not know beforehand what his
father-in-law (V 13) was going to say to him. Then the Sēn!ēm
came in, and immediately Gwēyimdžē (VI 2) | sent out his speak-
ers to stand in front of his house and to invite the Maāmtagila, 45
Gēxsem, Kūkwak!um, | Laā!ax's'endayo, on behalf of Lalēp!alas
(VII 3), the son of Gwēyimdžē (VI 2). "That is what you will
say," said Gwēyimdžē (VI 2) to his speakers: and when he stopped
speaking, | the speakers went out. They stood in front of the
house of Gwēyimdžē (VI 2) and said, "Now, | Maāmtagila, Gēx- 50
sem, Kūkwak!um, Laā!ax's'endayo, now you may witness the
dance of | Lalēp!alas (VII 3), the child of Gwēyimdžē (VI 2)."
The other speakers said, | "Let us be quick!" Now the numaym Laā!ax-
s'endayo was sitting still; | and when they stopped speaking they
went into the house of | Gwēyimdžē (VI 2), and it was not long
before the four numayms came in. || Now Gwēyimdžē (VI 2) told 55
them that his plan was for Ālanem | to have a name of high rank;

demaq!ōs, negūmp! La'masēxat! wāwalqālaa yīsa q!EL'EX'sokwax 36
p!EL'ELASgēmaa; yu'misa lēgēmaq!a? Wā, gēlak'as'la, negūmp,"
nēk'EXS laē 'yālaqasēs genēmē, qa lās lē'lālasēwē 'nēmēmōtasxa
Sēn!ēmē, qa g'āxēs 'wī!aē!ēla lāx g'ōkwās. Qā!axs yūdux'wēmaē
k!ūdzēl lāxēs g'ōkwē lē'wis genēmē lē'wis xūnōkwē, qaxs ts!ā- 40
ts!alk'iwāē Ēwanux̄dzāxēs negūmp, Gwēyimdžē, qaxs k'lēsaē
q!āq!alalgiyuwē Gwēyimdžāx wāldēmlasēs negūmpaq. Wā, g'āxē
'wī!a hōgwīlēda Sēn!ēmē. Wā, hēx'ida'mēsē Gwēyimdžē 'yā-
laqasēs ā'yīlkwē, qa lās q!wāg'aels lāx l!āsanā'yasēs g'ōkwē, qa
lē!elāsēxa Maāmtagila, lē'wa Gēxsemē, lē'wa Kūkwak!umē, 45
lē'wa Laā!ax's'endayowē qa Lalēp!alasē xūnōkwās Gwēyimdžē.
"nēx'LES," 'nēk'ē Gwēyimdžāxēs ā'yīlkwē. Wā, g'il'mēsē q!wēl-
'idēxs laē hōqūwēlsēda ā'yīlkwē, qas lā q!wāg'aels lāx l!āsanā'fās
g'ōkwās Gwēyimdžē. Wā, 'nēk'a: "Laems x'its!ax'ila!ai' Maām-
tag'ilai', Gēxsemai', Kūkwak!umai', Laā!ax's'endayowai', qa La- 50
lēp!alas xūnōkwās Gwēyimdžē."—"HālasLENSaai'," 'nēk'ēda 'nemō-
kwē elkwa. Wā, laēm!a k!ūdzēltsā'ma 'nēmēmōtasa Laā!ax's'-
endayowē. Wā, g'il'mēsē q!wēl'idēxs laē hōgwīla lāx g'ōkwās Gwē-
'yimdžē. Wā, k'lēst!a gā!axs g'āxaē 'wī!aē!ēda mōsgēmak!ūsē 'nāl-
'nemēmasa. Wā, la'mē nēlē Gwēyimdžāxs hāē sēnatē Ālanemāxs 55
lē'maē ā!ax!āla lēgādLES Lalēp!alasē. Wā, g'il'mēsē q!wēl'idēxs

57 namely, Lälēp!alas (VII 3). As soon as he stopped speaking, | he gave away the sixty blankets to the four || numayms; and after he had done so, they went out. | Now his name was Lälēp!alas (VII 3),
 60 although he was only a young child of his father || Gwēyimdžē (VI 2). Now Lälēp!alas (VII 3) had four names, beginning | with the first when he was born by his mother Q!ēx!lāla (VI 9). Now | Lälēp!alas was grown up. Then Gwēyimdžē (VI 2) said to his | father-in-law Ēwanux^udze (V 13) that he wanted to give a winter dance; and immediately | Ēwanux^udžē (V 13) that he would pay
 65 the marriage debt to his son-in-law Gwēyimdžē (VI 2). || When it was nearly winter Ēwanux^udze (V 13) paid the marriage debt,— | two hundred and fifty blankets, ten boxes of oil, | twelve boxes of dried salmon, and twenty baskets with cinquefoil-root. | After he had paid the marriage debt, | Lälēp!alas (VII 3) disappeared, and
 70 Gwēyimdžē (VI 2) gave a winter dance. He had || disappeared for a long time, then he was caught. Then Lälēp!alas (VII 3) was hāmshāmts!es. | Now his name was Āmyaxelas^o (VII 3). Now he had five | names. Then they gave away two hundred and fifty blankets | to the Q!ōmoyāyē, wālas Kwāgūl, and Q!ōmk!ūt!es. |
 75 Now, he did not give any to the Gwētela. After one || winter he stopped being hāmshāmts!es; and when | winter came again, he became a member of the Sparrow Society. Now he had also a name from his | grandfather Ēwanux^udze for the secular season:

57 laē yāx^owitsa q!ēlēx^osokwē p!ēlxelasgem lāxa mōsgemakwē 'nāl-
 'ne'mēmasa. Wā, grīl'mēsē gwālexs laē 'wīla hōqūwelsa. Wā,
 la'mē lēgemas Lälēp!alasē lāxēs āēnē'mē grīnānem xūnōx^usēs ōmpē
 60 Gwēyimdžē. Wā, laem mōsgemē lēlēgemas Lälēp!alasē g'āg'ī-
 lēla lāxēs grīlēnāyē māyōlēmsēs ābempē Q!ēx!lāla. Wā, la'mē
 nexlēax^oīd la begwānemē Lälēp!alasē; laasē nēlē Gwēyimdžāxēs
 negūmpē Ēwanux^udzāxs yāwix!lāēxsdaē. Wā, hēx^oīda'mēsē Ēwa-
 nu^ux^udžē 'nēk'ēxs lē'maē qōtēx^oalxēs negūmpē, yix Gwēyimdžē. Wā,
 65 grīl'mēsē elāq ts!ā'wūnx^oīdexs laē qōtēx^oīdē Ēwanux^udzāsa sek!a-
 x^osok!āla p!ēlxelasgem, hē'misa neqasgemē dēdengwats!ē l!ē'na;
 g'āg'īwalatlēda xēm'yats!ē xetsema. hē'misa grīg'agāla t!ēt!egwa-
 ts!ē l!ūlēbata. Hōem waxē. Wā, grīl'mēsē gwāla qōtēx^oāxs laē
 x'is'īdē Lälēp!alasē. Wā, la'mē yāwix!lē Gwēyimdžē. Wā, gāla-
 70 'mēsē x'isūlāxs laē k'īnyase'wa. Hāmshāmts!esē yix Lälēp!alasē.
 Wā, la'mē lēgades Āmyaxelase'wē. Wā, laem sek!asgemē lēlē-
 gemas. Wā, laem yāx^owīdayowēda sek!ax^osok!āla p!ēlxelasgem
 lāxa Q!ōmoyāyē, lē'wa 'wālasē Kwāgūla, lē'wa Q!ōmk!ūt!esē.
 Wā, laem k'!ēs lāg'īnaxa Gwētela. Wā, 'nemxēxēla'mēsēxa ts!ā-
 75 'wūnx^oīdexs laē gwāl hāmshāmts!esa. Wā, grīl'mēsē ēt!ēd ts!ā-
 'wūnx^oīdexs laē gwētsē'sta. Wā, laemxāē g'āg'īlilē lēgemas lāxēs
 gagempē Ēwanux^udžē lāxa bāxūsē. Wā, lā l!asaxdzēg'īflak^o lāxa

and his name was Llasaxdzēg'ilak: || as member of the Whale 78 Society in the winter dance; and the name of | Āmyaxelasō (VII 3) was QEWēgemē (VII 3) as a member of the Sparrow Society. Now he had || six names from the beginning, when he was born by his 80 mother, Q'ēx:lāla (VI 9). |

Now Lalēp!alas (VI 3) was a full-grown man. Now I will | talk about him after he finished the winter dance. That is why I mentioned his | secular name. Now (iwe'yindze (VI 2) wished his | son Lalēp!alas (VII 3) to give a potlatch to the Kwāgul, to get for his name the name of the || past chief, Hāmēselal (V 3) for 85 the name Hāmēselal also belongs to the numaym Sēn!ēm, because it is the name given by Grayōsdās (IV 3) | to his and G'āg'āōlēlaga's (IV 1) son (V 3), who was the younger brother of Smoke-All-Round (V 1). | G'āg'āōlēlaga (IV 1), and Yāqōl!ēqelas (V 2), and his younger brother | Hāmēselal (V 3) had gone home to Ts!eqūlōten. Therefore the Lēgwilda'x' | have the names 90 Hāmēselal and Smoke-All-Round and the name G'āg'āōlēlaga, for they know all the names of the Sēn!ēm. Now I will speak again about Lalēp!alas (VII 3), who made a potlatch to the Kwāgul. | He was helped by his father (iwe'yindzē (VI 2) and his | grandfather Ēwanux'dzē (V 13); two hundred and twenty blankets went || from his father (VI 2) to 95 Lalēp!alas (VII 3), and one hundred and eighty blankets from

ts!ēts!eqa lēgema yixs gwēgūyimaē. Wā, la'mē lēgadē Āmyaxela- 78 se'was QEWēgemē lāxēs laēna'yē gwētsēsta. Wā, la'mē q'ē!ē!es-gemē lēlēgemas g'āg'āōlēlaxs g'ālaē māyōlēmsēs ābempē Q'ēx:lāla. 80

Wā, la'em ālak:lāla la begwānema yix Lalēp!alasē, qaxg'in la'mēk. ēt!alēlal laqēxs laē gwāl ts!ēts!eqa. Lāg'ilāen hē lēx'ēdayowe bāxudzaxlāyās. Wā, la'mē 'nēk'ē GWE'yindzē, qa p!es'ēdagresēs xūnōkwē Lalēp!alasaxa Kwākūg'ulē, qa wāg'ēs lēgades lēgema sa g'igāmāyōlāē Hāmēselalē, yixs hās'maaxa 'ne'mēmōtasa Sēn!ēmē 85 lēxlēgemilē Hāmēselalē, qaxs hē'maē lēx'ēdayōs Grayōsdās-wū-laxēs xūnōk' lō' G'āg'āōlēlaga, yixs ts!ā'yanōkwaē Kwax'sē'stalās. Wā, lā nā'nakwē G'āg'āōlēlaga lō' Yāqōl!ēqelasē lēwis ts!ā'yē Hāmēselalē lāx Ts!eqūlōtenē. Wā, hē'mis lāg'ilāsa lēgwilda'xwē lēgades Hāmēselalē lē'wa Kwax'sē'stala lēgema qa G'āg'āōlēla- 90 gāxs 'nāxwa'maē q'ēq'lālx lēlēgemasa Sēn!ēmē. Wā, la'mēsēs ēdzaqwal gwāgwēx'sex'idel lā Lalēp!alasaxs laē p!esaxa Kwākūg'ulē. Wā, la'em 'nāxwa g'iwalt'sēs ōmpē (iwe'yindzē lē'wis gagempē Ēwanux'dzē, yixs hāmalt'sok'ālaēda p!ēlxelasgemē g'ā-g'ilil lax ōmpas Lalēp!alasē. Wā, lā mā'lgūnālt'sogūg'iyōwa g'āg'ililē 95 lax gagempasē Ēwanux'dzē hāmōp!en'yag'igawa p!ēlxelasgema

97 his grandfather Ēwanux'dze (V 13). | Lālēp!alas (VII 3) was helped by the two men with four hundred blankets; and after he had been helped | with the blankets, Gwē'yimdze (VI 2) sent out Lālēp!alas (VII 3) to | call the speakers who were to be their
 1000 guests to come quickly. || Lālēp!alas (VII 3) went at once to call them, and they all came immediately. | Then Gwē'yimdzē (VI 2) instructed them what to say outside of the | house; and after he had instructed them, they went out of the house | and stood there. They said, "Now, | Q!ōmoyâ'yē, 'wālas Kwā'gul, Q!ōmk'!ut!es, you
 5 will see (the dance of) Q!ēx'lāla (VI 9), the child¹ of || Hāmēselal (VII 3)," for Hāmēselal (VII 3) had his mother Q!ēx'lāla (VI 9) for his dancer. | It was not long before the three tribes of the Kwā'gul came in. | When they were all inside, Gwē'yimdzē (VI 2), arose | and spoke. He said, "Now you will stop naming my prince Lālēp!alas (VII 3) | for his name is changed, and he will now be ||
 10 named Hāmēselal (VII 3). Now he will take the seat of the past Hāmēselal (V 3), | who held the second seat in my numaym Sēn-l!em." | Thus he said to all the Kwā'gul. Then they all agreed to what he said. | After he had finished his speech, he gave away the
 15 four hundred | blankets; and when he had done so, || they went out. Now he had seven names, beginning with the first | name obtained at the time of his birth from his mother, Q!ēx'lāla (VI 9). It was not long before his | grandfather Ēwanux'dzē died (V 13), and at once

97 g'īwalayōsa ma'lōkwax Lālēp!alasē. Wā, g'il'mēsē gwālilala g'īwalayowē p!ēlxelasgemaxs laē 'yālaqē Gwē'yimdzās Lālēp!alasē, qa
 1000 lās lē'lāla 'ā'yilkwaxs lē'lānemaē, qa g'āxēs hālābala. Wā, hēx'īda
 1000 da'mēsē lā Lālēp!alasē lē'lālaq. Wā, hēx'īda'mēsē g'āxda'xwa. Wā, laemxāē lēxs'alē Gwē'yimdzē qa wāldemx lāx l'ūsānā'yāsēs
 g'ōkwē. Wā, g'il'mēsē gwāl lēxs'ālaqēxs laē hōqūwels lāx g'ōkwē, qa's q!wā'g'āelsē. Wā, lā 'nēk'a: "Laems x'its'ax'īlālōlai' Q!ōmoyâ'yai', 'wālas Kwā'gulai', Q!ōmk'!ut!esai' lāx Q!ēx'lāla xūnōkwās
 5 Hāmēselalē, qaxs hē'maē sēnatēs ābempē Q!ēx'lāla, yix Hāmēselalē." Wā, k'lēst!a gālaxs g'āxāē 'wīlaēlōda yūdux'semakwē Kwākūgula. Wā, g'il'mēsē 'wīlaēlōlx laē hē'mē Gwē'yimdzē lāx'ūlila,
 qa's yūq!eg'alē. Wā, lā 'nēk'a: "Laems gwāl lēqelalts Lālēp!alasē lāxg'in lēwūlgāmēk', qaxs la'mēk' l'āyoxlā, qaxs la'mēk'
 10 lēgadelts Hāmēselalē. Wā, la'mēsek' lāl lāx lāxwā'ya Hāmēselalwūla, yixs 'na'nēmōkwa'g'iwālaē lāxen 'nē'mēmota Sēn-l!emē,"
 'nēk'ēxa 'nāxwa Kwākūgula. Wā, āemxāāwisē 'nāxwa ēx'ak'ax wāldemas. Wā, g'il'mēsē gwālē wāldemasēxs laē yāx'witsa hāmōp!en-
 yag'igawē p!ēlxelasgema. Wā, g'il'mēsē gwāl yūq'waxs laē 'wīla
 15 hōqūwelsa. Wā, laem ālēbōsgēmē lēlēgemaxs g'āg'īlala lāxēs g'īlēna'yē mayōlemsēs ābempē Q!ēx'lāla. Wā, k'lēst!a gālaxs laē lē'lē
 gagēmpasē Ēwanux'dzēx'dē. Wā, hēx'īda'mēsē Q!ēx'lāla 'nēx', qa

¹ The dancer is here called the child of the host.

Q!ēx'Lāla (VI 9) wished that | Hāmēselal (VII 3) should take the 18
 seat of his grandfather Ēwanux^udzē (V 13). | Then Q!ēx'Lāla (VI 9)
 told her son Hāmēselal (VII 3), and || her husband Ġwe^ʔyimdžē 20
 (VI 2), to call in the numaym of his grandfather (V 13), the
 Laālux's^ʔendayo, to come into the house of Ēwanux^udzē (V 13). |
 Immediately Hāmēselal (VII 3) himself went to call them, and
 they came in. When they were inside, | Q!ēx'Lāla (VI 9) arose and
 called her son Hāmēselal (VII 3) || to come and stand by her side: 25
 and she spoke, and said, | "See how I stand here with my son (VII 3),
 who is the | grandson of my past father Ēwanux^udzē (V 13). His
 name is Hāmēselal (VII 3). | Now I wish him to take the seat of
 Ēwanux^udzē (V 13), | Laālux's^ʔendayo." Thus said Q!ēx'Lāla
 (VI 9). Immediately all || the men of the numaym Laālux's^ʔendayo 30
 agreed to | what Q!ēx'Lāla (VI 9) had said. Now she gave away
 blankets | to the numaym Laālux's^ʔendayo, and his name was |
 Ēwanux^udzē in the numaym Laālux's^ʔendayo. Now Ēwanux^udzē
 (VII 3) was the head man | of his new numaym, the Laālux's^ʔendayo,
 and he (VII 3) also || held the seat of Hāmēselal in his numaym 35
 Sēnl!em. Now he had the | two seats of Hāmēselal and Ēwanux^udzē.
 Now he married | Neg'āga (VII 4), and the chief Hamēdeg'emē^ʔ
 (VI 10) of the | numaym Ġ'xsem gave to Hāmēselal the name Tsex-

hē^ʔmisē Hāmēselalē lāx^ustōdex k!wāx'dāsēs gagempdē Ēwanux^udzē. 15
 Wā, hēx'ida^ʔmēsē Q!ēx'Lāla āxk'!āluxēs xūnōkwē Hāmēselalē lē^ʔwis
 lā^ʔwūnemē Ġwe^ʔyimdžē, qa lēlts!ōdēsēxa ^ʔne^ʔmēmotasēs gagemp- 20
 dēxa Laālux's^ʔendayowē, ya lās ^ʔwīlaēlēla lāx g'ōx^udās Ēwanux^u-
 dzēx'dē. Wā, hēx'ida^ʔmēsē xamax'ida^ʔmē Hāmēselalē la lē^ʔlāla
 qa gāxēs ^ʔwīlaēla. Wā, k'lēst!a gāluxs gāxāē ^ʔwīlaēla. Wā,
 hēx'ida^ʔmēsē Q!ēx'Lāla lāx^ʔūlila, qa^ʔs lē^ʔlalēxēs xūnōkwē Hāmēse-
 lalē, qa lās lāwenōdzēlileq. Wā, lā yāq!eg'āla. Wā, lā ^ʔnēk'a: 25
 "Wēg'a dōqwalaxg'in lā^ʔwīlēnēk' lō^ʔgūn xūnōkwēk'. yīxg'ada ts!ōx^u-
 lemaga^ʔsen ompdāē Ēwanux^udzēx'dā, yīxg'a Hāmēselalek'. la-
^ʔmēsen ^ʔnēx' qaga^ʔmēs lāx^ustōdex k!wa^ʔyas Ēwanux^udzēx'dā. Laā-
 lux's^ʔendayo," ^ʔnēk'ē Q!ēx'Lāla. Wā, hēx'ida^ʔmēsē ^ʔnāxwa ēx'a-
 k'ēda ^ʔnāxwa bēbegwānemsa ^ʔne^ʔmēmotasa Laālux's^ʔendayāx 30
 wāldemas Q!ēx'Lāla. Wā, la^ʔmē yāx^ʔwitsa p!elxelasgemē gāyalt:lā
 lāx ^ʔne^ʔmēmotasa Laālux's^ʔendayowē. Wā, laem lēgades Ēwanux^u-
 dzē lāxa ^ʔne^ʔmēmotasa Laālux's^ʔendayowē. Wā, laem lāxūmēsēs
 ālē la ^ʔne^ʔmēmotasa Laālux's^ʔendayowē Ēwanux^udzē. Wā, lāxāē la
 lāxwalax'sa lāxēs ^ʔne^ʔmēmotasa Sēnl!emē Hāmēselalē. Wā, la^ʔmē 35
 ma^ʔlōx^usala yīx Hāmēselal lō^ʔ Ēwanux^udzē. Wā, lā geg'adex^ʔides
 Neg'āga. Wā, la^ʔmē lēgemg'elxlalē g'īgāma^ʔyē ^ʔne^ʔmōx^usa ^ʔne^ʔmē-
 motasa Ġ'xsemē Hamēdeg'emā^ʔyax Tsex^ʔwidē lāx Hāmēselalē
 lāxēs hēēna^ʔyē gāyōlt:lā geg'adēs ^ʔnemē ^ʔne^ʔmēmotasa Sēnl!emē.

40 'wīd | when he married out of his numaym Sēnl'Em. || He did not keep his wife Neg'āga for a long time when he sent her away, and Lalēplalas married the princess of the chief of the numaym Lēlēgēd, | Lēlēlayugwa (VII 5); and he obtained the name for the secular season Tlat'ents'īd (VII 3) | and four winter names—for the beggar-
45 dance | the name Q!wēq!waselal, and for the war-dance | the name Māyanid, and for the hāmshāmts!es the | name L!āqoselag'ilis, and for the fool-dance the name | Nōlemē'sta when (his dancer) was a man, and if she was a woman, | the name Nōlemē'stalidzemga; and Hāmēselal (VII 3) also did not keep Lēlēlayugwa (VII 5) as a wife for
50 a long time | before she died. Now he married || Xwanē (VII 6), the princess of Gūndoḡ^u (VI 11), chief of the numaym Naensx'ā of the Koskimo; and Hāmēselal (VII 3) obtained in marriage | the name Gūndoḡ^u, and also the rattle-dance for the winter dance, | with its name, Dōteyig'īlax^u. Now Hāmēselal (VII 3) and Xwanē (VII 6) had no children, | although they had been married for three years. ||
55 Then Hāmēselal (VII 3) sent Xwanē (VII 6) away, and he | married Hek'inēdzemga (VII 7), the sister of Kwax'īlanōkumē (VII 8), | chief of the numaym Ts!ēts!emēleqāla; and they gave the cannibal-dance as a marriage gift, | and the cannibal-mask called "tooth-mask," and the hōḡ^uhōk^u head-mask, | and the crooked-beak head-
60 mask, and the name of the cannibal dancer was || Seyemq'īselag'ilis, and also the thrower-dance with the name 'nawalax^udzē, | and the

40 Wā, k'lēst!a gāla geg'ades Neg'āgāxs laē k'ayaq. Wā, lā geg'ades k'lēdēlas g'īgāma'yasa 'ne'mēmōtasa Lēlēgēdē Lalēp'alasē, yix Lēlēlayugwa. Wā, laemxaē Lēgemōlex Tlat'ents'īdē lāxa bāxūsē. Wā, hē'misa ts!ēts!eqa lēlēda, yixs mōḡwēdalaē yixa q!wēq!waselalē; wā, hē'mis Lēgemēsē Q!wēq!waselalē; wā, hē'misa tōḡwīdē; wā,
45 hē'mis Lēgemēsē Māyanidē; wā, hē'misa hāmshāmts!esē; wā, hē'mis Lēgemēsē L!āqoselag'ilisē; wā, hē'misa nōlemē; wā, hē'mis Lēgemēsē Nōlemē'sta yixs begwānemaē. Wā, g'il'mēsē ts!edāqa nōlemē. laē Lēgades Nōlemē'stalidzemga. Wā, k'lē's'emxaē gāla geg'ades Lēlēlayugwa yix Hāmēselalaxs laē lē'lē Lēlēlayugwax'dē. Wā, lā geg'a-
50 dex'īdes Xwanē k'lēdēla Gūndoḡ^u, g'īgāma'yasa 'ne'mēmōtasa Naensx'āsa Gōsg'imux^u. Wā, la'mēsē Lēgemg'elx!a'yē Gūndoḡwēqa Lēgemēs Hāmēselalē; hē'misa hāyatelaē lāxa ts!ēts!eqa; wā, hē'mis Lēgemēsē Dōteyig'īlaxwē. Wā, laemxaē hēwāxa xūngwadex'īdē Hāmēselalē lāx Xwanā, yixs wāx'imaē yūdux'wūnxēs ts!ē'wūnxē
55 hayasek'āla. Wā, laemxaē k'ayē Hāmēselatax Xwanā. Wā, lā geg'ades Hek'inēdzemga, yix wūq!was Kwax'īlanōkuma'yē, yix g'īgāma'yasa 'ne'mēmōtasa Ts!ēts!emēleqāla. Wā, lā hāmshāmts!es hāmats!u, hē'misa hāmśiwa'yē g'ik'anagemīa, hē'misa hōḡ^uhōkwīwa'yē Lē'wa g'elōqwiwa'yē. Wā, hē'mis Lēgemsa hāmats!ēyē Seyem-
60 q'īselag'ilisē. Wā, hē'misa māmaq!a. Wā, lā Lēgades 'nawalax^u-

rich-woman dance with the name Q'ōmināgeselal, and the war 62
 dance with the name Tōp'leq; and when the Nak!wax'dax' paid
 the marriage debt, then the four men disappeared, and he
 showed the four dances. Now, these were obtained by the numaym 65
 Laālx's'endayo, because he wanted very much to retain the name
 of his grandfather Lāsaxdzē'īlak' (V 13), for that was the winter
 dance name of | Ēwanux'dzē (V 13). Hāmēselal (VII 3) never had a
 child, although he had many wives; and the only one who could take 70
 the place of his grandson was the grandson of | Lēlēnox' (VII 1), the
 child of K'āmaxalas (VI 7), the princess of Āwālak'inis (V 9), |
 chief of the numaym Haāyalik'awē of the Q'ōmoyā'yē. Then
 Lēlēnox' (VII 1) had a daughter (VIII 1); and when | the daughter
 of (Lēlēnox' and) Wālewīd (VII 9), chief of the numaym Hāāna-
 lēno, was grown up, her name was L'lālēlīlak' (VIII 1), the daughter
 of Lēlēnox' (VII 1) || and of her husband Wālewīd (VII 9). Then 75
 L'lālēlīlak' (VIII 1) married | māxūlag'īlis¹ (VIII 2); and to him
 went the name māxūlag'īlis and also | the cannibal dance and the
 name Yāgwis and the fire-dance from the brother of L'lālēlīlak'
 (VIII 1), who was Nūx'nemis (VIII 3) in the winter dance, and
 Ōmx'īd in the | secular season. Now L'lālēlīlak' (VIII 1) had four
 sons) a son named nēmōgwis (IX 1), and his younger brother 80
 Ōgwilagemē (IX 2), and his younger brother K'wāk!wabālasemē

dzē. Wā, hē'misa q'āmināgasē lēgades Q'āmināgeselalē. Wā, 61
 hē'misa tōx'widē lēgades Tōp'leqē. Wā, g'il'mēsē gwāla Nūk!wax-
 dax'wē qōtēx'axs laē x'is'ēd w'ēlēda mōkwē bēbegwānemx'sā.
 Wā, la'mē w'ēla nē'īdāmasxa mōxwidāla lēlēda. Wā, laem hē
 grayoqāwa nē'mēmotasa Laālx's'endayowē, yixs hāē laxūlē lēge- 65
 masēs gagemp'wūlē Lāsaxdzē'īlakwē lāxa ts'lēts'eqa, yix lēgemas
 Ēwanux'dzēyulē. Wā, laem hewāxa sāsēmnox'wida, yix Hāmēse-
 lalē wāx'maē q'lēnemēs gēgenemx'īdē. Wā, lēx'a'mēs la gwalalas,
 qa's L'lāyolēsēs ts'lōx'LEMē nēmōgwis, yix ts'lōx'LEMās Lēlē-
 noxwēxa xūnōkwas K'āmaxalasē, yix k'lēlēlas Āwālak'inisēxa 70
 g'īgāma'yasa nē'mēmotasa Haāyalik'awa'yasa Q'ōmoyā'yē. Wā,
 lā xūngwadex'īdē Lēlēnoxwasa ts'lāts!adagemē. Wā, g'il'mēsē
 nexlaax'īd la ts'ēdāqē xūnōkwas Wālewīdē, g'īgāma'yasa nē'mē-
 motasa Hāānalēnā laē lēgades L'lālēlīlakwa xūnōkwas Lēlēnoxwē
 Lē'wis lā'wūnemē Wālewīdē. Wā, lā lāwadex'īdē L'lālēlīlakwas 75
 māxūlag'īlisē.¹ Wā, lā layōwēda lēgemē māxūlag'īlisē, hē'misa
 hāmats!a lōē lēgemasē Yāgwisē Lē'wa nōnlts'ēstalalē yis wūqlwās
 L'lālēlīlakwē Nūx'nemisē lāxa ts'lēts'eqa. Wā, lā Ōmx'īdex'la lāxa
 bāxūsē. Wā, lā xūngwadix'īdē L'lālēlīlakwas nēmōgwisē Lē'wis
 ts'lā'yē Ōgwilagemā'yē Lē'wis ts'lā'yē K'wāk!wabālasemā'yē Lē'wis 80

¹ The narrator, who by descent is not a member of the tribe; the son of a white father and a Tanka mother.

- 81 (IX 3), and his younger brother Lēlēlg'ímlilas (IX 4). And
 85 ʼnemōgwis (IX 1) was taken by Hāmēselal (VII 3) | to take his
 place in the numaym Sēnl!em; and he | took on the other side
 K!wāk!wabālasemē (IX 3) to take his place in the | numaym
 90 Laālx!sʼendayō; and now the name of ʼnemōgwis (IX 1), || the son
 of ʼmāxūlagʼilis (VIII 2) and L!ālēl!akw (VIII 1), was Hāmēselal
 (IX 1); | and the name of K!wāk!wabālasemē (IX 3) was Ewanuxʼ-
 dzē (IX 3) in the numaym | Laālx!sʼendayō; and K!wāk!wa-
 bālasemē (IX 3) also had | two seats, as he took the seat of the
 father (VI 2) of his | mother¹, lēlēnoxw (VII 1), among the
 95 Haāyalikawē, and ʼnemōgwis (IX 1) || also had two seats—the head
 seat in the numaym Sēnl!em, which | was the marriage-gift of
 Hāmēselal (VII 3) to ʼmāxūlagʼilis (VIII 2); and he also had | the
 seat of Hāmēselal, which is the fourth in the numaym | Sēnl!em.
 And when Hāmēselal dies, | all his property and his names among
 100 the Sēnl!em will go to him (ʼnemōgwis IX 1); || and the property of
 Ewanuxʼdzē will go to | Q!ōmxʼilagʼilis (IX 3) (that is K!wāk!
 !wabālasemē) with his names and all the | dances, for Q!ōmxʼilagʼilis
 is the name of K!wāk!wabālasemē | in the numaym Laālx!sʼ-
 endayō; and he will be | Ewanuxʼdzē after the death of Ewanuxʼ-
 100 dzē; but the name || K!wāk!wabālasemē belongs to him in the
 numaym Haānalēno of the Q!ōmoyāyē). | That is all about this. |

- 81 ts!āyē Lēlēlgʼímlilasē; wā, hēʼmis la āxʼētsōs Hāmēselalē ʼnemō-
 gwisē qa laxʼstōdlēq lāxa ʼneʼmēmōtasa Sēnl!emē. Wā, lāxaē
 āxʼēdex āpsōt!enaʼyas K!wāk!wabālasemaʼyē qa laxʼstōdlēq lāxa
 85 ʼneʼmēmōtasa Laālx!sʼendayowē, qaxs lēʼmaē lēgādē ʼnemōgwisas
 Hāmēselalē, yix xūnōkwas ʼmāxūlagʼilisē lōʼ L!ālēl!akwē. Wā,
 laemxaāwisē lēgādē K!wāk!wabālasemaʼyas Ewanuxʼdzē lāxa ʼne-
 ʼmēmōtasa Laālx!sʼendayowē. Wā, laemxaē K!wāk!wabālasema-
 ʼyē maʼlōxʼsala lēʼwis laēnaʼyē laxʼstowēx lāxwaʼyas ōmpʼwūlasēs
 ābempē lēlēnoxwē lāxa Haāyalikʼawaʼyē. Wā, lāxaē ʼnemōgwisē
 90 mūlōxʼsāla yixs laxūmaʼyaasa ʼneʼmēmōtasa Sēnl!emē, yix la-
 xwīgʼelxlaʼyas Hāmēselalē lax ʼmāxūlagʼilisē. Wā, lāxaē lāxwala
 lāx lāxwaʼyas Hāmēselala yayūdukwalgiwala lāxa ʼneʼmēmōtasa
 Sēnl!emē. Wā, gʼilʼemlwisē lēl!ē Hāmēselalē qō lālē ʼnemōgwisē
 ʼwīlgʼaaalelas lē dādekʼasas lēʼwis ʼnāxwa lēlēgemas lāxēs Sēnl!e-
 95 ʼmēnaʼyē. Wā, lā ʼwīlgʼaaalē dādekʼasas Ewanuxʼdzē lāx Q!um-
 xʼilagʼilisē, yix K!wāk!wabālasemaʼyē lēʼwis lēlēgemē, lēʼwa
 ʼnāxwa lēlēda, qaxs hēʼmaē lēgēms K!wāk!wabālasemaʼyē Q!um-
 xʼilagʼilisē lāxēs ʼneʼmēmōta Laālx!sʼendayowē. Wā, lā ālēm
 Ewanuxʼdzēxʼlāl qō lēl!ē Ewanuxʼdzēyē. Wā, hēt!a lēgadaats
 100 K!wāk!wabālasemaʼyēs ʼneʼmēmōta Haānalēnāsa Q!ōmayāyē.
 Wā, lawisla lāba lāxēq.

¹ Really his mother's mother.

MARRIAGE WITH THE NĀK!WAX'DA'X^u

Now I will talk about the Nāk!wax'da'x^u, why they have many 1 names derived from the Āwik!ēnox^u and Bellacoola and also the Gwa'sela and Dzāwadeēnox^u, and Hāxwāmis; for the chief of the numaym 'wālas, whose name was 'māxwa, got wives among these 5 tribes; and he also married among the numaym Temtemlels of the Mamalēleqūla, and the numaym Laālx's'endayo of the Kwāg'ul, and also the numaym G'ēxsemx's'anāla of the Koskimo. That is where 'māxwa, and his children after him, took wives, and also among the Gwawaēnox^u from the numaym Kwēkwaēnox^u. When 'māxwa (II 1) was a young man, the father of 'māxwa, Āmāxūlal (I 1), called his numaym the 'wālas, and told his numaym that he wished to get a wife for his prince 'māxwa (II 1) among the princesses of the chiefs of the tribes, to get crests from them; and he told them that he wished him to marry Lāqwaq'ilayugwa (II 2), 15 the princess of Lāqwaq'ila (I 2). Thus he said. Immediately his numaym thanked him for his speech. The Nāk!wax'da'x^u lived in the village Tēgūxstē. They started at once early in the morning, and they went to Wanuk^u, where the village of the Āwik!ēnox^u is located when they catch olachen. When they arrived 20 the speaker of 'māxwa (II 1), whose name was Gwemālas, stood up

MARRIAGE WITH THE NĀK!WAX'DA'X^u

Hēlen gwāgwēx's'alasla Nāk!wax'da'xwē lāx lāg'ilas q'lenemē 1 lēlēgēmas g'aya'nākūla lāxa Āwik!ēnoxwē lē'wa Belxūla; wā, hē'mislēda Gwa'sela lē'wa Dzāwadeēnoxwē lē'wa Hāxwāmisē, yīxs hē'maē gag'adi'lālats g'ig'āma'yasa 'ne'mēmotasā 'wālasēxa lēgadās 'māxwa, yīxs hē'maaxat! la geg'adaatsēda 'ne'mēmotasā 5 Temtemlelsasa Mamalēleqūla lē'wa 'ne'mēmotasā Laālx's'endayowasa Kwāg'ulē; wā, hē'mislēda 'ne'mēmotasā G'ēxsemx's'anālasa Gōsg'imoqxwē, yīx gag'adi'lālasas 'māxwa lē'wis sāsēmnakūlas lāxa-axa Gwawaēnoxwē lāx 'ne'mēmotasā Kwēkwaēnoxwē. Wā, hēem ālēs alostāwē 'māxwa. Wā, laem'lāwisē lēlts'lōdē ōmp'wūlas 'mā- 10 xwāxēs 'ne'mēmota 'wālasē (xa lēgadās Āmāxūlalē). Wā, lā'laē nēlaxēs 'ne'mēmotaxs 'nēk'aē qa gagak!lēstaliselēsēs lēwūlgāma'yē 'māxwa lāx k'lēsk!lēdēlas g'ig'eg'āma'yasa lēlqwālala'yē, qas k'lā-k'lē'sōl!lē lāq. Wā, laem'lāwisē nēlaxs lē'maē 'nēx' qas lā gāga-k'lax Lāqwaq'ilayugwa lax k'lēdēlas Lāqwaq'ila, 'nēx'laē. Wā, 15 hēx'iadem'lāwisē 'nāxwa mōlē 'ne'mēmotasēs wāldemas, yīxs hāē g'ōkūlēlaēda Nāk!wax'da'xwē Tēgūxsta'yē. Wā, hēx'idaem'lāwisē ālēx'wid'laxa la 'nāx'idxa gāla. Wā, laem'laē lāl lāx Wanukwē. yīxs hāa'l g'ōkūla 'nāxwalama Ēāwik!ēnoxwē dzāxwīlaxa dzāxūnē. Wā, g'il'em'lāwisē lāg'aaxs lāa'l lāx'ūlēxsē elkwās 'māxwaxa lē- 20 gadās Gwemālasē. Wā, lā'laē yūq!eg'a'la. Wā, lā'laē 'nēk'a:

- 22 and spoke. He said, "I came to you, great numaym Wiōkwitem, Āwik'ēnox^u! My chief, ēmāxwa (II 1) here, came to marry your princess, L!āqwag'ila (I 2), L!āqwag'ilayugwa (II 2). Thus he
25 said. Then they paid the marriage money of sewed blankets; and after they had paid the marriage money, they heard the whistles of the cannibal-dancer in the house of L!āqwag'ila (I 2), and also the whistles of the fire-dancer and of the rich-woman dancer, and the sacred song of the shaman-dancer. When each of these had sounded
30 four times, L!āqwag'ila (I 2) came out of his house carrying a handful of eagle-down. He sang his sacred song, and he used the eagle-down like a rattle. He stood in front of his house wearing around his neck a large neck-ring of red cedar-bark. When he stopped singing, he spoke, and said, "Come, son-in-law ēmāxwa
35 (II 1), come into this house, which will be your house! The winter dances have already been started for you, because you have come to marry my princess, L!āqwag'ilayugwa (II 2)." Thus he said. Then ēmāxwa arose in his marriage canoe. There were four of these; and he told his crew to obey the words of his father-in-law;
40 and when he said this, he jumped into the water with his crew; and they went up the beach, following his father-in-law L!āqwag'ila (I 2), who was waiting for them. Then L!āqwag'ila (I 2) entered the house first, and ēmāxwa (II 1) followed him, and his whole crew went

- 22 "G'āx'men g'āx'alela, ēwālas ēnēmēm Wiōkwitem, yūl Āwik'ēnox^u, g'axg'in g'igāmēg'ēg'a ēmāxwak' gagak'axōx k'ēdēlaq'ōs, L!āqwag'il, lāxōx L!āqwag'ilayugwāx," ēnēx'ēlāxs lāa' qādžēfida
25 yisa q!aq!ēnōtē 'naenx'ūna'ya. Wā, g'il'ēm'ēlāwisē gwāl qādžēlaxs lān'lasē hēk'lek'ālē medžēsasa hāmats!a lāx g'ōkwās L!āqwag'ila lō'laēda medžēsasa nōnltsē'stalalē lē'wa q!āmināgasē. Wā, lā'laē yālaq!wāla'laē pāxālalalas. Wā, g'il'ēm'ēlāwisē mōp!endzaqwēda ēnāxwa lāxēs ēnāl'ēm'ēlāwisē idalaēna'yaxs g'āxaa' lāwēlsē L!āqwag'ila
30 lā'laē g'ōkwē, q!wētsemēxa qemxwāsa kwēkwē. Wā, lā'laē yālagūtewē'lasēs yālan'LENē lāxēs yatelaēna'yasa qemxwa. Wā, lā'laē lāx'ūls lāx L!āsanā'yasēs g'ōkwē. Wā, laēm'laē qenxālaxa lēkwē L!āgēkwa. Wā, g'il'ēm'ēlāwisē q!wēl'idexs lāa' yāq!ēg'a'la. Wā, lā'laē ēnēk'a: "Gēlag'a, negūmp ēmāxwā, qā's g'āxlag'aōs g'axēl.
35 lāxg'as g'ox'lg'ōs. Laēm'ēnāxwa q!āyatēlil'g'a ēnāx'ēnēwālagwil'g'us qā's g'āxēna'yōs gagak'laxen k'ēdēl L!āqwag'ilayugwa," ēnēx'ēlāē. Wā, hēx'ēidaēm'ēlāwisē ēmāxwa lāx'wūlexs lāxēs gagak'laats'lēyē xwāxwak'ūnaxa mōts!aqē. Wā, lā'laē āxk'ālaxēs k'wēmē, qā's nānagēg'ēmēx wāldemasēs negūmpē. Āēm'laē ēnēk'ēxs lāē
40 dēx'ūsta lāxa ēwāpē lē'wis k'wēmāxs lāa' hōx'wūsdēsa. qā's lā lāg'ixēs negūmpē L!āqwag'ilāxs ēsela'maaq. Wā, hēēm'ēlāwisē L!āqwag'ila g'āluēL lāxēs g'ōkwē. Wā, lā'laē mā'k'ilē ēmāxwāq. Wā, g'āx'laē wī'laēlē k'wēmasēq. Wā, lā'laē L!āqwag'ila āxk'ālax

in. Then L!āqwag'ila (I 2) asked 'māxwa (II 1) to go to his wife L!āqwag'ilayugwa (II 2), who was sitting on a board high up 45 in the rear of the house. He went to her and sat down by her side. His crew sat down in the rear of the house. When they were all seated, then the whistles of the cannibal-dancer sounded again behind the mat-curtain in the left-hand corner inside the house; 50 and the whistles of the fire-dancer and the rich-woman dancer sounded, and the shaman-dancer sang his sacred song. Then L!āqwag'ila (I 2) arose and stepped to the place in front of the fire in the middle of the house. There he stood still. His tribe also did not move from the places where they were seated at the sides of the house. When the sound of the whistles stopped, L!āqwag'ila 55 (I 2) spoke, and said, "Now, listen to the supernatural power of your wife, son-in-law 'māxwa (II 1)! Now you have obtained in marriage the cannibal-dancer whom you have heard, and his name, Hāmts'ēstāselag'ilis, and the hōxhōk" cannibal head-mask, and the raven head-mask, and the crooked-beak head-mask, and the 60 g'elōgūdžālis head-mask—there are four different kinds of head-masks for the cannibal-dancer and also the neck-ring of red cedar-bark woven and mixed with white bark. The name of the cedar-bark neck-ring is k'!ōsenxawa; and the head-ring has three rings, one on top of the other; and the wrist-ring goes four times around 65

'māxwa qa lās hē'nakūla lāxēs genēmē L!āqwag'ilayugwāxs k!wa-
dzālaaxa laēlē saōkwa lāx nāqolēwalilasa g'ōkwē. Wā, lā'laē 45
hē'nakūla lāq, qā's lā k!wanōdzēlilaq. Wā, hēem'lāwis 'wīla
k!ūs'ālilē k!wēmasē ōgwiwalilasa g'ōkwē. Wā, g'ilēm'lāwisē
'wīla k!ūs'ālilexs laa'lasē ēdzaqwa hēk'lig'a'lē medžēsasa hāma-
ts!a, lāx ālats'lēlilasa yāwapemlilaxa lē'wa'yē lāx gemxotsālilās
āwīlēlāsa g'ōkwē. Wā, hēem'laxaāwisē hēk'!ālē medžēsasa nōnl- 50
tsē'stalalē lē'wa q!āmināgasē. Wā, lā'laē hēemxat! yālaq!wā-
latsa pāxālalalē. Wā, āem'lāwisē la'wīlē L!āqwag'ila lāx ōbēx'lāla-
lilasa lāqawalilasa g'ōkwē seldēla. Wā, hēem'laxaāwisē gwaclē g'ō-
kūlōtas k'!ēas la yawī'nāla lāxēs k!ūdzēlasē 'wax'sanēgwīlāsa g'ōkwē.
Wā, hē'lat!a lā q!wē'īdēda medžēts'ālaxs laa' yāq!ēgr'a'lē L!ā- 55
qwag'ila. Wā, lā'laē 'nēk'a: "Wēg'a hōlēlax 'nawalakwasōs gene-
maqōs, nēgūmp, 'māx". Laems geg'adanemaxēs lāōs wūlax'a'lē-
laxa hāmats!a lē'wis lēgemē Hāmts'ēstāselag'ilis, hē'misēs hōx-
hokwīwa'yē hāmsiwa'ya lē'wa gwāxwiwa'yē hāmsiwa'ya lē'wa
g'elōkwīwa'yē hāmsiwa'ya lē'wa g'elōgūdžālisē hāmsiwa'ya. Wā, 60
mōx'widāla hēhāmsiwa'yasa hāmats!ax. Wā, hē'mis qenxawē
L!āgēx'sāda k!it!āakwē 'melmaqēla L!āgēkwa. Wā, hē'mis lē-
gemsa qenxawa'yē L!āgēkwē k'!ōsenxawa. Wā, lāxaē yūdux"-
ts!aq lēlx'en k!wasaxelē qex'ima'yas L!āgēkwa. Wā, lālē
maēmōp!enē'stalē qēqex'ts!anēlas x'īlp!enak' L!āgēkwa. Wā, 65

- 66 the arm, and is made of twisted red cedar-bark; | and the anklets go four times around the leg, and are made of twisted red cedar-bark. | That will be the way of your dancer, son-in-law 'māxwa (II 1). | And this will be the cedar-bark of the fire-dancer. The neck-ring is
70 mixed with white, | and the head-ring is not thick. The arm-rings go around the wrist twice, and also the anklets. | The name of the fire-dancer will be Gwadzēs. And this will be the cedar-bark of the shaman-dancer. His neck-ring | and head-ring will be medium-sized, and he will have a small ring of twisted cedar-bark | around the wrist and
75 around the legs, and they will go around four times. || The name of the shaman-dancer will be Hayalak'ilalela. And this | is the way of the cedar-bark of the rich-woman dancer. She has a big neck-ring mixed with white, | and at three places there are strips hanging down of cedar-bark mixed white and red, in this way: | Her head-ring will also be red and white—two rings, one on top of the other. | The one below will be
80 smaller than the upper one. The || wrist-rings and leg-rings of red cedar-bark will be white in the middle, and they will pass around four times; | and her name will be Q'ōminowasacred room of the cannibal-dancer with a moon painting; and | the box containing the winter-dance objects will be painted in this way: The sacred room will stand at the | left-hand side,



- 66 lūlē maēmop!enē'stalē qēqex'sidzēlas x'īlp!enak^u L'āgekwa. Wā, hēm gwāhaasLES hāmats!alāōs, negūmp, 'māxwā. Wā, g'a'mēs gwālaats L'āgekwa nōnltē'stalalē, yixs 'melmaqelāōs qēnxawa'yē L'ē'wis qēx'ema'yē k'lēs L'ēx^u L'āgekwa. Wā, lā maē-
70 malp!enē'sta'fma x'īlp!enakwē L'āgek^u qēqex'ts!anēs L'ē'wis qēqex'-sīdza'yē. Wā, hē'mis L'ēgēmsa nōnltē'stalalē Gwadzēs. Wā, g'a'mēs gwālaats L'āgekwa pāxālalalē, yixs hēlag'itaē qēnxawa'yas L'ē'wis qēx'ema'yē L'āgekwa. Wā, lā wīlen x'īlp!enakwa L'āgekwe qēqex'ts!anēs L'ē'wis qēqex'-sīdza'yē. Wā, lā maēmop!enē'sta. Wā,
75 g'a'mēs L'ēgēmtē'sē'axa pāxālalalē Hayalak'ilalela. Wā, g'a'mēs gwāhaasLES L'āgēx'ītsa q'āmināgāsē, yixs L'ēkwaē 'melmaqelēs qēnxawa'yē. Wā, lā yūduxwīdalē qūtena'yas 'melmoyāga gwālēga. (fig.) Wā, laxaē ma'īts!aqē qēx'īma'yas L'āgekwa 'melmoyā. Wā, lūlē wīlagawa'ya banālelāsēs ēk'layē. Wā, lūlē 'melmoyāwē qēqex'-
80 ts!ana'yē L'ē'wis qēqex'sidzēla L'āgekwa maēmop!enē'stala L'ē'lekwa. Wā, hē'mis L'ēgēmtē Q'ōminowagaselalē. Wā, g'a'mēs māwīLES hāmats!ē'gada 'mekūladzālak'. Wā, lā hāndzāwa k'lāwatslē g'īldas lāq, g'agwālēga (fig.). Wā, lūlē hēl k'lōgwēla māwīla gēmxtstālīlas āwīlēlās L'ēx'īlāsēs g'ōkwōs, negūmp, 'māxwa.

law ϵ māxwa; and your name will be K'ānewēsō in the winter dance, 85
 son-in-law." Thus he said. | Then he turned his face toward his tribe,
 the Āwīk' lēnox^u, spoke, | and said, "Now give food to my son-in-
 law | and to his crew!" Immediately they gave food to them; | and
 after they had eaten, the cannibal-dancer uttered his cry || behind the 90
 front of the sacred room at the left-hand side, inside the door of the
 house. Then they took their batons and | narrow roof-boards to beat
 time on, put them down flat outside of the sacred room, and the
 song-leaders sat down close to the sacred room. | When the batons
 had been distributed, || L'lāqwag'ila stood up. He spoke, and said, 95
 "Now | watch us, son-in-law -and you, tribe—to see our ways, |
 for I wish you to learn the way to handle these | four winter dances
 that I have given to you." Thus he said; | and after he had spoken,
 the cannibal-dancer uttered his sound. || Immediately the song- 100
 leaders beat time and began to sing. | Then the cannibal-dancer
 came out of his sacred room. He was | squatting as he was dancing
 about inside the house. When the first song was ended | which was
 sung by the song-leaders, the cannibal-dancer ran about with his |
 attendants. They ran around the fire in the middle of the house;
 and after he had run || around four times, he went back into his 5
 sacred room. When he was | going in, the snapping of the mouths of
 the four head-masks was heard. |

Wā, la ϵ mēts lēgadel K'ānewēsō, yūL negūmp lāxa ts!ēts!ēqa," ϵ nēx'- 85
 'laē. Wā, lā ϵ laē gwēgemx ϵ 'id lāxēs g'ōkūlōta Ēāwīk' lēnoxwē qa ϵ s yā-
 q!eg'a!ēq. Wā, lā ϵ laē ϵ nēk'eq: "Wēg'aemasL L!exwīlaxen negūmpēx
 L ϵ wōs k!wēmēx," ϵ nēx'laē. Wā, hēx' ϵ idaem ϵ lāwisē L!exwīlag'ila.
 Wā, g'il ϵ em ϵ lāwisē gwāla L!exwāxs lā ϵ lasē hāmadzelaqwēda hā-
 mats!ā lāx āladzēlīlāsa māwīlē lāx gemxōtstā ϵ las āwīlēlāsa t!ex'i- 90
 lāsa g'ōkwē. Wā, hēx' ϵ idaem ϵ lāwisē āx ϵ tse ϵ wēda t!emyayowē L ϵ wa
 ts!ēq!adzowē sāok^u t!emēdzō, qa ϵ s lā pax ϵ alēlem lāx L!āsahīlāsa mā-
 wīlē. Wā, lā ϵ laē k!ūdexsēgalīlēda nēnāgadāx māg'idzāfyasa mā-
 wīlē. Wā, g'il ϵ em ϵ lāwisē ϵ wīla la yāx ϵ witsōsa t!ēt!emyayowāxs lā ϵ l
 Lāx ϵ wūlīlē L'lāqwag'ila, qa ϵ s yāq!eg'a!ē. Wā, lā ϵ laē ϵ nēk'a: "Wēg'illa 95
 dōqwalalex negūmp L ϵ wōs g'ōkūlōtaqōs lāxen ϵ nāxwāla gwayīlā-
 lasL, qaxg'in la ϵ mēk' ϵ nēx' qa ϵ s gwālelāmaōs q!aq!ōL!axēs gwēg'i-
 lasLaōsaxg'ada mōxwidālak' lēlēd lāyowen lāl," ϵ nēx'laē. Wā,
 g'il ϵ em ϵ lāwisē q!wēl ϵ idexs lā ϵ lasē hāmadzelaqwēda hāmats!a. Wā,
 hēx' ϵ idaem ϵ lāwisē Lēxedzōdēda nēnāgadē, qa ϵ s denx'idē. Wā, g'āx- 100
 ϵ em ϵ laē lāts!ālīlēda hāmats!a lāxēs māwīlē. Wā, laem ϵ laē k!wā-
 g'ilīlēlaxs yīxwāē lā ϵ stalīlēla lāxa g'ōkwē. Wā, g'il ϵ em ϵ lāwisē lābē
 g'ālē denx'idayāsa nēnāgadāxs lā ϵ l ālt!eqelīlēda hāmats!a L ϵ wīs
 hēlik'a, dzēlx^usēstalīlēlaxa laqawalīlāsa g'ōkwē. Wā, hēl'at!a la
 mōplēnēstalīlēxs lāē lats!ālīl lāxēs hēmēlats!ē. Wā, g'il ϵ em ϵ lāwisē 5
 lats!ālīlēxs laē qemk'lūg'a!ēda mōwē hēhāmsīwā ϵ ya.

front of the cannibal-dancer, who was eating of the corpse, and helped him eat it. || At that time the woman-shaman dancer stood behind 30 the | cannibal-dancer singing her sacred song, and she did not stop singing until | the corpse had been eaten by the cannibal-dancer and the rich-woman dancer. When | it had been eaten entirely, the shaman-dancer took a basket and gathered up | the bones that had not been eaten and put them into a basket, || and gave them to one 35 of the attendants of the cannibal-dancer. | The attendant at once went out of the house with the basket containing the bones. Then | the one who had taken out the bones came back and went || up to the cannibal-dancer. He took hold of his hair over the forehead, | dragged him out, and dragged him down to the bank of the river || Wanuk^a. Then they walked into the water; and when they were in 40 waist deep, | the attendant of the cannibal-dancer, who held him by the hair, ducked the head of the cannibal-dancer | and turned round toward the right; and when he arose, | he faced the same way as he had been standing before he ducked him, toward the east. Then he lifted | the head of the cannibal-dancer; and when his mouth appeared out of the water, || the cannibal-dancer uttered the 45 cannibal cry. Then | ^εmāxwa was asked to go out of the house to see how | the cannibal-dancer was being purified after eating the corpse. | They ducked him four times in the river; and after he had been ducked | four times, they came back into the dancing-house, ||

k'wāgemlilaxa hāmats!a lōllala, qā's ha^εmēk'lālēq. Wā, hēm^εlā-wis la laatsa, pāxālalalē ts!edāqa, qā's lā lāwīl lax āwīgānilasa 30 hāmats!a, qā's yālaqūlē. Wā, ā^εmēsē gwāl yālaqūlaxs laē ^εwīlase^εwēda lālēnoxwasa hāmats!a L^εwa q!āmināgasē. Wā, g'il^εEm^εlāwisē ^εwīlaxs laa^εl āx^εēdēda pāxālalalaxa lēxa^εyē, qā's q!ap'lē-g'ililēxa xāqē haāmōta, qā's āxts!ālēs lāxa lēxa^εyē, qā's ts!ewēs lāxa g'ayolē lāxa hēlik'āsa hāmats!a. Wā, hēx^εidaem- 35 ^εlāwisē la lawēldzemēda xaqēsawayauts!ē lēxa^εya. Wā, g'il^εEm^εlāwisē g'āx aēdaaqēda lax^εdē lāwelsasa xāqēsawayauts!ē lēxāxs laa^εl hē^εnakūla lāxa hāmats!a, qā's nēseyōdēx se^εyās ōgwiwa^εyas x'ōmsas, qā's lā nēsewelsaq, qā's lā nēsents!ēselaq lāxa āwaxstalisasa wās Wanukwē. Wā, lā taxt!a lāxa wā. Wā, g'il^εmēsē t!ēbōyowēda 40 hēlik'āsa hāmats!axa nēsēwayaq laa^εl hābēnsas x'ōmsasa hāmats!a, qā's x'ilp!ēdē hēlk'!ewē^εstāla. Wā, g'il^εEm^εlāwisē lāg'aa lāxēs gwē-gemalaasē g'alē tēx^εwīdautsa L!ēsēlāxa gaūlaxs laē x'itostāmasex x'ōmsasa hāmats!a. Wā, g'il^εEm^εlāwisē q!ax^εwūxstax^εidēda hāmats!āxs laa^εl hēx^εidaem hāmats!ēga^εla. Wā, laem^εlaē āxsowē 45 ^εmāxwa, qā's lā lāwels lāxa g'ōkwē, qā's lā dōqwałax gwēg'ilasaxa hāpāse^εwēda hāmats!āxs laē gwāl lōllalaxa lālēnoxwē. Wā. mōp!ēna^εlaē hābēndzemē x'ōmsas lāxa wa. Wā, g'il^εEm^εlāwisē mōp!ēna hābēndzemē x'ōmsasēxs g'āxaē xwēlagēla lāxa lōbekwē.

- 50 and he went into his sacred room. The | rich-woman dancer and the shaman-dancer also went back into the sacred room. They had not | stayed there a long time before the cannibal-dancer uttered the cannibal cry. Immediately | the song-leaders began to sing, and the cannibal-dancer came out of his | sacred room wearing a bear-skin. He had around his neck a || thick ring of red cedar-bark called k'!ōsenxawē; and | after the song-leaders finished singing four songs, he went | into his sacred room, and the shaman-dancer always kept near him. | When they had gone into the sacred room, the rich-woman dancer uttered her cry. | She cried in this way:
- 60 "Hahi hai, hai, hai; hahi, hai!" || Thus she cried while the song-leaders were singing her song. She | wore around the neck a ring of cedar-bark mixed white and red, and she | danced, accompanying the four songs. After the last | song, she went into her sacred room; and the fire-dancer cried, "We, we, we!" | Then the song-leaders
- 65 sang his || song, and he came and danced for a little while. | He danced and put out the fire in the middle of the house, | and the song-leaders just sang two of his songs | in the dark. After his songs | he went back into the sacred room. Then the fire was built
- 70 up again; || and when it blazed up, L!āqwag'ila (I 2) spoke, | and said, "Have you seen the privileges which I have given to you, | son-in-

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- 50 Wā, lā'laē hēts'ālilēla lāxa māwilē. Wā, laem'lae ōgwaqa lats'ālilēda q'lāmināgasē lē'wa pāxālalalē lāxa māwilē. Wā, k'!ēs'lat'la gālaxs laa'l hāmts'eg'a'lēda hāmats'la. Wā, hēx'idaem'lāwisē denx'ēdēda nēnāgadē. Wā, g'āx'laē lāts'ālilēda hāmats'la lāxēs lēmē'lats'ēxa māwilē, 'nēx'ōnālaxa L!ā'yē. Wā, laem'laē qenxālaxa
- 55 lēkwē L!āgex'xa lēgādās k'!ōsenxawa L!āgēkwa. Wā, g'il'ēm'lāwisē gwāl denxelēda nēnāgadāsa mōsgēmē q!ēmq!emdem'sēxs laē lats'ālil lāxēs lēmē'lats'ē lē'wa pāxālalalē, qaxs q!ap'ēx'sā'maē lē'wē. Wā, g'il'ēm'lāwisē lats'ālil lāxēs lēmē'lats'āxs laa'lasē hēk'!eg'a'lēda q'lāmināgasē lāxēs gwēk'ālasaxs hahi hai, hai, hai; hahi hai,
- 60 'nēx'laēxs laa'lasē denx'ēdēda nēnāgadās q!emdemas. Wā, laem'lae qenxālaxa 'melmaqela L!āgēkwa. Wā, g'āx'ēm'lae yīxwasa mōsgēmē q!ēmq!emdem's. Wā, g'il'ēm'lāwisē q!ūlbēda elx'la'yē q!emdem'sēxs laa'l lats'ālil lāxa lēmē'lats'ē. Wā, lā'laē wewewexēda nōnlt'sēstalalē. Wā, hēx'idaem'lāwisē denx'ēdēda nēnāga-
- 65 dās q!emdemas. Wā, g'āx'ēm'laē yāwas'id yīx'wida. Wā, hē'lat'la la yīwēnēsēxs laa'l k'!elx'ēdxa laqawalilasa g'ōkwē. Wā, āem'lāwisē wūl'em la denxelēda nēnāgadāsa ma'itsēmē q!ēmq!emdem's lāxa p!edek'ila. Wā, g'il'ēm'lāwisē q!ūlbē q!emdemasēxs laa'l lats'ālil lāxa lēmē'lats'ē. Wā, lā'laē x'āx'iq!ex'it'sē'wēda le-
- 70 gwilē. Wā, g'il'ēm'lāwisē x'iqōstāxs laa'l yāq!eg'a'lē L!āqwag'ila. Wā, lā'laē 'nēk'a: "La'mas 'wīla dōqūlaxen k'!ēs'ōgūlx'la'yē lāl,

law 'māxwa (II 1) ? Now carry home the box containing the privileges 72
and | in it take the four dances that you have seen to-night." Thus
spoke L!āqwaḡila (I 2) | to 'māxwa (II 1). Immediately 'māxwa
(II 1) thanked him for what he had said; || for this is the first cannibal- 75
dancer with whistles that came to the Nāk!wax'dax̃, | and also the
fire-dance and the rich-woman dance and the | shaman-dance and
the four head-masks, for they had none | before that; and therefore
'māxwa (II 1) was really grateful for what L!āqwaḡila (I 2), his |
father-in-law, had said. Early the following morning || 'māxwa 80
(II 1) and his wife, L!āqwaḡilayugwa (II 2), and | his crew were
ready. They loaded the four canoes; and when | they were loaded,
they went aboard. | When they had gone aboard, L!āqwaḡila (I 2)
came out of his | house and spoke. He said, "Wait a while, || son- 85
in-law; for I will carry down this box containing the privileges, |
and these eight baskets of smoked mountain-goat meat and | these
twenty black-bear skin blankets and | forty lynx-skin blankets and
forty dressed skins, | so that my princess L!āqwaḡilayugwa (II 2)
may not be cold." || Thus he said. When he stopped speaking, he 90
went into his house; and | it was not long before his numaym came
out carrying the before-mentioned | twenty black-bear skin blankets,
the forty | lynx-skin blankets, the forty dressed skins, | and the

negūmp, 'māx̃. Laemslāl mālax̃a k!āwats!ē ḡlɖasa, yix ḡits!ē- 72
wasasa mōx̃widalāōs la dōxwa!ēlxwa ḡānōlēx̃," 'nēx̃!aē L!āqwa-
ḡilāx̃ 'māx̃wa. Wā, hēx̃!idaem!āwisē 'māx̃wa mō!as wāldemas,
qaxs hē!maē ḡālenxē hāmats!a medzēdzad ḡāx̃ lāxa Nāk!wax̃- 75
dax̃wē !ē!wa nōnltsē!stalalē; wā, hē!misa q!āmināḡasē !ē!wa pā-
xālalalē; Wā, hē!mis!ēda mōwē hēhāmsiwa!ya, yixs k!ēasāē ḡāla-
ḡawa!ya. Wā, hē!mis lāḡilas ālak!āla mō!ē 'māx̃wās wāldemasēs
negūmpē L!āqwaḡila. Wā, ḡil!em!āwisē 'nāx̃!idxa ḡā!lāxs laē
xwāna!ida yix 'māx̃wa !ē!wis ḡenemē L!āqwaḡilayugwa !ē!wis 80
k!wēmē, qā!s mōxsēxēs mōts!aqē xwāxwāk!ūna. Wā, ḡil!em!ā-
wisē 'wī!xsē 'memwālāsēxs laa! 'wī!a hōx̃!walexs lāxēs yaē!yats!ē.
Wā, ḡil!em!āwisē 'wī!xsēxs ḡāxaa!asē L!āqwaḡila ḡāx̃āwēls lāxēs
ḡōkwē. Wā, lā!aē yāq!ēḡa!a. Wā, lā!aē 'nēk'a: "Ēselāḡa-
'masl, negūmp, qenu!x̃ lālag'il taōdaxsasḡada k!āwats!ēk' ḡlɖasa 85
!ōḡwada x̃!x̃!ḡwats!ēk' 'melxlowa ma!ḡnāltsemk' L!ā!ābata
ḡa!mēs ḡada ma!tsokūk' L!ē!entsem 'naenx̃!ūna!ya !ōḡwada
mōx̃!sokwē 'wālasx̃!āḡem 'naenx̃!ūna!ya !ōḡwada mōx̃!sokwē ā!ā-
ḡ!ma; ā!ōx̃ k!ānaēsalax̃ōx̃ k!ēdēlaq!ēn, yixōx̃ L!āqwaḡilayugwāx̃." 90
'nēx̃!aē. Wā, ḡil!em!āwisē q!wē!idexs laa! laē! lāxēs ḡōkwē. Wā, 90
k!ēs!at!a ḡā!ēlaxs ḡāxaalaēs 'nē!mēmōtē mowēselax̃a la !ē!ē-
qelasōsxa ma!tsokwē L!ē!entsem 'naenx̃!ūna!ya !ē!wa mōx̃!so-
kwē 'wālasx̃!āḡem 'naenx̃!ūna!ya !ē!wa mōx̃!sokwē ā!āḡ!ma. Wā,

eight baskets of smoked mountain-goat meat which he had mentioned, and || two baskets containing mountain-goat tallow, and | also the box containing the privileges. They brought them and put them into 'māxwa's canoe. | As soon as they were all in, 'māxwa arose | in his canoe and thanked his father-in-law L!āqwag'ila (I 2) for what he had done. | As soon as he stopped speaking, they started, and he
 200 came || home with his wife to Tēgūxstē. As soon as he arrived, | 'māxwa (II 1) asked his father, Āmāxūlal, to | call in the five num-
 aymys of the Nāk!wax'da'xw in the | evening. Then Āmāxūlal (I 1) went to call them. He did | not call them loud, but he whispered, as
 5 he || went and sat down by the side of each man. It was not | long before they came in; and when all were inside, | 'māxwa asked his father to bar the door of the house. | Immediately 'māxwa arose and reported what he had obtained | for his tribe; namely, the four
 10 dances which were in the privilege-box, || and also the other things. "Now, I want you to | consider whether I should not give a winter dance." Thus he said. | Immediately all of them agreed to what he said, and he gave a winter dance. | Then he showed the four dances which he had obtained in marriage | from the Āwik' lēnox^u. Now the
 15 name of 'māxwa (II 1) was L!āqwag'ila. || He gave a feast with the dried goat-meat and the tallow of the | goats. |

hē'misa ma'lgūnāltsemē x'ix'lgwats!ē 'melxlā L!āl!ābata Lē'wa
 95 ma'ltsemē yix'semayaats!ēsō 'melxlāx L!āl!ābata. Wā, hē'mē-
 lēda k'!āwats!ē g'ildasē. Wā, g'āx'em!lāē mōxdzem lāx yā'yats'ūs
 'māxwa. Wā, g'il'em!lāwisē 'wīlxsexs laa'laē 'māxwa lāx'ūlexs
 lāxēs yā'yats!ē, qa's mō'lēs g'wēx'idaasasēs nēgūmpē L!āqwag'ila.
 Wā, g'il'em!lāwis q!wēl'idxs g'āxaē Lēx'ēda. Wā, g'āx'em!lāē
 200 nā'nakwa Lē'wis gēnemē lāx Tēgūxstē. Wā, g'il'em!lāwisē lāg'a-
 axs laa'laē 'māxwa āxk'!ālxēs ōmpē Āmāxūlalē, qa hēx'ida'mēsē
 lēlts!ōdxa sek'!asgemak!ūsē 'nāl'ne'mēmatsa Nāk!wax'da'xwē la
 dzāqwa. Wā, hēx'idaem!lāwisē Āmāxūlalē lā Lē'lāla. Wā, laem-
 'laē k'!ēs hād'exstalaxs laa'l Lē'lāla, qaxs ā'maa'l ōpālaxs lāna-
 5 xwaē k'!wanōlemlāxa 'nāxwa bēbegwānema. Wā, k'!ēs'lat!a gā-
 laxs g'āxaē 'wī'laēla. Wā, g'il'em!lāwisē g'āx 'wī'laēlexs laa'laē
 'māxwa āxk'!ālxēs ōmpē, qa lēnēx'idxēsēxa t!ex'īlāsēs g'ōkwē. Wā,
 hēx'idaem!lāwisē 'māxwa lāx'ūlila, qa's ts!ek'!āl'idxēsēs g'wānemē
 lāxēs g'ōkūlōtēxa mōxwidāla lēlēdaxa g'its!āwaxa k'!āwats!ē g'il-
 10 dasa, hē'mis!a 'nāxwa ōgū'la lāq. "Wā, la'mēsēn 'nēx' qa's wēg'aōs
 dōqwalaxēs nēnāqa'yōs, qen wēg'i yāwix'ila," 'nēx'laē. Wā, hēx'idaem!lāwisē
 'nāxwa ēx'ak'ex wāldemas. Wā, la'mē yāwix'ila. Wā, hē'mis la nēl'idaatsa
 mōxwidāla lēlēda, yix gēg'adānemas lāxa Āwik' lēnoxwē. Wā, laem!lāē lēgādē
 15 'māxwās L!āqwag'ila. Wā, laem k'!wēlas'itsa x'īlkwē 'melxlowa Lē'wa yix'semēsa
 'melxlowē.

He also gave away the bear-skin blankets, | the lynx-skin blankets, 17
and the dressed skins, at the winter dance | that he was giving to his
tribe the Nāk!wax'da^{xu}. It was not long before || they had a son. 20
Immediately the | father-in-law (I 2) of L!āqwag'ila—for I call him
no longer 'māxwa (II 1), | because he had already the name L!āq-
wag'ila (II 1)—the | former L!āqwag'ila (I 2) (that is, the father-in-
law of the former 'māxwa (II 1)), gave as a marriage gift the name |
Nānagwas (III 1) for the child. Now his name was Nānagwas
(III 1), || and it was not long before they had a daughter. | Then her 25
name was L!āqwag'ilayugwa (III 2). Now | L!āqwag'ila (II 1) had
two children. | Nānagwas (III 1) and his sister, L!āqwag'ilayugwa
(III 2), were not yet grown up | when L!āqwag'ila (II 1) wished to
marry the princess of Goxolanē, (I 3) Belxanaga (II 3) (Haliotis-
Woman,) || because he was the head chief of the Nuxak'em (I mean the 30
Bellacoola). | Now L!āqwag'ila (II 1) wished to marry the princess of
Goxolanē, Belxanaga (II 3), only for her property,¹ | because he
wanted to get in marriage many names | and various winter dances;
and therefore he told his numaym | the 'wālas, and he was told by
them to go ahead and do it quickly. || Then L!āqwag'ila (II 1) got 35
ready to start | on the following morning with his numaym the
'wālas. | Early in the day they started by canoe. His wife remained

Wā, laemxaāwisē 'wīla yāx^uwitsa L!enL!entsemē 'naenx'ūna^uya 17
Lē^uwa 'wālasx'āsgemē 'naenx'ūna^uya Lē^uwa ālāg'imē lāxēs yāwix'i-
laēna^uyē qaēs g'ōkūlōta Nāk!wax'da^{xwē}. Wā, k'!ēs'elatlā gālaxs
laē xūngwadex^uida, yīsa bābagūmē. Wā, la hēx'idaem^ulaē ne- 20
gūmpas L!āqwag'ila, —qaxg'in la'mēk' g'wāl lēqelas 'māxwa lāq,
qa's lē^umaē lēgades L!āqwag'ila, yīx 'māxwa. — Wā, laem^ulaē
L!āqwag'ilamōt'la, yix negūmps 'māxwamōt'la lēgemg'elxlāx Nā-
nagwasē, qalēgemisa g'inānemē. Wā, laem^ulaē lēgades Nānagwasē.
Wā, k'!ēs'em^ulaxaāwisē gālaxs laa'l ēt'lēd xūngwadex^uitsa ts!āts!a- 25
dāgemē. Wā, laem^ulaē lēgades L!āqwag'ilayugwa. Wā, laem^ulaē
ma'!ōkwē sāsēmas L!āqwag'ila. Wā, k'!ēs'em^ulāwisē q!ūlsq!ūlyax-
'widē Nānagwasē Lē^uwis wūq!wē L!āqwag'ilayugwaxs laa'l 'nēx'laē
L!āqwag'ila, qa's lā gagak'lax k'!ēdēlas Goxolanē lax Belxanaga.
yīxs hē^umaē xamagemē g'igūmēsa Nuxak'emxa g'wē'yōwē Belxūla. 30
Wā, laem^ulaē 'nēk'ē L!āqwag'ila, qa's ā^umē xwēsax^u k'!ēdēlas
Goxolanē lax Belxanaga, qaxs 'nēk'āē, qa's lālēgemōl'lēx lēgenia
Lō^u ēgūqalā lēlēd lāq. Wā, hē^umis la nē^ulēm^usēxēs 'nē^umēmota
'wālasē. Wā, laem^ulaē āem wāxasō^u, qa's wēg'i āem hali'lāla. Wā,
lā^ulaē hēx'ida^umē L!āqwag'ila xwāna^uida, qa's wāg'il ālēx'widēl 35
qo 'nāx'idelxa gāālala Lē^uwis 'nē^umēmota 'wālasē. Wā, g'il^uem^u-
lāwisē 'nax'index lāa'l ālēx'wida. Wā, laem^ulaē emlēxwō gēneimas

¹ Xwēsa means a mock marriage performed in order to obtain certain prerogatives.

38 at home | with her two children. Then they arrived at the place of
 the Bellacoola, | and at once he paid the marriage money for the
 40 princess of Goxolanē (I 3); and || after he had paid the marriage
 money, the chief, Goxolanē (I 3), came out | of his house with his
 princess, Belxanaga (II 3), each wearing two | marten-blankets.
 Four old | men carried each five lynx-skin blankets—twenty | in all.
 45 Then Goxolanē (I 3) spoke, and || gave the four marten-skin blankets
 and the twenty lynx-skin | blankets to L!āqwaḡila (II 1), and also
 the name Q!emsdēxūlēlxsdē (II 1), | which was to be the name of
 L!āqwaḡila (II 1); and also the name of his princess, Belxanaga
 (II 3), | was given to L!āqwaḡila (II 1) to be the name of his
 princess L!āqwaḡilayugwa (III 2). | That is all that he obtained
 50 there. Then they put the || sewed blankets into the canoe of
 L!āqwaḡila (II 1); and | Goxolanē (I 3) and his princess Belxanaga
 (II 3) went into the house. | L!āqwaḡila (II 1) was never invited in
 with his crew. | Therefore L!āqwaḡila (II 1) became angry, and said
 55 to his crew, | “Let us push off and leave this silly person!” || Thus he
 said. They left, and in the evening | a warrior of the Nāk!wax!daʔx^u
 whose name was K!ilem, | said, “Listen to me, Nenōlō | and
 Nandzē!” naming his fellow-warriors, “I am | ashamed because we
 60 were not even invited in by the Bellacoola. I || wish you would make

38 ʔeʔwis maʔlōkwē sāsema. Wā, laemʔlāwisē lāḡaa lāxa Belxūla. Wā,
 hēxʔidaemʔlāwisē qādziʔēda lāx k!ēdēlas Goxolanē. Wā, ḡilʔem-
 40 ʔlāwisē ḡwāl qadzēlaxs ḡāxaaʔlasa ḡḡāmaʔyē Goxolanē ḡāxāwūls
 lāxēs ḡōkwē ʔeʔwis k!ēdēlē Belxanaga ʔnaenxʔūnālaxa maēmaʔlē lē-
 LEGEXSEM ʔnaenxʔūnaʔya. Wā, lāʔlaē dalēda mōkwē q!ūlsq!ūlyak^u
 bēbēḡwānemxa sēsek!la ʔwālasxʔāsgem ʔnaenxʔūnaʔya maʔtsoxʔlaē
 hāḡā. Wā, hēemʔlāwis yāq!egʔaʔlē Goxolanē. Wā, laemʔlaē ḡax-
 45 k!ēk!altsa mōwē lēLEGEXSEM ʔeʔwa maʔtsokwē ʔw!ʔwālasxʔāsgem
 ʔnaenxʔūnē lāx L!āqwaḡila; wā, hēʔmisa lēḡemē Q!emsdēxūlēlxsdē,
 qa lēḡems L!āqwaḡila. Wā, hēʔmisē lēḡemasēs k!ēdēlē Belxanaga
 ḡaxyōs lāx L!āqwaḡila qa lēḡems k!ēdēlasē L!āqwaḡilayugwa.
 Wā, hēem wāxē ḡwānemas lāq. Wā, ḡāxʔemʔlaē āxʔālexdzema
 50 q!āq!enolē ʔnaenxʔūnaʔya lāx yāʔyats!ās L!āqwaḡila. Wā, lāʔlaē
 āemʔla hōḡwīlē Goxolanā ʔeʔwis k!ēdēlē Belxanaga lāxēs ḡōkwē.
 Wā, laemʔlaē hēwāxa lēlwūltōtseʔwē L!āqwaḡila ʔeʔwis k!wēmē.
 Wā, hēemʔlāwis ts!engums L!āqwaḡila, lāḡilas ʔnēka lāxēs k!wēmē:
 “Wēḡa āem q!ōtelisax, qens lālagi āem bāsa ēsēx nēnāxsāla,”
 55 ʔnēxʔlaē. Wā, ḡāxʔemʔlaē āem bās. Wā, hēʔlat!a la dzāqwaḡs
 lauʔl yāq!egʔaʔlē bābēbak!olas Nāk!wax!daʔxwa lēḡadās K!ilemē.
 Wā, lāʔlaē ʔnēka: “Wāentsōs hōlēla ḡāxen, ʔnēnemōk” Nenōlō,
 lōʔs Nandzē,” ʔnēxʔlaē lēqiʔlālaxēs bābēbak!wotē, “yixḡin max-
 ts!ēḡinlasa k!ēsē ālat!a lēlwūltōd ḡaxensxa Belxūla. Laʔmēsen
 60 ʔnēx qaʔs wāḡaōs ḡwānālaxs nēnāqayaq!ōs, qens memxʔts!esilē lā

up your minds to cover our shame, and to | attack on our way home 61
the Dālwiidex^u." Thus he said. Immediately | L!āqwaḡ'ila (II 1)
agreed to what he said, for the canoes were anchored | near the
entrance to the village of the Dālwiidex^u. When | it got dark, the
six canoes paddled along, || intending to fight against the Dālwiidex^u 65
that night. They (people) were not | yet asleep when they arrived,
and | the warriors anchored at the other side of the point, near the |
village site. When everything was quiet, K'ilem | and his friends,
Nandzē and Nenōlō, started, and || L!āqwaḡ'ila (II 1), with his crew, 70
followed them. It was not long before the village | was on fire, and
then the warriors began to kill the men. | L!āqwaḡ'ila (II 1) went into
the house of the chief of the | Dālwiidex^u and took a large carved box
and carried it | to his canoe and put it aboard. It was not long
before Nandzē came, || carrying three heads which he had cut off: 75
and K'ilem came, carrying four | heads; and Nenōlō came, carrying
two | heads and also a woman-slave; and all the warriors took much |
food, which they carried on their shoulders | into the canoes. Then
Nenōlō gave the woman- || slave to L!āqwaḡ'ila (II 1); and when all 80
had gone aboard, they | went away before daylight. They | went
along, paddling all night, and they had gone a long way | before
day came. They did not rest before evening. Then | they arrived

kwākwxēbalaxwa Dālwiidexwa," ēnēx'ēlaē. Wā, hēx'ēidaem'ēlāwisē 61
L!āqwaḡ'ila ēx'ak'ex wāldemas, qaxs lē'ma'ēl ēnēxwālē mexalaasas
yaē'yats'lās lāx āwāxsta'yas g'ōkūlasasa Dālwiidexwē. Wā, g'il'ēm-
'ēlāwisē p'ēdex'ēidexs laa'ēl 'ēwilg'ilē sēx'ēwidēda q'ēl'ēl'st'aqē xwāxwā-
k'lūna. Wā, laem'ēlāē lāl winalxa Dālwiidexwaxa gānūlē. Wā, 65
k'lē's'ēm'ēlāwisē 'nāxwa mēx'ēdēxs laa'ēl lāg'aa. Wā, āem'ēlāwisē
mexāla'yā wīna lāx āpsādza'yasa awilba'yē lāxa nēxwāla lāxa
g'ōx'dēmsē. Wā, hē'lat'lē la 'wīla selt'ēdēxs laa'ēl qās'idē K'ilemē
lē'wis 'nē'nēmōkwē Nandzē lō' Nenōlowē. Wā, lā'laē ālxla'yē
L!āqwaḡ'ila lē'wis waḡ'ts'lāla. Wā, k'lē's'lat'la gālaxs laa'ēl xūmt'l- 70
dēda g'ōkūla. Wā, hēem'ēlāwis la k'lēlag'atsa bābebak'wāxa bēbe-
gwānemē. Wā, laem'ēlāē L!āqwaḡ'ila laēl lāx g'ōkwas g'igāma'yasa
Dālwiidexwē, qa's lēnemēxa k'lēsgēmāla 'wālas g'ildasa. qa's lās
lāxēs yā'yats'lē, qa's lā hāng'aalēxsas. Wā, k'lē's'lat'la gālaxs g'āxāē
Nandzē dālaxa yūdux'sēmē qāg'ikwa. Wā, g'āx'laē K'ilemē mōs- 75
gēm'ēlāē daakwas qāg'ikwa. Wā, g'āx'laē Nenōlōwē dālaxa mā'ltse-
mē qāg'ikwa, hēem'ēlāwisa ts'ēdāqē q'lāk'owa. Wā, lā'laē q'ēyōla
'nāxwa wīnaxa hēmaōmasē, yix g'āxē t'lēt'lenx'sēxs g'āxāē hōx'wa-
lēxsela lāxēs yaē'yats'lē. Wā, laem'ēlāē Nenōlowē ts'lāsēs ts'ēdaqē
q'lāk'o lāx L!āqwaḡ'ila. Wā, g'il'ēm'ēlāwisē 'wīla hōx'walexs lāxēs 80
yaē'yats'lāxs g'āxāē sep'ēdaxa k'lē's'ma'ēl lāla qa's 'nāx'idē. Wā,
g'āx'ēm'ēlāwisē nekūlaxa gānūlē. Wā, kl'wāg'ilaem'ēlāwisē qwēs'gi-
laxs laa'ēl 'nāx'ida. Wā, hēwāxalat'la x'ōs'idaxs laē dzāqwa. Wā,

85 at the mouth of Bellacoola Inlet that evening. || There they took a rest; and when it was nearly | midnight, they started again. At daybreak they came to a place near the | mouth of Rivers Inlet. They went on, | and took a rest at the mouth of the Gwa'sela Inlet. | Then they felt safe, and thought that they were not being pursued by
 90 the Dālwiidex^u. Then || the warriors scalped the heads which they had cut off; and after they had done so, | L'āqwag'ila (II 1) spoke, and said, | "Thank you for what you have done. Now we are not ashamed, although we were not | invited in by Goxolanē (I 3). I mean that I have also cut off a head." | While he was saying so, he
 95 lifted up by the hair a head. Then || they asked the woman-slave for the name of the man whose head had been cut off by L'āqwag'ila (II 1); | and the slave said, "That is the head of the chief of the | Dālwiidex^u, and his name was Qāmatsa." Then | he opened the large carved box; and first he | saw a neck-ring of red cedar-bark,
 300 and a head-ring. He did || not take them out, but he just felt among the red cedar-bark, | and there he felt the whistles of the cannibal-dancer. | He took one and blew it. Then he | uttered the cannibal-cry, because he had obtained it in war. Then | his numaym were glad, because L'āqwag'ila (II 1) himself had cut off the head of the ||
 5 owner of the large carved box. Then | he put back the whistles into

g'āx^eem'laē lāx āwāxsta'yas wūnāldemsasa Belxūlāxs laē gānul'ida.
 85 Wā, hēem'lāwis la x'ōsala'yē yāwas'ida. Wā, g'il^eem'lāwisē elāq negēg'ēxs lāa'l ēt'lēd sep'lēda. Wā, g'āx'laē 'nayō lāxa nexwāla lāx āwāxsta'yas wūnāldemsasa Āwik'!ēnoxwē. Wā, hē'nūkūl^eem'lāwisē, qa's g'āxē x'ōs'id lāx āwāxsta'yas wūnāldemsasa Gwa'sela. Wā, laem'laē hēlēx'id k'!ēs sāsē'wasōsa Dālwiidexwē. Wā, laem'laē
 90 sābeltsemdēda bābebak!wāxēs qēqāg'ikwē. Wā, g'il^eem'lāwisē gwāla laa'lasē yāq!eg'a'fō L'āqwag'ila. Wā, lā'laē 'nēk'a: "Gēla-k'as'elax'ins gwēx'idaasē qaxg'ins k'!ēsēk' la max't!axg'ins k'!ēsēk' lē'fūltōtsōs Goxolanē, qaxg'in 'nē'nak'ilek' ōgwaqa'men qāx'ida," 'nēx'laēxs laē dzōxōstōd nēdzexlēxa qāg'ikwē. Wā, lā'laē
 95 wūlāse'wēda ts!edāqē q!āk'owa lāx lēgemas qāg'ikwas L'āqwag'ila. Wā, lā'laē 'nēk'ēda q!āk'owaqēxs hē'maē xāmagēmē g'īgāmēx'dēsa Dālwiidexwē. Wā, hēem'lāwis lēgemse Qāmatsa. Wā, lā'laē x'āx'widxa 'wālasē k'!ēsgemāla g'ildasa. Wā, hēem'lāwis g'il dō-x'waleltsēda qenxawa'yē L'āgekwa lē'wa qex'emā'yē. Wā, lā'laē
 300 k'!ēs āx'wūlts!ōdeq. Āem'laē p'lēx'widex āwābā'yasa L'āgekwē. Wā, hēem'lāwis la p'lēx'walelatsēxa medzēsasa hāmats'a. Wā, g'il^eem'lāwisē āx'ēdqēxs laē pōx'wīdeq qa hēk'leg'a'lēs. Wā, lā'laē hāmts!eg'a'la qaxs lē'maē ālak'āla wīnānemaq. Wā, laem'laē mō'lē 'nē'mēmotasēxs hēq!ānox^umaē L'āqwag'ila qāx'īdex āxnō-
 5 gwadāsa 'wālasē k'!ēsgemāla g'ildasa. Wā, laem'laē xwēlaqa

the large box, and they started away. | In the evening they arrived 7
at Tēgūxstē^ε, their | village, and immediately L!āqwag'ila (II 1)
disappeared in winter. | Then he gave a winter dance, and now
L!āqwag'ila (II 1) was a cannibal-dancer; || and the woman-slave 10
advised L!āqwag'ila (II 1) what to do, | and told him that the name
of the cannibal-dancer was Qāmatsa; and the songs were also sung
by the slave to the song-leaders of the Nāk'wax'da^εx^u. | Indeed,
why should they not learn the songs of the | cannibal-dancer?
because they obtained it by killing in war, for it is more valuable
when || obtained in war than when obtained in marriage. When 15
L!āqwag'ila (II 1) had learned | the ways in which the cannibal-
dance was danced by the Dālwiidex^u, and the songs, | he got excited
in his cannibal-dance. Then | they killed the woman-slave, and he
ate her, and | L!āqwag'ila (II 1) himself ate the whole slave. Then
he changed || his name, because he had swallowed the whole woman- 20
slave; | and after that L!āqwag'ila's (II 1) cannibal name was
L!awiōk^u (II 1). |

After L!āqwag'ila (II 1) had been cannibal-dancer for four winters |
(I shall hereafter call him Qāmatsa (II 1), the | name which he
obtained in war from the chief of the Dālwiidex^u, whom he had
killed), || Qāmatsa (II 1) still had for his wife L!āqwag'ilayugwa (II 2), 25
the Āwīk' lēnox^u | woman. |

āxts!ōtsa medzēsē lāxa 'wālasē g'ildasa. Wā, g'āx^εlaē LEX^εēda. 6
Wā, laem^εlāwisē dzāqwaxs g'āxaē g'āx^εalēla lāx Tēgūxsta^εyē lāxēs
g'ōkūlasē. Wā, lā^εlaē hēx^εidaem x'is^εidē L!āqwag'ilāxa la ts!ā'wūn-
xa. Wā, laem^εlaē yāwix'ila. Wā, laem hāmats!a yix L!āqwag'ila.
Wā, hēem^εlawisa ts!edāqē q!āk'ō Lēxs^εūlax L!āqwag'ila, qa g'wēgilats 10
Lē^εwa Lēgemas Qāmatsax'dē lāxēs hāmats!aēnēx'dē. Wā, hē^εmisē
q!ēm^εq!ēmdemas g'āx denxōdzemsa q!āk'ō lāx nēnāgadāsa Nā-
k'wax'da^εxwē, qāḷ qa k'lesēs 'wī^εla q!āq'ōl!axa q!ēm^εq!ēmdemasa
hāmats!āxs lē^εmaē k'lēlag'anemāq lāxa wina, yixs lāqaēda winā-
nemaxa geg'adānemē. Wā, g'il^εem^εlāwisē 'wī^εla la q!ālē L!āqwag'i- 15
lāx gwayi'lālasasa Dālwiidexwaxēs hāmats!ax'dē Lē^εwa q!ēm^εq!ēmdem-
maxs laa^εl xwasē L!āqwag'ila lāxēs hāmats!ēna'yē. Wā, laem-
lāwisē k'lēlax'itse^εwēda ts!edāqē q!āk'ā, qa ha^εmās. Wā, laem^εlaē
L!āqwag'ila 'naḡūlaxa q!āk'ox'dē ha^εmāpeq. Wā, laem^εlaē L!ayō-
sē^εwē Lēgemas lāxēq qaēs Lāwēk!wēna'yasa ts!edāxdē q!āk'owa. 20
Wā, laem^εlaē L!āqwag'ila hāmdzEXlālas Lāwiōkwē lāxēq.

Wā, g'il^εem^εlāwisē mōx^εūnxē tsā'wūnxas la hāmats!a, yix L!āqwa-
g'ila. La^εmēsen hēl lāl Lēqelayoqē Qāmatsa yix winānemasa, yix
Lēgemx'dāsa k'lēlax'itse^εwasē g'igāmēx'dāsa Dālwiidexwē. Wā,
laem^εlaē hēx'sāem genems Qāmatsē L!āqwag'ilayugwaxa Āwīk'!ax- 25
SEMē.

- 27 Then L^lāqwag'ilayugwa (II 2) told her husband, Qāmatsa (II 1), | to go and marry the princess of Sēwid (I 4), chief of the numaym | G'īg'ilgām of the Gwa'sela; and the name of the princess of Sēwid
30 was 'maḡ^uMEWIDZEMGA (II 4). || Immediately Qāmatsa (II 1), and his numaym the | 'wālas, went to pay the marriage money. The Gwa'sela lived in Gwēk'elis. | They arrived there after one day, and he paid the marriage money at once; and | after the numaym 'wālas had paid the marriage money, the chief | gave to Qāmatsa (II 1) as a
35 marriage present the name Sēsaxālas (II 1); || and he gave to Qāmatsa (II 1) for his daughter | the name 'memxāyugwa (III 2), and also a privilege-box | in which were the cannibal-dance, shaman-dance, and the ōlala, | and also the mouse-dance and red cedar-bark, and their names. | They stayed one night, and then Qāmatsa (II 1) went back
40 with his wife to || Tēgūxstē. Now Qāmatsa (II 1) had two wives — his | Āwik'lenox^u wife, L^lāqwag'ilayugwa (II 2), as head wife; and his second wife, | the Gwa'sela woman, 'maḡ^uMEWIDZEMGA (II 4). Now | Nānagwas (III 1) and his sister L^lāqwag'ilayugwa (III 2), were growing up. |
- 45 Then K'ladē (III 3), the prince of Hāwilkūlal (II 5), || chief of the numaym Qawadiliqāla of the Dzāwadeēnox^u, married | L^lāqwag'ilayugwa (III 2), the princess of Qāmatsa (II 1); but now he was no longer called | Qāmatsa (II 2), but Sēsaxālas (II 1), and I shall no

- 27 Wā, lā^llaē L^lāqwag'ilayugwa 'nēx[·] qa lāsēs lā^lwūnemē Qāmatsa gagak'lax k'ledēlas Sēwidē, yix g'īgāma'yasa 'ne^lmēmota G'īg'ilgēmasa Gwa'sela, yixs lēgadaē k'ledēlas Sēwidās 'maḡ^uMEWIDZEMGA.
- 30 Wā, hēx'idaem^llāwisē la qādzēlē Qāmatsa lē^lwis 'ne^lmēmota 'wālasē, yixs haa^l g'ōkūlatsa Gwa'selē Gwēk'elisē. Wā, hēlālaem^llawisēxs laē lāg'au. Wā, hēx'idaem^llāwisē qādzil'ēda. Wā, g'il^lem^llawisē gwāla 'ne^lmēmotasa 'wālasē qādzēlaxs laa^llasa g'īgāma'yē lēgēmg'elx^lalax Sēsaxālasē, qa lēgēms Qāmatsa. Wā, hē^lmis qa lēgēms ts'edāqē xūnōx^s Qāmatsa. Wā, laem^llaē lēgadelts 'memxāyugwa. Wā, hēem^llāwisa k'lawatslē g'ildasa^l yix g'its^ll'ēwasasa hāmats^lla lē^lwa pāxālalalē lē^lwa ōlala; wā, hē^lmisa k'lapelalē lē^lwa lēl^lagekwās lē^lwa lēlēgēmas. Wā, lā^llaē xa^lmāla lāqēxs g'āxāē nā^lnakwē Qāmatsa lē^lwis genemē lāx
40 Tēgūxsta'yē. Wā, laem^llaē ma^llilē Qāmatsāxēs gēgenemē lē^lwa Āwik'laxsemē L^lāqwag'ilayugwaxa gēk'imalilē; wā, lā^llaē a^llila Gwa'selaxsemē genemē 'maḡ^uMEWIDZEMGA. Wā, laem^llaē q^lūlyax[·]widē Nānagwasē lō^llaēs wūq^lwē L^lāqwag'ilayugwa.

- Wā, g'āx^llaē K'ladē, yix lēwūlgāma'yas Hāwilkūlalē, yix g'īgāma'yasa 'ne^lmēmotasa Qāqāwadiliqālāsa Dzāwadeēnoxwē qādzēlax L^lāqwag'ilayugwa, lāx k'ledēlas Qāmatsa, yixs lē^lmaa^l gwāl lēgades Qāmatsa. Wā, laem^llaē Sēsaxālaslē Qāmatsa. La^lmēsen gwāl

longer | call him Qāmatsa (II 1); and his princess, 'L!āqwag'i- 48
 layugwa (III 2), had also changed her name, and she was called
 'memx'âyugwa (III 2), which || he had obtained in marriage from the 50
 chief of the Gwa'sela, | Sēwid (I 4). As soon as 'memx'âyugwa
 (III 2) was married, Sēsaxâlas (II 1) took the large | carved box
 which he had obtained in marriage from the chief of the | Āwik'lenox^u,
 L!āqwag'ila (I 2). He gave it to his son-in-law K'ladē (III 3); and |
 in the box was the cannibal-dance, and its name was Hāmtsē'stā-
 selag'ilis, || and the hōx^uhōk^u head-mask, and the crooked-beak 55
 head-mask, | and the raven head-mask, and the gelōgūdžālis head-
 mask, | and also the cedar-bark ring k'losenxawē and the other |
 head-rings, and also the rich-woman dancer and her name and her
 cedar-bark, | and the fire-dancer and his name and cedar-bark, ||
 and the shaman-dancer and his name and cedar-bark. All of | these 60
 were in the large carved box. These were | given in marriage by
 Sēsaxâlas (II 1) to his son-in-law, K'ladē (III 3), and also the |
 secular name 'māxwa (III 3). That was the first winter dance from
 the | Āwik'lenox^u that went to the Dzāwadeēnox^u. Then K'ladē
 (III 3) went home || with his wife 'memx'âyugwa (III 2). Then 65
 K'ladē (III 3) at once | gave a winter dance when winter came.
 Then he opened his large | carved box and gave a winter dance, and
 showed the four dances in it. | After the winter dance he parted from

Lēqelas Qāmatsa lāq. Wā, laem^laxaāwis L!ayoxlā'yē k'ledēlasē 48
 L!āqwag'ilayugwa, qaxs le^lmaa^l lēgades 'memx'âyugwa, yix lēle-
 gemg'elx^layās grīgāma'yasa Gwa'selē Sēwidē. Wā, grī'em^lāwisē 50
 gwāla qādzēlāx 'memx'âyugwa laa^lasē Sēsaxâlasē āx'āliłaxa 'wālasē
 k'lesgemāla grīldasaxēs gegradānemē lāx grīgāma'yasa Āwik'le-
 noxwē, yix L!āqwag'ila, qa's lās lāxēs negūmpē K'ladē. Wā, hēm
 grīts!āxa grīldasa hāmats!a lē'wa lēgemasē Hāmtsē'stāselag'ilisē
 hēmēsa hōx^uhokwiwa'yē hāmsiwa'yā lē'wa gelōqwiwa'yē hāmsi- 55
 wa'yā lē'wa gwāxwiwa'yē hāmsiwa'yā, lē'wa gelōgūdžālisē hāmsi-
 wa'yā; wā, hēmisa k'losenxawa L!āgekwa lē'wa waōkwaxsa
 qex'ima'yē. Wā, hēmisa Q!āmināgas lē'wis lēgemē lē'wis L!ēl!ā-
 gekwē, lē'wa nōntsē'stalalē lē'wis lēgemē lē'wis L!ēl!āgekwe,
 lē'wa pāxālālalē lē'wis lēgemē lē'wis L!ēl!āgekwe. Wā, hē'sta- 60
 'mel grīts!āxa 'wālasē k'lesgemāla grīldasa. Wā, hēmis la k'les'o-
 gūlxlēs Sēsaxâlasē lāxēs negūmpē K'ladē. Wā, hēmisa bāxū-
 dzexlāyowē lēgemē 'māxwa. Wā, hēmēl grīl ts!ēts!ēxlenša
 Āwik'lenoxwē lā laxa Dzāwadeēnoxwē. Wā, lā'laē nā'nakwē K'ladē
 lē'wis genemē 'memx'âyugwa. Wā, laem^llaē hēx'ida'mē K'ladē 65
 yāwix'ilaxa la ts!ā'wūnxa. Wā, laem^llaē āxstōdxēs 'wālasē k'lesge-
 māla grīldasē, qa's hēmē yā'wēnema mōxwīdāla lēlēdē grīts!āq. Wā,
 grī'em^lāwisē gwāl yāwix'ilaxs laa^l k'lasō lē'wis genemē 'mem-

- 70 his wife | 'memx'âyugwa (III 2), and she went home to || Têgûxstê. Now K'ladê (III 3) had made a mistake in the way in which he handled the | cannibal-dance of the Āwîk'!ēnox^u, and therefore 'memx'âyugwa (III 2) became angry | with her husband, K'ladê (III 3). Therefore she went home. It was | not long before she married K'wāmaxelasōgwi'lak^u (III 4), | prince of the chief of the
- 75 Hāxwāmis, K'wāmaxelas (II 6). || Now Sēsaxālas (II 1) gave the name L'āqwag'ila to his son-in-law | K'wāmaxelasōgwi'lak^u, (III 4), and the name L'āqwag'ilayugwa to | his sister Hāx'hāk!waēdzemga (III 5). Now, he did not speak about the | winter dance to his son-in-law; and after | they had paid the marriage money, Sēsaxālas (II 1)
- 80 invited his son-in-law K'wāmaxelasōgwi'lak^u (III 4) || and his crew. They stayed for four days at Têgûxstê. | Then K'wāmaxelasōgwi'lak^u (III 4) returned home with his crew | and his wife 'memx'âyugwa (III 2) (went) to Alaxā, for that was the village of | the ancestors of the Hāxwāmis; and they were not married long when | 'memx'â-
- 85 yugwa (III 2) had a son. Then || Sēsaxālas (II 1) gave as a marriage gift many cinquefoil-roots and many seals, | and also a seal house-dish, a killer-whale house-dish, | and a sea-lion house-dish — three house-dishes to his | son-in-law K'wāmaxelasōgwi'lak^u (III 4), and also the name Men'fidaas (IV 1) | for the name of the new-born
- 90 child of 'memx'âyugwa (III 2). Then || K'wāmaxelasōgwi'lak^u (III 4) changed his name when he gave a feast of cinquefoil-roots and

- x'âyugwa. Wā, g'āx'ēm'laē nā'nakwa yix 'memx'âyugwa lāx
- 70 Têgûxsta'yē. Wā, laēm'laē lēgûltōdē K'ladā gwayi'lālasasa Āwîk'!ēnoxwē qaēda hāmats'la. Wā, hēm'lawis ts'engūms 'memx'âyugwa lāxēs lāwūnemē K'ladē, lāg'ilas g'āx nā'nakwē. Wā, k'!ēs'lat'la gālaxs laa'l ēt'!ēd lāwades K'wāmaxelasōgwi'lakwē, yix lāwūlgāma'yas g'igāma'yasa Hāxwāmisē lax K'wāmaxelasē. Wā,
- 75 laēm'laē Sēsaxālasē lēgemg'elxlāx L'āqwag'ila lāxēs negūmpē K'wāmaxelasōgwi'lakwē. Wā, hēm'lawisē L'āqwag'ilayugwa qa lēgēms wūq'!wāsē Hāx'hāk!waēdzemga. Wā, laēm'laē k'!ēs las ts'lāxstala wāldem lāxēs negūmpē. Wā, g'!l'ēm'lawisē gwāla qādzēlāxs laa'l lēlwūltōdē Sēsaxālasaxēs negūmpē K'wāmaxelasō-
- 80 gwi'lakwē Lē'wis k'!wēmē. Wā, mōp'enxwa's'laē 'nāla hēlē Têgûxsta'yē. Wā, laē nā'nakwē K'wāmaxelasōgwi'lakwē Lē'wis k'!wēmē Lō'mēs genemē 'memx'âyugwa lax Alaxā, qaxs hē'maa'l g'ōkūlatsa g'ālāsa Hāxwāmisē. Wā, k'!ēs'lat'la gāla hayasek'ālaxs laa'l xūngwadex'fidē 'memx'âyugwāsa bābagūmē. Wā, hēx'fidaēm'lawisē
- 85 Sēsaxālasē la wāwalqālasa q'!ēnemē t'!ex'sōs Lē'wa q'!ēnemē mēgwata; hē'misa 'nemē mēgwat loqūlila Lē'wa māx'ēnoxwē loqūlila, Lē'wa L'ēxenē loqūlila. Yūduxūxla'laēda loelqūlilē layōs lāxēs negūmpē K'wāmaxelasōgwi'lakwē, hē'misa lēgemē Men'fidaasē qa lēgēms māyōlenas 'memx'âyugwa. Wā, laēm'laē L'lāyoxlāyē
- 90 K'wāmaxelasōgwi'lakwaxs laē k'!wēlatsa t'!ex'sōsē Lē'wa mēgwatē,

seals, | for he put the food into the three house-dishes. Now his | 91
 name was L!āqwag'ila; and his sister Hāx'hāk!waēdzemga (III 5) |
 changed her name, and her name was L!āqwag'ilayugwa; and | the
 name of the child of 'memx'âyugwa (III 2) was Men'idaas (IV 1), on
 account of || the feast given by L!āqwag'ila (II 1) of the many hair- 95
 seals and | cinquefoil-roots. Now she had another son. | Now, the
 father of L!āqwag'ila (III 4), K!wāmaxelas (II 6), wished to give a
 name | to the new child of 'memx'âyugwa (III 2). He gave a pot-
 latch to the | ancestors of the Hāxwāmis, for the numaym of
 K!wāmaxelas (II 6) were the G'ēxsem of the || Hāxwāmis. Then 400
 K!wāmaxelas (II 6) gave a potlatch to the G'ig'ilgām | and Hāyā-
 lik'awē, as there are three numayms | among the Hāxwāmis. Then
 K!wāmaxelas (II 6) gave the name K!wāk!wabalas (IV 2) | to his
 grandson, for the child was to take the seat of | K!wāmaxelas (II 6)
 after his death. Therefore he gave him a name. Now || 'memx'ā- 5
 yugwa (III 2) had two children by her husband L!āqwag'ila (III 4): |
 and when Men'idaas (IV 1) was grown up, he took the head seat in
 the | numaym G'ēxsem, and his younger brother, K!wāk!wabalas
 (IV 2) had the | third seat in the numaym of his elder brother, | the
 G'ēxsem. That is the seat of K!wāmaxelas (II 6), his grandfather.
 Now || K!wāmaxelas (II 6) had the seat at the end of the numaym 10
 G'ēxsem. | It was as though K!wāmaxelas (II 6) had died already. |

yixs laa'l lex'uts!e'wak' lāxa yūdux'xla lōelqūlila. Wā, laem lēga- 91
 des L!āqwag'ila. Wā, laem'laē wūqlwāsē Hāx'hāk!waēdzemga
 L!āyuxlā. Wā, laem'laē lēgades L!āqwag'ilayugwa. Wā, hē'misa
 xūnōkwas 'memx'âyugwa, laem'laē lēgades Men'idaasē, qaxs hē-
 'maē sēnatsa k!wēladzemas L!āqwag'ilaxa q!ēnemē mēgwata lē'wa 95
 t!ex'sōsē. Wā, lā'laxaē ētlēd xūngwadex'itsa hābagūmē. Wā,
 laem'laē 'nēk'ē ōmpas L!āqwag'ila, yix K!wāmaxelasē. qaxs lō lēqēla
 qa lēgēmsa ālē xūnōxs 'memx'âyugwa. Wā, laem'laē p!es'ēdxa
 g'ālāsa Hāxwāmisē, yixs hāē 'ne'mēmōtē K!wāmaxelasa G'ēxsemasa
 Hāxwāmisē. Wā, hēem'lāwis p!esasōs K!wāmaxelasa G'ig'ilgāmē 400
 lē'wa Hāyālik'awa'yē lāx yūdux'semak'ūts!ēna'yasa 'nā'ne'mē-
 masasa Hāxwāmisē. Wā, laem'laē K!wāmaxelasē lēx'ides K!wā-
 k!wabalasē lāxēs ts!ōx'lema, qaxs lē'maē L!āyōstōdla g'inānemax
 K!wāmaxelasē qō lē'lō, lāg'ilas hē lēqēla qa lēgēms. Wā, laem
 ma'lōkwē sāsēmas 'memx'âyugwa lāxēs lā'wūnemē L!āqwag'ila. 5
 Wā, g'il'em'lāwisē q!ūlsq!ūlyax'widē Men'idaasaxs laē lāxūmēsa
 'ne'mēmōtasa G'ēxsemē. Wā, lā'laē ts!a'yāsē K!wāk!wabalasē
 mama'lōkwa'giwāla lāx 'ne'mēmōtasēs 'nōla, yix k!wa'yas lāxa
 G'ēxsemē, yix k!wāx'dās K!wāmaxelasē, yix gāgempas. Wā,
 ā'misē la K!wāmaxelasē yāqwasō lāx mā'lexsda'yasēs 'ne'mēmōta 10
 G'ēxsemē. Wā, laem gwālelaem 'nemāx'is lō laem lē'lē K!wāma-

- 12 Now he was glad, because his seat was taken by his grandson | K!wāk!wabalas (IV 2). Now I shall stop talking about | l!āqwag'ila (III 4) and his wife (III 2). ||
- 15 Now I shall go back and talk about the son of | Sēsaxâlas (II 1), Nānagwas (III 1). Now Sēsaxâlas (II 1) wished his prince, Nānagwas (III 1) to | marry the daughter of Kwax'ilanōkūmē (II 7), | head chief of the numaym Temlteml̄els of the | Mamalēleqāla. The
- 20 Nāk!wax'da'x^u said at once that they would go || to get in marriage Wāwalaxelag'ielak^u (III 6), for that was the name of the princess of | Kwax'ilanōkūmē (II 7). The Nāk!wax'da'x^u started to pay the marriage money | on behalf of the chief of the numaym 'wālas, Nānagwas; for | Sēsaxâlas (II 1) was not chief any more, because he was weak and old. | Then Nānagwas (III 1) took his seat, and
- 25 Sēsaxâlas (II 1) was given || the last seat in the numaym 'wālas. Now they gave to | Nānagwas (III 1) the seat of Sēsaxâlas (II 1), which was the first seat. | Now they arrived at 'mēm̄kumlis, the village of the Mamalēleqāla; | and when they arrived there, the Nāk!wax'da'x^u were met in sham-battle by the Mamalēleqāla. | The
- 30 Nāk!wax'da'x^u were not frightened. || They all went ashore and | threw stones up the beach at the Mamalēleqāla, and the | Mamalēleqāla threw stones down the beach; and many of the Nāk!wax'da'x^u were hurt, | and also many of the Mamalēleqāla were hurt; | for there
-
- 12 xelasē. Wā, lālē ēk'ē nāq'a'yas, qaxs lē'maē l!āyonox'sēs ts!ōx'-lemē K!wāk!wabalasē. Wā, la'mēsen g'wāl g'wagwēx's'ālāl lāx l!āqwag'ila lē'wis genemē.
- 15 Wā, la'mēsen aēdaaqal g'wagwēx'sx'ēl lāx begwānemē xūnōx's Sēsaxâlasē, yix Nānagwasē. Wā, la'em!aē Sēsaxâlasē 'nēx' qa lās gēg'adēs lāwūlgāma'yē Nānagwasē yis k'ēdēlas Kwax'ilanōkūma'yē, yix xamagēma'yē g'īgāmēsa 'nē'mēm̄otasa Temlteml̄elsasa Mamalēleqāla. Wā, hēx'ēidaem!āwis Nāk!wax'da'xwē 'nēx' qa's lā 'wī'la
- 20 qadzēlax Wāwalaxalag'ielakwē, qaxs hē'maē lēgēms k'ēdēlas Kwax'ilanōkūma'yē. Wā, lā'laē ālēx'widēda qadzēlala Nāk!wax'da'xwē, qa g'īgāma'yasa 'nemēm̄otasa 'wālasē, yix Nānagwasē, qaxs lē'maē g'wāl g'īgāma'yē Sēsaxâlasaxs lē'maē wāyats!ōx'wida. Wā, la'mēsē l!āyonux's Nānagwasē, yixs laa'l yāqwase'wē Sēsaxâlasē
- 25 lāx mā'k!exsda'yas 'nē'mēm̄otasa 'wālasē. Wā, la'em!āwisē yāqwase'wē Nānagwasē lāx lāxwa'yas Sēsaxâlasē lāxa lāxūma'yē. Wā, la'em!awisē lāg'aa lāx 'mēm̄kumlisē lā'lax g'ōkūlasasa Mamalēleqāla. Wā, g'īl'em!āwisē lāg'aaxs laa'l amaqase'wēda Nāk!wax'da'xwasa Mamalēleqāla. Wā, k'lēts!em!āwisē k'īl'ēdēda Nāk!wax'da'
- 30 'xwē. Ā'em!aē 'wī'la hōx'wūltā lāxēs yaē'yatslē, qa's ōgwaqē nep'wūsdēsēlasa t!ēsēmē lāxa Mamalēleqāla. Wā, lā'laē nepents!ēsēlasō'sa t!ēsēm̄asa Mamalēleqāla. Wā, lā'laē q!ēnemē yīlkwāsa Nāk!wax'da'xwē. Wā, lā'laxaē q!ēnemē yīlkwāsa Mamalēleqāla,

was nearly a real fight between the warriors of the || Mamalēleqāla 35
and those of the Nāk!wax'da^εx^u, because many | were hurt on each
side; and therefore it is said that there was nearly a real fight
between K'ilem, the warrior of the Nāk!wax'da^εx^u, and the || warrior
of the Mamalēleqāla, named K'ilemalag'ilis; and | K'ilem was hurt
by K'ilemalag'ilis. Then || Chief Kwax'ilanōkūmē (II 7) put on as
medicine for the hurt of K'ilem a large canoe, | and therefore it did 40
not become a real fight. | Another warrior of the Mamalēleqāla
named Nōlid challenged Nandzē, a | warrior of the Nāk!wax'da^εx^u,
and neither won. | After they finished fighting, they paid the mar-
riage money; and after || the marriage money had been paid, Nāna- 45
gwas (III 1) and his crew were invited in by his father-in-law. | When
they were all in the house, they were given to eat; and | after eating,
Kwax'ilanōkūmē (II 7) arose and | spoke. He said, "Now, listen to
me, son-in-law | Nānagwas (III 1)! Your wife, Wāwalaxelag'i^εlak^u
(III 6), || will now go to you; and she will carry on her back the 50
copper Causing-Quarrels, and | twenty boxes of oil and ten | boxes
of choke-cherries as traveling-provisions for your wife, Nānagwas
(III 1); | and these four house-dishes will go, | so that your guests
may eat out of them, Chief Nānagwas (III 1)—this double-headed
serpent || house-dish, and this wolf house-dish, this seal house-dish, 55

yixs hālsela^εmaa^εl k'lē^s āx'ālag'ilis dādegāwē bābebak!wāsa Mama-
lēleqāla Lō^ε bābebak!wāsa Nāk!wax'da^εxwē, qaxs q'lenema^εlaē 35
yilkwās lāxēs 'wā^εwax'sawaē, yixs hē^εmaa^εl lāg'ilas elāq āx'ālag'ilisē
qa K'ilemē yix bābak!wāsa Nāk!wax'da^εxwaxs dādegāē Lō^ε bāba-
k!wāsa Mamalēleqālaxa lēgadās K'ilemalag'ilisē. Wā, lā^εlaē yilkwē
K'ilemē lāx K'ilemalag'ilisē. Wā, hē^εmisa g'igāma^εyē Kwax'ilanō-
kūma^εyē petstōtsa 'wālasē xwāk'lūna lāx yilkwā^εyas K'ilemē. Wā, 40
hē^εmis k'lē^sēlas la āx'ālag'ilis xōma^εi^εdē. Wā, lā^εlaxaē lēlōdē bāba-
k!wa 'nemōx^usa Mamalēleqālaxa lēgadās Nōlidē.lāx Nandzē bāba-
k!wāsa Nāk!wax'da^εxwē. Wā, lael k'lē^s yak'ās. Wā, g'il^εem^εlā-
wisē gwāgūlāxs laa^εl qādzēl'ida. Wā, g'il^εem^εlāwisē gwāl qādzē-
laxs laa^εl lē^εwūltōtse^εwē Nānagwasasēs negūmpē lē^εwis k!wēmē. 45
Wā, g'il^εem^εlāwisē la 'wē^εlaēlexs laa^εl l'ēxwīlag'ila. Wā, g'il^εem-
lāwisē gwāl l'ēxwaxs laa^εl lāx'ūlilē Kwax'ilanōkūma^εyē, qa^εs
yaq'eg^εlē. Wā, lā^εlaē 'nēk'a: "Wēga hōlēlal g'āxen negūmp
Nānagwas. Laemlax' lālg'as genemg'ōs yixg'a Wāwalaxelag'i^εla-
kūk'. Wā, g'a^εmēs ōxlax^ulēsēga Dent'alayuk^u l'āqwa, lōgwada 50
ma^εltsemg'ustōk^u dengwats'ē l'ē^εna, lōgwada neqāsgem t'ēt'el-
yats'ē k'limyaxla qa g'ewūlx^usg'as genemg'ōs, g'igāmē Nānagwas.
Wā, la^εmēsēk' lālg'ada mowēxlak' lōelqūlila qa ha^εmaats'ēl-
tsēs k!wēlex^ulaōs, g'igāmē Nānagwas, xg'ada siseyulek' lō-
qūlila, lōgwada ālanemk', lōgwada mēgwatek' lōqūlila, lōgwada 55

56 and this | Dzōnoq!wa house-dish—and also the Dzōnoq!wa ladle |
and the grizzly-bear ladle; and the name of your dancer will be |
Melnas; and your own name, son-in-law Nānagwas (III 1), will be |
‘māxūyalidzē (III 1).’ Thus said Kwax’īlanōkūmē (II 7). Imme-
60 diately || the father of Nānagwas (III 1), Sēsaxālas (II 1), arose and
thanked him for | what he had said; and when he stopped speaking,
Kwax’īlanōkūmē (II 7) | asked his son-in-law Nānagwas (III 1) to
stay in his house for four days, | until the twenty boxes of oil, | and
65 the ten boxes of viburnum berries, and the four house-dishes, || and
the two ladles, and the great copper | Causing-Quarrels, should be
ready, for he had to buy the copper from its owner, ‘nemōkūlag’i-
lidzē, | chief of the numaym Mamalēleq!ām. Immediately | the
Nāk!wax’da^x took the load out of their canoes | in order to wait
70 until Kwax’īlanōkūmē (II 7) had bought the copper. || After they
had stayed there for three days at ‘mēmkuṃlis, | the copper Causing-
Quarrels was bought from ‘nemōkūlag’īlidzē. || Two slaves, and
forty | sewed blankets, one hundred and twenty | new cedar-bark
75 blankets, and two canoes, were paid. || These were the price of the
copper Causing-Quarrels among the people of olden times. | The next
day, when day came, the Nāk!wax’da^x loaded their canoes | with
oil, viburnum-berries, and house-dishes, | and ladles; and when

56 dzōnoq!wak loqūlila: wā, hē^ʼmisa dzōnoq!lūxīlāla tsēxla; wā
hē^ʼmisa nenxīlāla tsēxla; wā. hē^ʼmis lēgemltsēs sēnatlaōsē
Melnasē. Wā, hē^ʼmislas lēgemlōs negūmp, Nānagwasē, ‘mā-
xūyalidzē,” ‘nēx’laē Kwax’īlanōkūma^ʼyē. Wā, hēx’idaem’lā-
60 wišē ōmpas Nānagwasē, yix Sēsaxālasē lāx’ūlil qa’s mō’lēs
wāldemas. Wā, g’ilēm’lāwisē q!wē’idexs laa’laē Kwax’īlanōkū-
ma^ʼyē āxk’lāxēs negūmp Nānagwas qa mōp’ēnxwasēs ‘nālās hēlē
g’ōkwas, qa ‘wīlēš gwāx’gūlilē ma’ltsēm’gustā dēdengwatslē L’ēna
lē^ʼwa neqasgemē t’lēt’llyatslē k’lik’!emyaxla, lē^ʼwa lōelqūlilē
65 mewēxla, lē^ʼwa ma’lexla tsētsēxla; wā, hē^ʼmisa ‘wālasē L’āqwa,
yix Dent!ālayuwē, yixs k’ilywēlaq lāx L’āgwadāsē ‘nemōkūlag’īlidzē
yix g’igāma^ʼyasa ‘nē^ʼmēmotasa Mamalēleq!ēmē. Wā, hēx’idaem-
lāwisā Nāk!wax’da^xwē mōltōdxēs memwālā lāxēs yaē’yatslē. Wā,
laem’laē ēsela qa k’ily’wīdēs Kwax’īlanōkūma^ʼyaxa L’āqwa. Wā,
70 hē’latla la yūdūx’p’ēnxwasē ‘nālās la g’is lā’lax ‘mēmkuṃlisa Nā-
k!wax’da^xwaxs laa’l k’ily’wītse^ʼwē Dent!ālayuwē lāx ‘nemōkūlag’i-
lidzā. Hēem k’ilōma ma’lōkwē q!āq!ēk’owa; hēem’lāwisā mōx’^ʼsō-
kwē q!āq!ēnōla ‘naenx’una^ʼya. Hēem’lāwisā ma’ltsōgūg’iyowē
tslētš!ēx’as k’lēk’!obawasa. Hēem’lāwisā ma’lts!aqē xwāxwāk!ūna.
75 Wā, hēem ‘wāxā^ʼxwatsa L’āqwē Dent!ālayo lāxa g’ālē begwānema.
Wā, g’ilēm’lāwisē ‘nāx’idxa la lensa laa’l mōxselax’idēda Nā-
k!wax’da^xwaxa L’ēna lē^ʼwa t!ēlsē lāxēs yaē’yatslē lē^ʼwa lōelqū-
lilē lē^ʼwa tsētsēxla. Wā, g’ilēm’lāwisē ‘wīlxa lāxa xwāxwāk!ūnāxs

everything was aboard the canoes, Nānagwas (III 1) and his wife Wāwalaxelag'ílak^u (III 6) came. | She was carrying on her back the 80 copper Causing-Quarrels. And behind them came the father (II 1) of Nānagwas (III 1), Sēsaxálas (II 1), singing his sacred song of the secular season. | And they came down to the beach of 'mēm̄kumlis. Then they | went aboard the canoe of Nānagwas (III 1); and when all were aboard, | the canoe started, going || home to the village 85 Tēgūxstē of the Nāk!wax'da^xx'. | Then Nānagwas (III 1) said that he would give a feast with the oil and | the viburnum-berries to his tribe the Nāk!wax'da^xx'. After they had stayed there for one night, | the numaym of Nānagwas (III 1) went out to get fire-wood for the feasting-time; | and after they had gathered fire-wood, in the morning, when day came, || they invited the four numayms — the G'ēxsem, 90 Sisinlā^ē, and the Tsētsemēleqāla and the Temtemlels; for Nānagwas (III 1), chief of the numaym 'wālas, was host. | As soon as the four numayms were in the | house of Nānagwas (III 1), — the name of the house was Wadōltsem, — || they poured the viburnum-berries 95 into the house-dishes, two | boxes into each house-dish. And two of them | were not used. Then one | box of oil was taken and poured on the dishes of viburnum-berries; | and after this was done, they gave the double-headed serpent house-dish to the numaym G'ēxsem, and they gave the wolf house-dish to the | numaym 500

g'āxaa^ēlasē Nānagwasē lē^wis genemē Wāwalaxelag'ílakwē ōxlā- 80 laxa lāqwa, yix Dent!alayuwē. Wā, lā^ēlāē elxla^ēyē ōmpas Nānagwasē yix Sēsaxálasē, yālaqūlasēs bāxūyalayuwē yāla^xLENaxs g'āxaē hōqūnts!ēsela lāxa l'ema^ēisas 'mēm̄kumlisē. Wā, lā^ēlāē hōx^ēwalēxs lāx ya^ēyats!ās Nānagwasē. Wā, gil^ēem^ēlāwisē 'wīlxs lāxēs yā^ēyats!āxs g'āxaē 'wīla sep!ēdē ya^ēyats!ās. Wā, la^ēmē 85 nā^ēnakwēda Nāk!wax'da^xxwē lāxēs g'ōkūlasē Tēgūxsta^ēyē. Wā, hēx^ēidaem^ēlāwisē Nānagwasē 'nēx^ē qa^ēs k'wēlas'idēsa l'ē^ēna lē^ēwa t!elsē lāxēs g'ōkūlōta Nāk!wax'da^xxwē. Wā, gil^ēem^ēlāwisē xa^ēma^ēsēxs laa^ēl ānēx'idē 'ne^ēmēm̄motas Nānagwasaxa leqwa qa k'wēlasde^ēmas. Wā, lā^ēlāē gwāla ānēqāxa leqwāxs laa^ēl 'nāx'idxa gaūlāxs 90 laa^ēl lē^ēlālasē^ēwēda mōsgemak!ūsē 'nā^ēne^ēmēm̄masaxa G'ēxsemē. lē^ēwa Sisinlā^ē, lē^ēwa Tsētsemēleqāla lē^ēwa Temtemlelsē, qaxs hē^ēmaē lē^ēlālē g'igāma^ēyasa 'ne^ēmēm̄motasa 'wālasē, yix Nānagwasē. Wā, gil^ēem^ēlāwisē g'ax 'wīlaēlēda mōsgemak!ūsē 'nā^ēne^ēmēm̄na lāx g'ōkwas Nānagwasē, yixs lēgādaē g'ōkwasēs 'wadōltsemē laa^ēlasē 95 gūxts!ālayuwēda t!elsē lāxa mewēxla lōelqūlila maēma^ēlexla^ēlāē k'linyaxla gūxts!ōyō lāxa 'nā^ēne^ēmēm̄xla lōelqūlila. Wā, ma^ēltsem^ēlāēda k'lēšē lābala. Wā, lā^ēlāē āx^ēētsē^ēwēda 'nemsgemē den^ēgwats!ē l'ē^ēna, qa^ēs lā k'lūnqeyindalayō lāx lex^ēts!āla t!ēsa. Wā, gil^ēem^ēlāwisē gwālēxs laa^ēl k'ax^ēitsa sīsēynūlē loqūlil lāxa 'ne^ēmē- 500 motasa G'ēxsemē. Wā, lā^ēlāē k'āx^ēitsa ālanemē lōqūlil lāxa 'ne-

- 1 Sísín!lāē, and they gave the seal house-dish to the | Tsētsemēleqāla,
and they gave the Dzōnoq!wa house-dish to the | numaym Temtem-
lels; and after the house-dishes had been put down, | they took
the small dishes, put into them viburnum-berries from the remaining ||
5 two boxes of viburnum-berries, and they placed these in front of the |
people of low rank. When everything was distributed, they took
the | boxes of oil and put them down next to the door. | Then they
gave one box of oil to the holder of the first seat | of each numaym;
10 and when this had been given out, they || divided the rest of the oil
among the people of low rank. After | everything had been distrib-
uted, the numaym of Nānagwas (III 1) sang, | and the sister of
Nānagwas (III 1), Lāqwaḡilayugwa (III 2), danced. Now | the
name of her who had been lāqwaḡilayugwa (III 2) was Melnas
(III 2); | and Nānagwas (III 1) also changed his name, and his name
15 was || māxūyalidzē (III 1). After he had given his feast, he |
showed the copper Cansing-Quarrels, and he asked some of the |
chiefs of the four numayms to buy it. Then Lēlak'ēnx'īd, | chief of
the numaym Tsētsemēleqāla, bought the copper | Causing-Quarrels
20 for four slaves, eighty || skin blankets, two hundred and forty cedar-
bark blankets, | and four large canoes. It was | double what had
been paid by Kwax'ilanōkūmē (II 7) when he bought the copper for

- 1 'mēmotas Sísín!lāē. Wā, lā'laē k'āx'ēitsa mēgwatē lōqūlil lāxa
Tsētsemēleqāla. Wā, lā'laē k'āx'ēitsa dzōnoq!wa lōqūlil lāxa 'ne-
'mēmotas Temtemlels. Wā, g'il'ēm'lāwisē 'wilgalilēda lōelqūli-
lāxs laa'l āx'ētse'wēda lōq!wa, qa's tsēts'lālasē'wēsa t'lēlsē g'ayōl
5 lāxa ma'itsemē k'linyax!a t'lēsa, qa's lā k'ax'dzamōlilem lāxa be-
gūlida'yē. Wā, g'il'ēm'lāwisē 'wilxtōxs laa'l āx'ētse'wēda dēden-
gwats'lē L'lē'na, qa's g'āxē 'mex'ālilem lāx max'tālilasa t'lēx'ila.
Wā, lā k'ax'idayōwēda 'nāl'nemsgemē dengwats'lē L'lē'na lāx L'lēlaxū-
'ma'yasa 'nāl'nēmēmasē. Wā, g'il'ēm'lāwisē 'wilxtōxs laa'l tsētse-
10 x's'ūlasē'wēda waōkwē qa lōqūlasa begūlida'yē. Wā, g'il'ēm'lāwisē
'wilxtōxs laa'l denx'īdē 'nēmēmotas Nānagwasē. Wā, hē'ēm'lāwisē
la yix'wīdaats wūq!wās Nānagwasē L'lāqwaḡilayugwa. Wā, laem
L'layoxlāxēs lēgemē L'lāqwaḡilayugwa. Laem'lāē lēgades Melnasē.
Wā, laem'laxaūwisē L'lāyoxlāyē Nānagwasē. Wā, laem'lāē lēgades
15 'māxūyalidzē. Wā, laem'lāē g'wāl lāxēs k'wēlats'lēna'yaxs laa'l
nēlēlilasa L'lāqwa, yix Dent!alayo. Wā, laem'lāē q'lōsas lāx g'ig'e-
gāma'yasa mōsgemak'lūsē 'nāl'nēmēmasa. Wā, hē'lat!a Lēlak'ēnx-
'īdē g'igūma'yasa 'nēmēmotas Tsētsemēleqāla k'ilx'wīdxa L'lāqwa
Dent!ālayuwasa mōkwē q'lāq!ēk'owa; hē'misa ma'lgūnaltsokwē
20 q'lāq!ēnōl 'naenx'ūna'yā; hē'misa hāmōx'sōk'āla ts'lēts!ex'as k'lōba-
wasa; wā, hē'misa mōts!aqē āwā xwāxwāk'lūna. Wā, laem 'wī'la la
pāk'ilē k'ilwayās Kwāx'ilanōkūma'yaxa L'lāqwa qaēs negūmpē

his son-in-law Nānagwās (III 1), whose name was now in xñw'alidzē (III 1). He gave | all the four slaves to the holders of the first seat in each of the numayms. He gave one slave to the | holder of the 25 first seat of the G'ēxsem, another one | to the holder of the first seat of the Sisin!lē, one slave to the holder of the first seat of the Tsētsemēleqāla, and another | slave to the holder of the first seat of the Temtemēls; and || he gave in addition to the slave a large canoe 30 to each, for | he gave the canoe to the same men to whom he had given the slaves. | After he had given away the slaves and canoes | to the holders of the first seats, mǎxǔyalidzē (III 1) took the eighty | sewed blankets and gave them away to the chiefs of second rank and their children; || and after doing so, he took the | two hundred and 35 forty cedar-bark blankets and gave them away to the people of lower rank. | After these had been given away, the guests went out of the house. | This is another kind of great feast, which is called "giving away | at the time of the great feast." This was done by mǎxǔyalidzē (III 1). Very few give this kind | of feast, although they may 40 be head chiefs of all the tribes.

It was not long before Wāwalaxelag'isak^u (III 6) had a | daughter (IV 3); and immediately Kwax'ilanōkūmē^s (II 7) went to | give as a marriage gift fifty blankets and a hundred cedar-bark blankets to | mǎxǔyalidzē (III 1), and also the name l'āleyig'ilis (IV 3) for the

Nānagwāsē yīxa la lēgades mǎxǔyalidzē. Wā, laem'laē yāx'wīd 23 w'īlasa mōkwē q'lāq'lek'ō lāx lēlāxuma'yasa mōsgemak'lūsē nāl'ne-mēmāsa. Wā, laem'laē nāl'nemōkwa q'lāk'ō la yāq'wēmāsa 25 nāl'nemōkwē lāxūmēsa G'ēxsemē. Wā, lā'laē nēmōx^u q'lāk'owē yaq'wēmās lāxūma'yasa Sisin!lā'yē. Wā, lā'laē nēmōx^u q'lāk'owē yaq'wēmās lāxūma'yasa Tsētsemēleqāla. Wā, lā'laē nēmōx^u q'lāk'owē yāq'wēmāsa lāxūma'yasa Temtemēlsē. Wā, lā'laē yāq'wēg'indayuwēda nēmts!aqē āwā xwāk'lūna lāxa q'lāk'owē. qaxs 30 hē'maa'laxat! yāq'watsa xwāxwāk'lūnē yāgwadesa q'lāq'lek'owē. Wā, g'il'em'lāwisē g'wāl yāqwasa q'lāq'lek'owē lē'wa xwāxwāk'lūnāxs lāxa lēlāxūma'yaxs laa'l āx'ēdxaē mǎxǔyalidzāxa ma'gūnālt'sokwē q'lāq'lenōl nēnēx'ūna'yā. qaxs yāx'wīdēs lāxa g'ig'ig'elē lē'wis sāse-mē. Wā, g'il'em'lāwisē g'wāl yāqwasēxs laa'l āx'ēdxa hāmox'so- 35 k'āla k'lēk'lōbawasa, qaxs yāx'wīdēs lāxa begūlida'yē. Wā, g'il'em'lāwisē g'wāl yāqwas laa'l w'īla hōqūwēlsēda k'lwēldē. Wā, hēm ōgūqata wālas k'lwēlasē, yixs hē'maē lēgades yāqwg'ilila wālas k'lwēlasē, gwēx'idaasas mǎxǔyalidzē. Wā, lā hōlalē hē gwē- 40 x'itsa wāx'mē wūlgemē g'igūmēsa nāxwāx lēlqwalala'yā.

Wā, k'lēst!a gālaxs laa'l xūngwadex'idē Wāwalaxelag'isakwasa ts!ats!adagemē. Wā, hēx'idaem'lāwisē Kwax'ilanōkūma'yā la wāwalqūlasa lastowē p'lēlxelagēm lē'wa lāk'lendē k'lōbawas lāx mǎxǔyalidzē; wā, hēmāsa lēgemē l'āleyig'ilisē: qā lēgemāsa ts!a

45 name of the daughter of Wāwalaxelag'ílak^u (III 6). Then
 'māxūyalidzē (III 1) gave away the blankets to the four numayms of
 the Nāk'wax'da^{xu}, and he named his daughter L'lāleyig'ílis (IV 3).
 It was not long before Wāwalaxelag'ílak^u (III 6) gave birth to a boy
 (IV 4), and Kwax'ílanōkūmē (II 7) again gave a marriage gift of
 50 fifty blankets to his son-in-law 'māxūyalidzē (III 1), and also
 fifty cedar-bark blankets; and he gave as a marriage gift the name
 Wāwalk'inē for the boy, but his true name was Lēlelgemlilas
 (IV 4). Two names were given in marriage by Kwax'ílanōkūmē
 (II 7) — the child's name Wāwalk'inē, and the true name
 55 Lēlelgemlilas [Place of dead faces in house] (IV 4).]

I forgot that Kwax'ílanōkūmē (II 7) did the same for the first
 child of Wāwalaxelag'ílak^u, L'lāleyig'ílis (IV 3); for he gave two
 names as a marriage gift — the child's name Wādemālaḡa (IV 3),
 and the true name L'lāleyig'ílis (IV 3).]

60 Now 'māxūyalidzē (III 1) gave away the fifty blankets and the
 fifty cedar-bark blankets to the G'ēxsem, Sīsínl'lē, Tsētsemēleqāla,
 and Temtemlēs; and he let his son, Wāwalk'inē (IV 3) accord-
 ing to his child name, and whose true name was Lēlelgemlilas
 65 (IV 3), dance. Now Wāwalaxelag'ílak^u (III 6) and her husband
 'māxūyalidzē (III 1) had two children. Then Wāwalaxelag'ílak^u
 (III 6) told her husband 'māxūyalidzē (III 1) to go and marry the

45 ts'ladagemē, xūnōx's Wāwalaxelag'ílakwē. Wā, laem'laē 'māxūya-
 lidzē p'les'ēts lāxa mōsgemak'ūsē 'nā'ne'mēmatsa Nāk'wax'da^{xwē}.
 Wā, laem lēqē'layunux's lāxēs ts'edāq'edza'yē L'lāleyig'ílisē. Wā,
 k'ēst'la ḡalaxs laa'ēt'ēd māyō'f'idē Wāwalaxelag'ílakwasa bābagū-
 me. Wā, laem'f'axaāwisē Kwax'ílanōkūma'yē wāwalqilasa sek'lā-
 50 x'sokwē p'elxelasgem lāxēs negūmpē 'māxūyalidzē; wā, hē'misa
 sek'lāx'sokwē k'lōbawasa. Wā, lā'f'axaē lēgemg'elxlalaxa lēgemē
 Wāwalk'ina'yē, qa lēgemsa bābagūmē. Wā, lā'f'laē ālaxlālx Lē-
 lelgemlilasē. Wā, ma'ltsemē lēgemg'elxla'yas Kwax'ílanōkū-
 ma'yē lē'wa ḡ'ínlēxlāyowē Wāwalk'ina'yē lē'wa ālaxlāyowē
 55 Lēlelgemlilasē.

Hēxōlen L'lēwēsōxs hē'maaxat! ḡwēx'f'idē Kwax'ílanōkūma'yē.
 qa ḡālē xūnōx's Wāwalaxelag'ílakwē, yix L'lāleyig'ílisē, yixs
 ma'ltsemaaxaē lēgemg'elxla'yas qa lēgem's, yixs ḡ'ínlēxlālaax
 Wādzemālaḡa, wā, lā ālaxlālx L'lāleyig'ílisē.

60 Wā, laem'f'axaē p'les'f'idē 'māxūyalidzās sek'laxsokwē p'elxelasgem
 lē'wa sek'lāx'sokwē k'lōbawas lāxa G'ēxsemē lē'wa Sīsínl'lā'yē,
 lē'wa Tsētsemēleqāla, lē'wa Temtemlēsē. Wā, laem'laē sēna-
 demnoy's Wāwalk'ina'yēxa ḡ'ínlēxlāyē. Wā, lā ālaxlālx Lēlel-
 gemlilasē. Wā, laem'laē ma'f'ōkwē sāsēmas Wāwalaxelag'ílakwē
 65 lē'wis lā'wūnemē 'māxūyalidzē. Wā, laem'lāwisē Wāwalaxelag'i-
 lakwē wāxelaxēs hā'wūnemē 'māxūyalidzē, qa lās ḡāḡak' lax k'l'ēdēlas

princess of Q'üm̃x'öd (II 8), the holder of the head seat of the numaym 67
 Laälax's'endayo of the Kwä'g'ul. The name of the princess of
 Q'üm̃x'öd was Q'ëx'sēsēlas (III 7). Immediately 'māxūyalidzē
 (III 1) told his numaym the 'wālas that he wanted to have two 70
 wives, and they agreed to what their chief said. In the morning,
 when day came, they launched four large canoes to pay the mar-
 riage money, and the whole numaym of the 'wālas went aboard.
 They arrived at Fort Rupert. It was the time when the first white
 men had come there and were living in tents. Now they paid the 75
 marriage money for Q'ëx'sēsēlas (III 7), the princess of Q'üm̃x'öd
 (II 8). As soon as they had paid the marriage money, Q'üm̃x'öd
 (II 8) gave a marriage mat of one hundred blankets, which were to
 be the mat of his princess, because he did not want her to sit
 without a mat in the house of 'māxūyalidzē (III 1) when she was
 going to sit down there; and he gave as a marriage gift the name for
 his dancer, Qwāx'ilāl, and Q'üm̃x'öd, to be the name of 'māxū- 80
 yalidzē (III 1). In the morning, when day came, 'māxūyalidzē
 (III 1) and his crew loaded their canoes, and they went home with
 his second wife, Q'ëx'sēsēlas (III 7); and when they arrived at
 Tëgūxstē, he gave away a hundred blankets to the four numayms.
 Then 'māxūyalidzē (III 1) changed the name of his princess 85
 L'lāleyig'ilis (IV 3), and now her name was Qwāx'ilāl (IV 3); and

Q'üm̃x'ödē Lāxūma'yasa 'ne'mēmōtasa Laälax's'endayowasa Kwā- 67
 g'ulē, yix lēgādaa'laē k'lēdēlas Q'üm̃x'ōdās Q'ëx'sēsēlasē. Wā,
 hēx'ida'ē'mēlāwisē 'māxūyalidzē nēlaxēs 'ne'mēmōta 'wālasaxs
 ma'elēxsdaaxēs gēgenēmē. Wā, lā'laē 'nāxwa ēx'ak'ex wāldē- 70
 masēs g'igūma'yē. Wā, g'il'ē'mēlāwisē 'nāx'idxa gaālāxs lāa' wī-
 'xstēndxa mōts!aqē āwā xwāxwāk'lūna, qā's qādzēlatslā. Wā, lā-
 'laē 'wī'la hōgūxsē 'ne'mēmōtasa 'wālasē. Wā, g'āx'laē lāx Tsāxisē,
 yixs hē'māē ālēs yaēwapsemēlsa g'alōl g'ax māmā'a. Wā, laēm'laē
 qadzēl'ida lāx Q'ëx'sēsēlasē lāx k'lēdēlas Q'üm̃x'ōdē. Wā, g'il- 75
 'ē'mēlāwisē gwāla qādzēlāxs lāa'laē Q'üm̃x'ōdē lē'waxsēlamatsa
 lāk'lēndē p'lēlxēlasgēm, qa lē'wēsēs k'lēdēlē, qaxs gwāq'lēlaaq
 wūltāl lāx g'ōkwas 'māxūyalidzē, qō lāl k'lwāgalilēs k'lēdēlē lāq.
 Wā, hē'mēsa lēgēm'g'elxLa'yas qa lēgēms sēnatlasē Qwāx'ilālē;
 wā, hē'misē Q'üm̃x'ōdē qa lēgēms 'māxūyalidzē. Wā, g'il'ē'mēlāwisē 80
 'nāx'idxa gaālāxs lāa' mōxsē 'māxūyalidzāxs yaē'yats'le lē'wis
 k'lēmē. Wā, laēm'laē nā'nakwa lē'wis ā'ilē gēnema. yix Q'ëx'-
 sēsēlasē. Wā, g'il'ē'mēlāwisē lāg'aa lāx Tëgūxsta'yaxs lāa' ēt'ēd
 p'lēs'itsa lāk'lēndē p'lēlxēlasgēm lāxa mōsgēmāk'lūsē 'nāl'ne'mē-
 masa. Wā, laēm'laē L'lāyoxlā'laē k'lēdēlas 'māxūyalidzē, yix 85
 L'lāleyig'ilisē. Wā, laēm lēgādes Qwāx'ilālē. Wā, laēm'laxaūwisē

- 87 ʼmāx̣ỵalidzē (III 1) also changed his name. Now his name was Q'ūmx'ōd (III 1). It was not long before Q'ēx'sēselas (III 7) had a child, a boy. They went at once, and it was reported to Q'ūmx'ilag'ilis (II 8) that his princess Q'ēx'sēselas (III 1) had a boy. Then Q'ūmx'ilag'ilis (II 8) gave a marriage gift of fifty blankets to his son-in-law Q'ūmx'ōd (III 1), and also the name for his grandson (IV 5), the child of Q'ēx'sēselas (III 7). Now, he gave as a marriage gift the name Āmax'āg'ila (IV 5) for the name of the boy. ||
- 95 Q'ūmx'ōd (III 1) at once gave away the fifty blankets to the four numayms, and now his dancer was his child Āmax'āg'ila (IV 5). It was not long before Q'ēx'sēselas had another son (IV 6). Then Q'ūmx'ilag'ilis (II 8) gave as a marriage-gift thirty-five blankets to his son-in-law Q'ūmx'ōd (III 1), and also a name for his grandson, and he gave as a marriage-gift the name Ōmag'ilis (IV 6). Q'ūmx'ōd (III 1) gave away the thirty-five blankets to his numaym the ʼwālas, and his youngest child, Ōmag'ilis (IV 6), danced. Then
- 5 Q'ūmx'ilag'ilis (II 8) was annoyed by what had been done by his son-in-law Q'ūmx'ōd (III 1), because he had given away the blankets to his own numaym the ʼwālas, for that implied that Q'ūmx'ōd (III 1) thought the thirty-five blankets given as a marriage present to his son-in-law had not been enough. Therefore

- 87 ɬlāyoxlāyē ʼmāx̣ỵalidzē. Wā, laemʼlaē lēgades Q'ūmx'ōdē. Wā, k'les'lat'la gāłaxs lāa'ɬ xūngwadex'īdē Q'ēx'sēselasasa bābagūmē. Wā, hēx'idaem'lawisē la q'ālag'ilase'wē Q'ūmx'ilag'ilisasēs k'le-
- 90 dēlē Q'ēx'sēselasaxs lē'maē xūngwatsa bābagūmē. Wā, hēx'idaem'lawisē Q'ūmx'ilag'ilisē la wāwalqālasa sek'la'x'sōkwē p'elxelasgem lāxēs negūmpē Q'ūmx'ōdē; wā, hē'misa lēgemē qa lēgem-sēs ts'ōx'lema, yix xūnōkwās Q'ēx'sēselasē. Wā, laem'laē lēgemg'elxlāłax Āmax'āg'ila qa lēgemsa bābagūmē. Wā, hēx'ida-
- 95 em'lawisē Q'ūmx'ōdē p'es'ētsa sek'la'x'sōkwē p'elxelasgem lāxa mōsgemak'ūsē ʼnāf'ne'mēmāsa. Wā, laem'laē hēem sēnatē Āmax'āg'ilaxēs xūnōkwē. Wā, k'les'lat'la gāłaxs lāa'ɬ ēt'ēd xūngwadē Q'ēx'sēselasasa bābagūmē. Wā, hēx'idaem'lawisē Q'ūmx'ilag'ilisē lā'ɬ wāwalqālasa mamōx'sōkūlasa sek'la p'elxelasgem lāxēs ne-
- 600 gūmpē Q'ūmx'ōdē; wā, hē'misa lēgemē qa lēgem-sēs ts'ōx'lema. Wā, laem'laē lēgemg'elxlāłax Ōmag'ilisē. Wā, hēx'idaem'laxaāwisē Q'ūmx'ōdē p'es'ētsa mamōx'sokūlasa sek'la p'elxelasgem lāxēs ʼne'mēmota ʼwālasē. Wā, laem hēem sēnatēs ālē xūnōkwē Ōmag'ilisē. Wā, laem'laē ʼyax'semē nāqa'yas Q'ūmx'ilag'ilisē qa
- 5 gwēx'idaasasēs negūmpē Q'ūmx'ōdē, qaxs laē hē p'esase'wēs ʼne'mēmota ʼwālasē, yixs ʼnemāx'isāē Q'ūmx'ōdē lō' k'lotāxa ʼmamōx'sokūlasa sek'la p'elxelasgem wāwalqālayōs lāxēs negūmpē. Wā, hē'mis max'ts'ōlems Q'ūmx'ilag'ilisē lāg'ilas wātaxōdxēs

Q'üm̃x'ilag'ilis (II 8) was ashamed, and took away his princess Q'ëx'sēsēlas (III 7), and she went home with her two children, 10 Āmax'āg'ila (IV 5) and his younger brother Ōmag'ilis (IV 6). Q'üm̃x'ōd (III 1) did not say anything about the doings of his wife. Then his head wife, Wāwalaxelag'īlak^u (III 6), spoke first, and said, "Don't let your father-in-law Q'üm̃x'ilag'ilis (II 8) make you ridiculous by what he has done with your former wife. Go and marry the princess of the chief of the great numaym G'ëxsemx'sanal of the Koskimo, T'lagwisilayugwa (III 8), the princess of Qwax'ila (II 9), for he has many privileges and names." Thus she said. Q'üm̃x'ōd (III 1) agreed at once to what his wife Wāwalaxelag'īlak^u (III 6) had said. Then he said they would call his numaym 'wālas. His wife told him to go ahead, and Q'üm̃x'ōd 20 (III 1) himself called his numaym the 'wālas. At once they all came into his house; and when they were in, Q'üm̃x'ōd (III 1) told them what his wife had said, that she wished him to go and marry T'lagwisilayugwa (III 8), the princess of Qwax'ila (II 9), the chief of the great numaym G'ëxsemx'sanal of the Koskimo. Thus he 25 said. Immediately the whole numaym agreed to what he said. Then one of his numaym said, "Let us treat our chief Q'üm̃x'ōd (III 1) like a chief, and let us help him, and give him property to pay the marriage money!" After he had said so, he went out of the 30

k'lēdēlē Q'ëx'sēsēlasē. Wā, g'āx'ēmēlaē nā'nak^u Lē'wis ma'lōkwē sāsema, yix Āmax'āg'ila Lē'wis ts!ā'yē Ōmag'ilisē. Wā, k'lēas'el 10 wāldems Q'üm̃x'ōdē qa gwēx'idaasasēs genemx'dē. Wā, lā'laaxē hēem gril yāq!eg'a'lē gek'imālilāsē Wāwalaxelag'īlakwē. Wā, lā'laē 'nēk'a: "Gwāla aemlayōs negūmpaē Q'üm̃x'ilag'ilisa qaēs gwēx'idaasaxēs genemx'dāōs qaēs lālag'aōs gāgak'lax k'lēdēlas g'igāma'yasa 'wālasē 'nē'mēmōtaxa G'ëxsemx'sanalasa Gōsgrimoxwē 15 lāx T'lagwisilayugwa k'lēdēlas Qwax'ila. qaxs ōgūqalaēs k'ēk'le-s'owē Lē'wis lēlēgemē," 'nēx'laē. Wā, hēx'idaem'lāwisē Q'üm̃x'ōdē ēx'ak'ex wāldemasēs genemē Wāwalaxalag'īlakwē. Wā, laem'laē 'nēx' qaēs lēlts!ōdēxēs 'nē'mēmōta 'wālasē. Wā, hēx'idaem'lāwisē genemas wāxaq. Wā, xamag'ililēm'lāwisē Q'üm̃x'ōdē 20 la Lē'lālxēs 'nē'mēmōta 'wālasē. Wā, hēx'idaem'lāwisē g'āx'wīla hōgwīla lāx grōkwas. Wā, grilēm'lāwisē g'āx'wīlaōlēxs lāal nēlē Q'üm̃x'ōdās wāldemasēs genemē lāxēs 'nēk'lēnā'yē, qa lās gāgak'lax T'lagwisilayugwa lāx k'lēdēlas Qwax'ila. g'igāma'yasa 'wālasē 'nē'mēmōtasa G'ëxsemx'sanalasa Gōsgrimoxwē, 'nēx'laē. 25 Wā, hēx'idaem'lāwisē 'nāxwa ēx'ak'ē 'nē'mēmōtasēx wāldimas. Wā, lā'laē yāq!eg'a'lē grayōlē lālx 'nēmēmōtas: "Wēg'adzāx'ins g'āg'ëxsilaxens g'igāma'yēx lāxōx Q'üm̃x'ōdēx, qens wāgrī grōx-wideq^u qens p!edzēlalag'iq^u, qa qadzēlayosōx," 'nēx' lāxēs lāal lāwēlsa lāx grōkwas Q'üm̃x'ōdē. Wilax^udze'lae gālx's g'axac' ae- 30

- 30 house of Q'ūmx ōd (III 1); and he did not stay away long before he came in again, carrying a pair of blankets, which he gave out of kindness to his chief Q'ūmx ōd (III 1). Then all the men did the same as had been done by him, for they wanted the father-in-law of Q'ūmx ōd (III 1), Q'ūmx ilag'ilis (II 8), to know about it and
- 35 to feel sore because he had taken away his princess Q'ēx'sēselas (III 7). Then Q'ūmx ilag'ilis (II 8) was really ashamed when he knew that his son-in-law Q'ūmx ōd (III 1) had said that he did not want to see his children. After they had finished speaking, they went out; and at daylight, in the morning, those who were to pay the marriage money for Tlagwisilayugwa (III 8), the princess of Qwax'ila (II 9), started, for the village of the Koskimo was at Nāts!enxdem. The Nāk!wax'da'x^u went around Cape Scott, using four large traveling-canoes. It took them two days. Then they arrived at the village of the Koskimo, Nāts!enxdem. Immediately when
- 45 they arrived, they paid the marriage money; and after they had paid the marriage money, Qwax'ila (II 9) stood up outside of his long house, carrying ten sea-otter skins. He turned his face toward the house, and called his princess Tlagwisilayugwa (III 8) to come and stand by his side; and when she was standing by his
- 50 side, he put down the ten sea-otter skins in front of his princess Tlagwisilayugwa (III 8). Then he turned toward the Nāk!wax'da'x^u, who had paid the marriage price, and who were sitting |
- 31 daaqa lelqelaxa 'nemxsa p!elxelasgema, qa's ēaxk!ēgra'ēlēs lāxēs g'igāma'yē Q'ūmx'ōdē. Wā, lā'laē 'nāxwaem'el hayē'graya 'nāxwa bēbegwānemx gwēx'ēdaasas, qaxs ts!āts!ēlwaaē, qa lās q'ālē nēgūmpdās Q'ūmx'ōdē, yix Q'ūmx'ilag'ilisē, qa ts'ix'ilēs nāqa'yas qaēs
- 35 laēna'yē wātaxōdxēs k'lēdēlē Q'ēx'sēselasē. Wā, ālaem'lāwisē māx'ts!ē Q'ūmx'ilag'ilisē, qaxs lāa'el q'ālax wāldemasēs nēgūmpdē Q'ūmx'ōdāxs, 'nēk'aaxs k'lēsaē la ētlēd la āx'ēxsdxēs sāsemē. Wā, g'il'ēm'lāwisē gwālē wāldemas, lāa'el hōqūwēlsa. Wā, g'il'ēm. 'lāwisē 'nāx'fidxa gaūlāxs lāa'el ālēx'widēda qadzēlalax Tlagwisila-
- 10 yugwa lāx k'lēdēlas Qwax'ila yixs hāa'el g'ōkūlatsa Qōsgrimoxwē Nāts!enxdemē. Wā, laem'laē ēwaxsdēx Ts!ēqomafya Nāk!wax'da'xwē yūyaselaxa mōts!aqē āwā xwāxwāk'ūna. Wā, āem'lāwisē xamōyoxs lāa'el lā'graa lāx g'ōkūlasasa Qōsgrimoxwē lāx Nāts!enxdemē. Wā, hēx'fidāem'lāwisē qādzēfida, yixs lāa'el lā'graa,
- 45 wā, g'il'ēm'lāwisē gwāla qādzēlaxs g'āxaalas Qwax'ila lāx'wēls lāx l'āsanā'yasēs g'ildēl g'ōkwa dālaxa lastowē q'lāsa. Wā, lā'laē gwēgemx'fid lāxēs g'ōkwē, qa's lē'lalēxēs k'lēdēlē Tlagwisilayugwa, qa g'āxēs lā'wenots!ēlaseq. Wā, g'il'ēm'lāwisē g'āxē k'lēdēlas lāwenots!ēlseqxēs lāa'el mōgwaelsaxa lastowē q'lāsa lāx
- 50 nēqemālasasēs k'lēdēlē Tlagwisilayugwa. Wā, lā'laē gwēgemx'fid lāxa qadzēlēlaxa Nāk!wax'da'xwaxs hē'maē ālēs k'lūdzexsāla

in their canoes. Then he spoke, and said, | "Now, Chief Q'üm̃x'öd (III 1), look at your wife! | Now she will go to you, son-in-law Q'üm̃x'öd (III 1), and these ten [canoe-mat] | sea-otter skins, and the 55 sea-lion house-dish, and the sea-otter house-dish to eat out of, and the whale house-dish to eat out of, and the sea-monster house-dish to eat out of in your house, | son-in-law Q'üm̃x'öd (III 1); and your princess' name | shall be Döxülkwílak" (IV 3); and your name shall be || Walálag'ílak" (III 1), son-in-law Q'üm̃x'öd (III 1). That 60 is all," | he said. Then he spoke again, and said, | "Now, come and warm yourselves in my house, son-in-law, and your tribe!" | Thus he said. At once the Nāktwax'da^{ex} went ashore out of | their canoes, and they went into the house of Qwax'ila (II 9). Immedi- 65 ately he gave them to eat; and after they had finished, | Qwax'ila (II 9) spoke, and said, "O son-in-law Q'üm̃x'öd (III 1), listen to me! Your wife wants this | house to go to you. Its name is L'ēxl'ēxāgem (Aurora-Face). And also what is in it, the | nonlem and the mosquito-dance will go to you, son-in-law; and | its name, 70 G'ixg'aqelag'ilis, and the land-otter dance and | its name Hāwālelalemē, and the scattering-dance and | its name X'itslax'ilasōgwi-^{la}x", and the grizzly bear and its name Nandzē; and that is all, son-in-law | Q'üm̃x'öd (III 1)." Then Q'üm̃x'öd (III 1) really

lāxēs yaē'yatslē. Wā, lā'laē yāq'leg'a'la. Wā, lā'laē 'nēk'a: "Wē- 52 g'a, dōqwalax g'īgāmē Q'üm̃x'ōdā lāxg'as genemg'ōs. Wā, laem-xaak' lāl lōl, negūmp Q'üm̃x'ōdā, lōgwa lastok' lēwaxsēsek' q'āsa, lōgwa ha'maats'lāk' L'ēxenk' lōqūlila, lōgwa q'lāsak' ha- 55 maats'lāk' lōqūlila, lōgwa g'wē'yimk' ha'maats'lāk' lōqūlila, lōgwa hānaq'lets'lāk' ha'maats'lāk' lōqūlila, qa ha'maats'lēl lāxēs g'ōxwāōs, negūmp Q'üm̃x'ōdā. Wā, hē'misa lēgemē qa lēgemltsōs k'lēdē-haōs. La'mē lēgadelts Dōxülkwílakwē. Wā, la'mēts lēgadelts Walálag'ílakwē, negūmp Q'üm̃x'ōdā. Wā, laem 'wíla lāxēq," 60 'nēx'laē. Wā, lā'laē ēdzaqwa yāq'leg'a'la. Wā, lā'laē 'nēk'a: "Wā, gēlag'a telts'la lāxg'in g'ōxwík', negūmp, lē'wōs g'ōkwaōta-qōs," 'nēx'laē. Wā, hēx'idaem'lawisē 'wíla hōx'wūltāwēda Nā-k'!wax'da^{xwē} lāxēs yaē'yatslē, qas lā hōgwīl. lāx g'ōkwas Qwax'ila. Wā, hēx'idaem'lawisē yīnēsasē'wa. Wā, g'il'em'lawisē g'wāla lā'lasē 65 Qwax'ila yāq'leg'a'la. Wā, lā'laē 'nēk'a: "ē'ya, negūmp Q'üm̃x'ōdā, wāentsōs hōlēla g'āxen. X'ēxsdaōx genemaqōs, qa laēsō g'ō-xwēx laōlxwo lēgadāxs L'ēxl'ēxāgem. Wā, hē'misō g'aclēx lāq'xō nōnlemēx, la'mōsōx lāl laōl, negūmpxō q'leq'lēlālēx; wā, hē'mōs lēgemltsoxwē G'ixg'aqelag'ilisē; hē'mēsō hāwālelālē; wā, hē'mōs 70 lēgemltsoxwē Hāwālelalema'yē; hē'mēsō gwēlgwēlawatē; wā, hē'mōsa lēgemltsoxwē X'itslax'ilasōgwi^{la}xwē; hē'mēsō nanx; wā, hē'mōs lēgemltsoxwē Nandzē. Wā, lawisla 'wíla, negūmp Q'üm̃x'ōdā." Wā, laem'laē ālak'lala mō'lē Q'üm̃x'ōdas, qaxs

The following speeches are in the Koskimo dialect.

75 thanked him. This was the first nōnlem. It is different from the dances of the Nāk!wax'da^xwē, and came from the Koskimo. It was obtained through marriage by Q!ūmx'ōd (III 1) from Qwax'ila (II 9). Then they spoke secretly to the Nāk!wax'da^xwē about the nōnlem and the other dances, for none of them knew how they were used by
 80 the Koskimo. Then Q!ūmx'ōd (III 1) told his wife T!agwisilayugwa (III 8) what his tribe said, and immediately T!agwisilayugwa (III 8) told her father Qwax'ila (II 9). Therefore Qwax'ila (II 9) called the Koskimo into his house; and when they were all inside, Qwax'ila (II 9) arose and spoke. He said, "Now look, son-in-law
 85 Q!ūmx'ōd (III 1)! Now all the Koskimo have come in to take care of the supernatural power of the nōnlem. Now look at it, Nāk!wax'da^xwē!" Thus he said. Then the sound of whistling appeared on the roof of the house. He had not spoken a long time before he stopped. Then the nephew of Q!ūmx'ōd (III 1) and
 90 three others disappeared. The name of the nephew of Q!ūmx'ōd was K'!ēsoyak'ilis¹ (IV 10); and when they had all disappeared, the Koskimo sang the four songs of the nōnlem. They stayed away for four days. Then they caught K'!ēsoyak'ilis (IV 10) and the other three. K'!ēsoyak'ilis (IV 10) was now Mosquito-Dancer, and
 95 G'ixg'aqelag'ilis was his name now. Another one was Land-Otter-Dancer, and his name was Hāwālelalemē. He was a substitute

75 hē^{maē} ālēš gril lāla nōnlemē, lē^{wē} ōgūqāla lēlāēdes lāxa Nāk!wax'da^xwē, grāx'id lāxa Gōsg'imo^xwē. Wā, laem geg'adānemē Q!ūmx'ōdāq lāx Qwax'ila. Wā, lā^{laē} wūnwūnōsa q!ēq!ēyōda Nāk!wax'da^xwasā nōnlemē lē^{wis} lēlaaidē, qaxs k'!ēsāē q!ālelax gwayilālasasa Gōsg'imo^xwaxs aāxsilaaq. Wā, lā^{laē} nēlē Q!ūmx'ō-
 80 dāxēs genemē T!agwisilayugwās wāldemasēs grōkūlōtē. Wā, hēx'idaem^{lāwisē} nēlā T!agwisilayugwāxēs ōmpē Qwax'ila, lāg'ilalas lēltslōdē Qwax'ilāxa Gōsg'imo^xwē qa grāxēs wēlāēlēla lāx grōkwās. Wā, gril^{em}lāwisē grāx wēlāēlēxs lā^l lāx^{ūlilē} Qwax'ila, qā^s yāq!ēg'a^{lē}, qā^s ē^{nēk'ē}: "Wālag'a dōqwalalex, negūmp Q!ūmx'ōdā,
 85 grāx^{em}xaax' wēlāēlalg'a Gōsg'imo^xwūk' nānawax'silāxwō nawa^xwaxs nōnlemā. Wālag'ila dōqwalalex Nāk!wax'da^xwā," ē^{nēx'laexs} grāxaasē tsōkwāsa dzēts!ala lāx ōgwāsasa grōkwē. K'!ēs-^{lātē} ālaem gēdzāqwas lā^l q!wēfēda. Wā, laem^{lāē} x'isēdē lōlē^{yas} Q!ūmx'ōdē, hē^{misa} yūdukwē ōgū^{la} lāq. Hēn^{el} lōlē^s
 90 Q!ūmx'ōdēda lēgadās K'!ēsoyak'ilisē. Wā, gril^{em}lāwisē ē^{nāxwa} x'isēdēxs lā^l dēn^{x'idayuwēda} mōsgemē nōnlemk'lāla q!ēm^qlēm-^{dema}, yīsa Gōsg'imo^xwē. Wā, lā^{laē} mōp!ēn^{xwā}sē ē^{nālāsa} x'isālāxs lā^l k'im^{yase}wa yīx K'!ēsoyak'ilisē lē^{wa} ōgū^{la} lāq, xa yūdukwē. Wā, laem^{lāē} q!ēq!ēlēlālē K'!ēsoyak'ilisē. Wā, laem^{lāē} lēgades
 95 G'ixg'aqelag'ilisē. Wā, lā^{lāē} hāwālelāla ē^{nemōkwē}. Wā, lā^{lāē} lēgades Hāwālelālema^{yē}. Wā, laem^{lāē} mēx^{ustālē} lēlēgēm^{lilasa}-

¹ See p. 1075.

for Lēlēgēmlīlas (IV 4), | who was to be Land-Otter-Dancer | for 9
 this is a great dance. The land-otter dance is the same in the nōnlem
 as the | hāmatsla is in the winter dance, and | therefore Qūm-x'ōd
 (III 1) wished his son Lēlēgēmlīlas (IV 4) | to be Land-Otter 700
 Dancer, because he had stayed at home with his mother Wāwalaxela 'i-
 'lak" (III 6). | Therefore he had to have a substitute; and a substi-
 tute also danced the scattering-dance for the | daughter of Qūm-x'ōd,
 Qwāx'ilal (IV 3). The name of the dancer was X'itslax'ilasogwi-
 'lak". | The scattering-dancer is the same in the nōnlem | as the
 māmaq'la is in the winter dance, for it is taken care of by chiefs of
 high rank. Therefore || Qūm-x'ōd (III 1) wished his princess to 5
 have this dance. Another one was grizzly-bear dancer, and his
 name was Nandzē; and the name given by Qwax'ila (II 9) in mar-
 riage to Qūm-x'ōd (III 1) was L.lālewelsela (III 1) for the nōnlem.
 Qwax'ila (II 9) also gave a second name to Qūm-x'ōd (III 1) | for the
 secular season, Walālag'ilak" (III 1), and also the nōnlem name
 L.lālewelsela (III 1). The shredded cedar-bark of the head-ring 10
 and neck-ring of the dancers and of all the Koskimo is white, when
 they are initiated by the supernatural power of the nōnlem. For
 four | days they wore cedar-bark on their heads; and after four
 days they put it off. || Qwax'ila (II 9) also gave as a marriage gift 15
 many dentalia and cedar-bark blankets to his | son-in-law Qūm-x'ōd
 (III 1). L.lālewelsela (III 1) gave these away to the | Koskimo.

xa la hāwālelala, qaxs 'wālasaē lāda, yixs 'nemāx'isaē lē'wa 97
 hāmatsla lāxa ts'lēts'ēqaxa hāwālelalē lāxa nōnlemē. Wā, hē'mis
 lāgrilas Qūm-x'ōdē 'nēx' qa hēsēs begwānemē xūnōkwē Lēlēgēmlīlasē
 hāwālelala, qaxs āmlēxwāē lē'wis ābempē Wāwalaxelag'ilakwē, 700
 lāgr'ilas mēx'stāle. Wā, lāxāē mēx'stā'ya gwēlgwēlawatas ts'edāqē
 xūnōx's Qūm-x'ōdē, yix Qwāx'ilalē, yixs lēgadaas X'itslax'ilasō-
 gwi'lakwē. Wā, laemxaē 'nemāx'isa gwēlgwēlawatē lāxa nōnlemē
 lē'wa māmaq'la lāxa ts'lēts'ēqa, yixs awilax'silakwāē, lāgrilas Qūm-
 x'ōdē 'nēx' qa hēsēs k'lēdēlē Qwāx'ilalē lādēmux". Wā, la nāna 5
 'nemōkwē; wā, laem'laē lēgades Nandzē. Wā, lā'laē lēgēmgtlxlā-
 laxaē Qwax'ilāx L.lālewelsela qa lēgēms Qūm-x'ōdē lāxa nōnlemē,
 yixs lāa'l mā'ltsemē lēgēmgtlxlā'yas Qwax'ila lō' Walālag'ilakwe
 qa lēgēms Qūm-x'ōdē lāxa bāxūsē. Wā, hē'misēs nōnlemxlayowē,
 L.lālewelsela. Wā, laem'laē qwāx'sā yixa k'ādzekwē, yix qex'i 10
 mā'yas lē'wis qenxawa'ya yaēxwa, lē'wa 'nāxwa Gōsg'imoxwaxs
 grālaē lāsgēmsa 'nawālakwasa nōnlemē. Wā, lā'laē mōp'lenxwa'sē
 'nālās qēqex'imālaxa k'ādzekwē. Wā, hēx'idā'mēsē gwal qēqex'i-
 malaxa k'ādzekwaxs lāa'l mōp'lenxwa'sē 'nālās, wā, laem'laē
 Qwax'ila wāwalqālāsa q'lēmē ālela lē'wa k'ēk'lobawasē lāxēs 15
 negūmpē Qūm-x'ōdē. Wā, hē'mis la p'lesēdayōwē L.lālewelselaxa
 Gōsg'imoxwē.

Now for a while we shall stop calling him Q'ūmx'ōd (III 1),
 20 because he is using the nōnlem name l.lālewelsela (III 1). || After
 the nōnlem was over, Q'ūmx'ōd (III 1) for a time stopped having the
 name l.lālewelsela (III 1); | for only when one of his people showed
 the nōnlem was he called l.lālewelsela (III 1), | in the same way as is
 done in the winter dance; for they change their | names when the
 winter dance begins, and they do the same with the nōnlem. | Then
 25 they change their names, and take the nōnlem names; and || the
 names of the men who gave the nōnlem were l.lālewelsela, Q'ēxē-
 tasōē, Qwā'yōlelas, and Neg'ā, because, that you may know that the
 names | of the winter dance, of the nōnlem, and of the secular season
 are quite different. I just wanted | to talk about this.

Now, in the morning, daylight came; and Q'ūmx'ōd (III 1), and
 30 his wife Tlagwisilayugwa (III 8), and the Nāk'wax'da'xw, made
 ready to go home. | When they arrived at Tēgūxstē in the evening,
 Q'ūmx'ōd (III 1) asked his wife Tlagwisilayugwa (III 8) for | what
 he was thinking of. He wished his princess | Qwā'x'īlā (IV 3) and
 35 his prince Lēlēgemlilas (IV 4) to disappear, because || he wanted to
 give a nōnlem; and his wife Tlagwisilayugwa (III 8) told him to go
 ahead. | After they had finished talking, they left their canoe | and
 went into the house of Q'ūmx'ōd (III 1). Immediately | his head
 wife, Wāwalaxelag'īlak^u (III 6), gave to eat to her husband

18 Wā, la^umens yāwas'īd gwāl lēqelas Q'ūmx'ōdē lāq, qaxs lē^umaē
 nōnlemxlāx l.lālewelsela. Wā, laem gwāla nōnlem lāxēq. Wā,
 20 laemxaāwisē gwāl yāwas'īd lēgadē Q'ūmx'ōdās l.lālewelsela, qaxs
 g'īl^umaē nōnlemō g'ayōlē lāx g'ōkūlotas. Wā, la lēqelasōs l.lāle-
 welsela hē gwēx'sa tslētslēqāxs hēx'īda^umaē l.lāyoxlāxēs lēlēge-
 mas gālāē tslētslēx'ēda. Wā, hēemxaāwisē gwēg'ilag'ila nōnlemē,
 hēx'īda^umaē l.lāyoxlāxēs nōnlemxlāyowē lēlēgema, yīxs hē^umaē
 25 lēlēgemsa yāwix'īlasa nōnlemō l.lālewelsela, lōē Q'ēxētase^uwō, lōē
 Qwā'yōlelas, lōē Neg'ā, qas q'lālaōsaqēxs k'lēsāē lāwagālē lēlēge-
 masa tslētslēqa lē^uwa nōnlemē lē^uwa bāxūsē. Ā^umen ^unēx' qen
 gwāgwēx'sex'īdē lāq.

Wā, laemflāē ^unāx'īdxa gaālāxs lāa^ul xwāna^uīdē Q'ūmx'ōdē lē^uwis
 30 genemē Tlagwisilayugwa lē^uwa Nāk'wax'da'xwē, qas g'āxē nā^una-
 kwa. Wā, g'āx'īlāē lāg'na lāx Tēgūxsta^uyaxa la dzāqwa. Wā, hēx'ī-
 daemflāwisē Q'ūmx'ōdē āxk'īlāxēs genemē Tlagwisilayugwa qā
 gwālaasasēs nāqayē, ^uyīxs ^unēk'āē qā hēx'īdag'ā^umēs x'īs'īdē k'lē-
 dēlasē Qwā'x'īlālē lē^uwis lāwūlgāma^uyē Lēlēgemlilasē, qaxs lē^umaē
 35 ^unēx' qas nōnlemō. Wā, lā^ulāē āem wāxē genemasē Tlagwisilayugwa.
 Wā, g'īl^uemflāwisē gwālē waldemasēxs lāa^ul hōx'wūltā lāxēs ya^uya-
 tslē, qas lā hōgwīl lāx g'ōkwas Q'ūmx'ōdē. Wā, hēx'īdaemflāwisē
 gēk'īmālilasē Wāwalaxelag'īlakwē l.lēxwila qas lā^uwūnemē Q'ūm-

- 60 Q!üm-x'öd (III 1) changed his own name, and his name was Walálag-i-lak^u (III 1). | Now we shall stop calling him Q!üm-x'öd (III 1), for his name was now | Walálag-i-lak^u (III 1). T!agwisilayugwa (III 8) had no children, | for she did not remain long having Walálag-i-lak^u (III 1) for her husband. Then she went home. |
- 65 Evidently on account of this Walálag-i-lak^u (III 1) felt badly, || because his wife had gone home. He became ill; | and he had not been ill a long time before he died. Immediately | Lē!elgemlilas (IV 4), the son of Walálag-i-lak^u, | took the seat of his father, and he gave away property to the Nāk!wax-da^xu. | He took the name Q!üm-x'öd (IV 4) for his name, because his mind was sick on account
- 70 of || what Qwax'ila (II 9) had done when he took away quickly his princess T!agwisilayugwa (III 8). | He thought they had killed his father. Therefore | the Nāk!wax-da^xu did not want the marriage names that | Qwax'ila (II 9) had given to the late Q!üm-x'öd (III 1) to be used. Only | the four house-dishes and the nōnlem were kept
- 75 by the Nāk!wax-da^xu. || And now they scattered among the Nāk!wax-da^xu, and the | relatives of Q!üm-x'öd (III 1) now all use the nōnlem. Now, | the numaym ēwālas wished Q!üm-x'öd (IV 4) to marry, and to forget | his grief on account of the death of his father. They | wanted Q!üm-x'öd (IV 4) to marry Ōmaēli-lak^u (IV 7), the
- 80 princess of the chief of the || numaym Kwēkwaēnox^u, Lek'emaxōd

- 60 laemxaāwisē L!āyoxlā Q!üm-x'ōdē. Wā, laem lēgades Walálag-i-lakwē. Wā, la^{em}mens gwāl lēqelas Q!üm-x'ōdē lāq, qaxs lē^{maē} lēgades Walálag-i-lakwē. Wā, la^{em}lāē hēwāxa xūngwadex'idē T!agwisilayugwa, qaxs k'lesāē gāla lā^{wades} Walálag-i-lakwaxs lā^{al} nā^{ak}wa.
- 65 Wā, hēx'stlaak^uem^{lāwis} la ēyākogūlidzems nāqā^{yas} Walálag-i-lakwē quēs genemaxs laē nā^{ak}wa. Wā, la^{em}mē yāwas'id qelxwalila. Wā, k'les'latla gā^{el} qelgwilexs lā^{al} wik'lex'ēda. Wā, hēx'ida^{mēsē} Lē!elgemlilasē, yix begwānemē xūnōx'odes Walálag-i-lax^udē lāx'stōdxēs ōmpdē. Wā, laem p!es'idxa Nāk!wax-da^{xwē}. Wā, hētla āx'ētsōsē Q!üm-x'ōdē qā^s lēgema. qaxs ts'ix'ilaēs nāqā^{yē} qa
- 70 gwēx'idaasas Qwax'ilāxs laē geyōl wātaxōdxēs k'ledēlē T!agwisilayugwa. Wā, hē^{mis} k'ōdēl gā^{yalsēs} ōmpdē. Wā, hē^{mis} lāg'ilasa Nāk!wax-da^{xwē} ēnēx' qā ā^{mēs} ēwīla k'levāx'widē Lē!egem-g'elx'la^{yasa} g'igāma^{yē} Qwax'ila lāx Q!üm-x'ōdex'dē. Wā, lēx'a^{mēs} axēlax^usa Nāk!wax-da^{xwa} mowēxla lōelqūlila lē^{wa} nōnle-
- 75 mēxa la gwē'id lāxa Nāk!wax-da^{xwē}, qaxs laē ēnāxwaem la āxūōgwadē Lē!elālas Q!üm-x'ōdex'dāsa nōnlemē. Wā, la^{mēsē} ēnēk'ē ēnē^{mē}motasa ēwālasē, qā geg'adēs Q!üm-x'ōdē, qā^s lāyīngema-yōqēxs ālāē q'lāk'ax gwēx'idaasasēs ōmpdē. Wā, hētla gwe^{yōs} qā genems Q!üm-x'ōdē Ōmaēli-lakwē, yix k'ledēlas g'igāma^{yasa}
- 80 ēnē^{mē}motasa Kwēkwaēnoxwē lāx Lek'emaxōdē, yixs ālak'lalāē

(III 9), for he was the | head chief of the Gwawaēnox'. Then 8
 Q!ūmx'ōd (IV 4) and his mother Wāwalaxelag'īlak^u (III 6), and
 her | daughter Qwāx'ilal (IV 3) — for they did not let her be named |
 Dōxūlkwi'lak^u (IV 3) — were told by his numaym 'wālas to go 85
 ahead and do quickly what they were wishing. Then he was given
 property by all | the Nāk!wax'da'ex', for there were five numaym in
 all. | Each gave one pair of blankets to the | chief Q!ūmx'ōd (IV 4),
 every man of the numayms, | as though he would wipe off his tears
 with the pair of blankets, because he was still crying | for his past 90
 father. After they had finished giving blankets, the | five numayms
 of the Nāk!wax'da'ex^u got ready | to pay the marriage money for the
 princess of Lek'emaxōd (III 9), who was living in the village of the
 Gwawaēnox' | at Hēgēms. When they arrived at Hēgēms, | they
 paid the marriage money at once, while the Nāk!wax'da'ex^u remained
 sitting || in their canoes. They had twenty-two large traveling- 95
 canoes. | After they had paid the marriage money, Lek'emaxod
 (III 9) | and his younger brother Penqūlas (III 10) came, holding in
 each hand slaves, | each holding two by their hands as they came and
 stood outside of the | house; and with them came their princess
 Ōmaēli'lak^u (IV 7), with || two female slaves. Ōmaēli'lak^u (IV 7) stood 800
 between her father, | Lek'emaxōd (III 9) and her uncle Penqūlas

xamagemē g'igāma'yē Lek'emaxōdāsa Gwawaēnoxwē. Wā, āemsē 81
 Q!ūmx'ōdē Lē'wē ābempē Wāwalaxelag'īlakwē Lē'wis ts'edāqē
 xūnōkwē Qwāx'ilalē, qaxs lē'maē k'lēs la hēlq'ōlēm lēgades Dō-
 xūlkwi'lakwē. Wā, ā'mēsē wāxaxēs 'ne'ne'mēmota 'wālasē. qa wā-
 g'ēs āem hali'lālxēs wāldēmē. Wā, la'mē p!edzēlasō'sa 'nāxwa 85
 Nāk!wax'da'exwa lāxēs sek!āsgemak!ūts'lēna'yē lāxēs 'nā'ne'mē-
 mats'lēna'yē. Wā, laem p!edzēlasa 'nāl'nemxs p!elxelasgem lāxa
 g'igāma'yē Q!ūmx'ōdē lāxēs 'nāl'nemōk!wēna'yē begwānēma, yīxs
 'nemāx'isāē lō' dēstōtsa 'nāl'nemxsa p!elxelasgem lāqēxs q!wūsāē
 qaēs ōmpdē. Wā, g'il'mēsē gwāla p!edzēlāxs laē hēx'ida'em xwā- 90
 nāl'ida 'wī'lēda sek!āsgemak!ūsē 'nāl'nē'mēmatsa Nāk!wax'da'xwē,
 qa's lā qadzēlax k'lēdēlas Lek'emaxōdāxs hāē g'ōkūlaxa Gwa-
 waēnoxwē āxās Hēgēmsē. Wā, g'il'mēsē lāgraa lāx Hēgēmsaxs laē
 hēx'ida'em qādzēl'ida, yīxs hē'maē ālēs k'lūdzexsalēlā'yā Nāk!wax'-
 da'xwē lāxēs yaē'yats'lēxa hāma'its'lāqālā āl āwā xwāxwāk'lūna 95
 yaē'yats'lēs. Wā, g'il'mēsē gwāla qadzēlāxs grāxāē Lek'emāxōdē
 Lē'wis ts'lā'yē Penqūlasē 'wī'wax'sōlts'lanālaxa q'lāq'lek'o moēnā'lō-
 kwēs nēnexbalts!ānēs'ewaxs g'āxāē q!wāg'aels lāx l'āsanā'yasēs
 g'ōkwē; wā, hē'misē k'lēdēlasē Ōmaēli'lakwē grāx qāsemtsōsa ma-
 'lōkwē ts'edāq q'lāq'lek'ā. Wā, la lālexūsē Ōmaēli'lakwaxēs ōmpē 800
 Lek'emaxōdē Lē'wis q!lūlē'yē Penqūlasē. Wā, ā'misla la āxse-

- 2 (III 10). They told the six slaves to stand in a row, facing seaward; and when they all had turned seaward, Penqūlas (III 10), the younger brother of Lek'emaxōd (III 9), spoke, and asked
- 5 Q'ūmx'ōd (IV 4) to take care, "because our princess (mine and my brother's) has a heavy weight. Now, come, son-in-law Q'ūmx'ōd (IV 4), to your wife!" Thus he said, and stopped speaking. Then Q'ūmx'ōd (IV 4) arose in his canoe. Penqūlas (III 10) had told him to stand up and listen to his words. Then Penqūlas (III 10)
- 10 asked Ōmaēli'lak^u (IV 7) to go to her husband with the six slaves. Immediately three slaves went, one after another. Ōmaēli'lak^u (IV 7) followed close behind the three slaves, and three other slaves followed Ōmaēli'lak^u (IV 7). They went down the beach into
- 15 the canoe of Q'ūmx'ōd (IV 4). There they sat down, and Q'ūmx'ōd (IV 4) sat next to his wife Ōmaēli'lak^u (IV 7). Then Penqūlas (III 10) spoke again, and said, "These six slaves are the marriage mat of our princess, that the princess of Q'ūmx'ōd (IV 4) may not sit on the floor of your house, son-in-law, when she goes in. Now,
- 20 this Dzōnoq'wa house-dish, the wolf house-dish, the grizzly-bear house-dish, and the beaver house-dish shall go. These are the house-dishes for Ōmaēli'lak^u's (IV 7) food, for all the tribes, which are given by her father, Chief Lek'emaxōd (III 9); and you shall have this name, son-in-law. Your name shall be Q'ōmoqā (IV 4),

- 2 'wēda q'el'ākwē q'āq'ek'ō, qa denxūlsē l'āl'lasgemala. Wā, g'il-mēsē 'nāxwa la l'āl'lasgemāxas laē yāq'eg'a'lē Penqūlasē, yix ts'ā'yās Lek'emaxōdē. Wā, la'mē hāyāl'ōlax Q'ūmx'ōdē qa yā-
- 5 Lāwēs, "qaxs gwagūntselilaqōs lāxg'a k'ēdēl'g'ann'x' lōgūn 'nem-weyōtek'. Wā, gēlaga, negūmp, Q'ūmx'ōdā lāxgas genemng'ōs," 'nēk'exs laē q'wēl'ida. Wā, hēx'ida'mēsē Q'ūmx'ōdē lāx'ūlexsa lāxēs yā'yats'lē. Wā, lā āxsō qa's lāx'wūxsalē yīs Penqūlasē, qa's hōl'ēlēx wāldemas. Wā, la'mē āxk'lālē Penqūlasax Ōmaēli-
- 10 'lakwē, qa lālag'is lāxēs lā'wūnemē lē'wa q'el'ākwē q'āq'ek'ā. Wā, hēx'ida'mēsē qās'idēda yūdukwē q'āq'ek'owa denoxlāxas laē qās'ida. Wā, lā qās'idē Ōmaēli'lakwē nēxwāxlaxa yūdukwē q'āq'ek'owa. Wā, lā elx'āya yūdukwē q'āq'ek'ōx Ōmaēli'lakwaxs laē hōqūnts'lēsela, qa's lā hōx'walexs lāx yā'yats'lās Q'ūmx'ōdē.
- 15 qa's k'ūs'ālexsē lāq. Wā, g'il'mēsē la k'wāk'lūg'alexsē Q'ūmx'ōdē lē'wis genemē Ōmaēli'lakwaxs laē ēdzaqwa yāq'eg'a'lē Penqūlasē. Wā, lā 'nēk'a: "Yūem lē'waxsēsa k'ēdēl'agenuxwa q'el'ākwēx q'āq'ek'ā, ālōx wūl'alil'ōx k'ēdēl'axsg'a Lek'emaxōdek' lāxēs g'ōkwaōs, negūmp, qaxō laēlō. Wā, la'mēsēk' lālg'a dzōnoq'wak'
- 20 lōqūlila, lē'wa ālanemē lōqūlil lē'wa nānē lōqūlil, lē'wa ts'āwē lōqūlila. Hēm ha'maats'ēsō Ōmaēli'lakwē qaga 'nāxwaga lēlqwā-lala'ya lāxgas g'ig'ānēk' ōmpēg'a Lek'emaxōdek'. Wā, hē'misa lēgemē qa's lēgemōs, negūmp, laems lēgadelts Q'ōmoqā. Wā,

and | Qwāx'ilal (IV 3) shall be Ts'endegemg'ilak^u (IV 3), and also this || house of my chief, which has a name. Now you shall have 25 the | house Wiwax^usem. The ends of the beams are wolves, and the four posts are wolves, and | your dance shall be the great dance from above, son-in-law; and in the winter dance your name shall be G'ilgemalis (IV 4)." | Thus he said. "That is all, son-in-law. Now, come || warm yourself in the house of Lek'emaxōd (III 9), you 30 and your crew, son-in-law!" Thus he said. Then he stopped speaking. Immediately the Nāk'wax'da^xu went ashore out of their canoes; and when all were in the house, | Q'ūmx'ōd (IV 4) and his wife went ashore and went in. Then Lek'emaxōd told Q'ūmx'ōd (IV 4) and his wife Ōmaeli^ulak^u (IV 7) to sit down in the rear of the house. || Q'ūmx'ōd (IV 4) and his wife went | right on and sat 35 down. The | six slaves were still sitting in the canoe of Q'ūmx'ōd (IV 4), watching it. Now Lek'emaxōd (III 9) gave dried salmon to his son-in-law | and his crew, and as a second course he gave them cinquefoil-roots; || and after he had given them to eat, Lek'emaxōd 40 (III 9) spoke, | and said, "Listen to me, chiefs of the Nāk'wax da^x!" I shall ask you to stay here for four days at Hēgēms, | that I may get ready the cargo for Ōmaeli^ulak^u (IV 7)." Thus he said, and stopped speaking. | The Nāk'wax'da^xu agreed to what he said. Then 45 Lek'emaxōd (III 9) sent his hunters to go hunting | many seals.

la^umēsē lēgadlē Qwāx'ilalas Ts'endegemg'ilakwē. Wā, hē^umisa g'ōkwē, yīxg'a lēgadek' g'ōx^usen g'īgāmēk'. Wā, la^uems lāl g'ō- 25 gwadeltsg'a Wiwax^useink' g'ōkwa 'nāxwaemk' ālanemg'a ōbāgrasg'a k'ēk'ātēwēg'a lē^uwa mōts!aqē lēlāma 'nāxwaem ēalanema. Wā, la^uems 'wālas'axaax^ulōl, negūmp. Hē^umēts lēgemlosē G'ilgemalisē lāxa ts'lēts'leqa," 'nēk'ē. "Wā, yū^umōq, negūmp. Wā, gēlag'a telts!a lāxg'a g'ōx^ug'as Lek'emaxōdē lē^uwōs k'wēmaqōs, negūmp." 30 'nēk'exs laē q'wēl'ida. Wā, hēx'ida^umēsē 'nāxwa la hōx^uwūltāwēda Nāk'wax'da^xwē laxēs yaē^uyatslē. Wā, g'il^umēsē 'wīlāelēxs laē Q'ūmx'ōdē lē^uwē genemē hōx^uwūltā laxēs yā^uyatslē, qā^us lā hō-gwīla. Wā, la^umē 'nēk'ē Lek'emaxōdē, qā lās k'wāk'lūgolēwalde Q'ūmx'ōdē lē^uwis genemē Ōmaeli^ulakwē. Wā, hē^unākūla^umēsē 35 Q'ūmx'ōdē lē^uwis genemē Ōmaeli^ulakwē, qā^us lā k'lūs'alil lāq. Wā, laemlē k'lūdzensalalayēda q'el'ōkwē q'lāq'lek'ō lāx yā^uyatslas Q'ūmx'ōdē q'lāq'lalālaq. Wā, la^umē yinēsē Lek'emaxōdāxēs negūmp lē^uwis k'wēmē yīsa xa^umasē. Wā, lā hēlēg'inta t'lex^usōsē lāq. Wā, g'il^umēsē gwāla yinēsase^uwaxs laē yāq'leg'a^ulē Lek'emaxōdē. 40 Wā, lā 'nēk'a: "Wāentsōs hōlela g'āxen g'īg'īgāmēs Nāk'wax'da^x". Hēden wāldemla qā^us mōp'enxwa^usēsēs 'nālāōs yō lōx Hēgēmsēx, qen xwānālēlē qā memwālasōx Ōmaeli^ulakwēx," 'nēk'exs laē q'wel'ida. Wā, ā^umēsē 'nāxwa ēx'āk'ēda Nāk'wax'da^xwax wāldemas. Wā, la^umē Lek'emaxōdē 'yālaqasa hānhānl'ēnoxwē, qā lās mamē- 45

46 The hunters went out, in the evening in eight canoes. They stayed
away for three days. Then they came back home. They had one
50 hundred and ten seals in their eight canoes. The hair of the seals
was already singed off, and they were cut open. Then Lek'emaxōd
(III 9) gave them as a marriage gift to his son-in-law Q'ūmx'ōd
(IV 4), and also the feast name Menlesid (IV 4). "That is all
now," said Lek'emaxōd (III 9) to Q'ūmx'ōd (IV 4). "Now, get
55 ready to go home, son-in-law, with your wife." Thus said Chief
Lek'emaxōd (III 9). Then the Nāk'wax'da^{ex} got ready in the
evening; and in the morning, when day came, they loaded their
canoes, and put aboard the four house-dishes and the hundred and
60 ten seals; and the Nāk'wax'da^{ex} went aboard their canoes.
When they were all aboard, Q'ūmx'ōd (IV 4) and his wife, Ōmaēli-
lak^u (IV 7), and the six slaves walked down the beach and went
aboard Q'ūmx'ōd's canoe; and as soon as they had sat down, the
Nāk'wax'da^{ex} started paddling. In the evening they arrived at
65 their village. There they unloaded the four house-dishes and the
hundred and ten seals, and carried them into the house of Q'ūmx'ōd
(IV 4). As soon as everything was out of the canoe, Q'ūmx'ōd
(IV 4) called his numaym, the ^uwālas, into his house to discuss

46 gwat!ax q!ēnema mēgwata. Wā, hēx'ida^{mēsē} lāx'da^{ex}wēda hānhān-
l!ēnoxwaxa la dzāqwaxa ma!gūnalts!aqas yaē'yats!ā hānhān!ē-
noxwē. Wā, yūdūx^p!enxwa^{sē} ^unālāsēxs g'āxaē nā^unakwēda hān-
hān!ēnoxwē ^unemx'sōgūg'iyōt!a yānemas hūgā mēgwata lāxēs
50 ma!gūnalts!aq!ēna^{yēs} yaē'yats!ē lāxēs gwālelaē ts!enkwa mē-
gwatē. Wā, lāxaē gwālelaem yimelkwa. Wā, la^{mē} lēk'emaxōdē
wāwalqālas lāxēs negūmpē Q'ūmx'ōdē. Wā, hū^{misa} menlexlā-
yō lēgema, yix Menlesidaas. "Wā, laem ^uwi^ula laxēq." ^unēk'ē Lek'e-
maxōdāx Q'ūmx'ōdē. "Wāg'a xwānal'idex qas lālag'aōs nā^una-
55 kwa, negūmp, lē^{wōs} genemaqōs;" ^unēk'ōda g'igāma^{yē} Lek'emax-
ōdē. Wā, hēx'ida^{mēsē} ^unāxwa xwānal'idēda Nāk'wax'da^{ex}waxa
dzāqwa. Wā, g'il^{mēsē} ^unāx'idxa gaālāxs laē ^unāxwa mōxsaxēs
yaē'yats!ē. Wā, g'āx'ma mewēxla lōēlqūlila lē^{wa} memx'sōgū-
g'iyuwē mēgwata. Wā, la^{mē} ^unāxwa hōx'walexsēda Nāk'wax-
60 da^{ex}wē lāxēs yaē'yats!ē. Wā, g'il^{mēsē} ^uwilxsaxs g'āxaē Q'ūm-
x'ōdē lē^{wis} genemē Ōmaēli^ulakwē lē^{wa} q!ELōkwē q!āq!ek'ō hō-
qūnts!ēsala qas lāx'da^{ex}wē hōx'walexs lāx yā'yats!ās Q'ūmx'ōdē.
Wā, g'il^{mēsē} k'ūs^uālexsēxs laē ^unemāx'id sēx'widēda Nāk'wax-
da^{ex}wē. Wā, la^{mēsē} dzāqwaxs laē lāg'aa lāxēs g'ōkūlasē. Wā,
65 hēx'ida^{mēsē} mōltoyowēda mewēxla lōēlqūlila lē^{wa} ^unemx'sō-
gūg'iyowē mēgwata, qas lā mewēlelayo lāx g'ōkwas Q'ūmx'ōdē.
Wā, g'il^{mēsē} ^uwilōltā lāx yā'yats!ās laē hēx'ida^{mē} Q'ūmx'ōdē
lē^ulāxēs ^unēmēmota ^uwalasē, qā g'āxēs ^uwi^ulaēlela lāx g'ōkwas,

what they would do with the seals and when the feast was to be given. || When all were inside, Q!üm̃x'öd (IV 4) spoke, and said, 70
 "O numaym 'wālas! I called you to think about it, when I shall give a feast with these hair-seals." Thus he said to his numaym 'wālas. After he had spoken, one of the men of the numaym said, "Go on! || Just send them to get fire-wood to cook the seals, so that 75
 our tribe the Nāk!wax'da'x" may eat." Then four young men of the numaym 'wālas were sent out to get much fire-wood. The four young men launched the large canoe to get fire-wood, and || started. 80
 They went to a place where there was much driftwood; and when they had gone, | Q!üm̃x'öd (IV 4) asked the harpooners of his numaym 'wālas | to cut up ten large seals, to take off the blubber, and to cut the blubber off spirally, thus: | for he was going to give one of these strips to the chief | of each one of the four numayms; that is, of the || other | numayms, not the 85
 'wālas; and he had | ten seals cut | into short strips, in this way:¹ | These were to be given to the people of low rank. They give the limbs | to the chiefs next to the head chiefs, for the | head chiefs receive the brisket of the seal. This is done in || lesser seal-feasts. That is not the custom in a 90
 great | feast of more than a hundred seals, for generally a



qa's hāwalilagālē qaēda mēgwatē lāx k!wēlasdemlasēs. Wā, 70
 g'il'mēsē g'ax 'wīlāēlēxs lae yāq!ēgrā'lē Q!üm̃x'ōdē. Wā, lā 'nēk'a: "Hēden lē'lalēlōl, 'nē'mēmōt 'wālas, qa's aaxsilaōsaxs nēnāq'aqōs lāxen k!wēlasdemlasōxda mēgwatēx," 'nēk'ēxēs 'nē'mēmōta 'wālasē. Wā, g'il'mēsē q!wēl'ēdex laē yāq!ēgrā'lēda 'nemōkwē lāx 'nē'mēmōtas. Wā, lā 'nēk'a: "Wēga, 75
 āem 'yālaqa qa lās ānēqax lēqwā, qa l'ōpēsa mēgwatēx qa ālāsōx q!ēsens g'ōkūlōta Nāk!wax'da'xwēx," 'nēk'ē. Wā, hēx'ida-mēsē 'yālagema mōkwē hā'yāl'a grayōl lāx 'nē'mēmōtasa 'wālasē, qa lās ānēqax q!ēnema lēqwa. Wā, hēx'ida'mēsa mōkwē hā'yāl'a wīx'ustendxa 'wālasē xwāk'lūna, qa's ānēgats'ēx lēqwā. Wā, lā'mē 80
 lēx'ēda, qa's lā lāxa q!ēq!ādāxa q!ēxalē. Wā, g'il'mēsē lēx'ēdex laē Q!üm̃x'ōdē āxk'lāla 'ēselēwinoxwasēs 'nē'mēmōta 'wālasē: qa sesax'usendēsēxa neqasgemē āwā mēgwata qa sapōdēsēx xūsina'yas, qa's t!ōtsēstalēq, qa g'ilsg'ilt'ēsa xūsēlakwē, ga gwālēga (fig.) qaxs dōqūlilaxa g'ig'igāmā'yasa mōsgemak'lūsē 'nāl'nē'mēmā 85
 ōgū'la lāx 'nē'mēmōtas Q!üm̃x'ōdēxa 'wālasē. Wā, lāxaē neqasgema mēgwatē ām'āmāyastowē sakwa'yē ga gwālēga (fig.). Hēm lal k'alalaxa begūlida'yē. Wā, lālē yāqūlē lāslalās lāxa mēmak'ilaxa xēxamagema'yē g'ig'igāmā'yn, yixs k'aak'omalaēda xamagema'yē g'ig'igāmēsa 'nāl'nē'mēmasaxa hāq!wayowasa mēgwatē lāxa 90
 gwasayē k!wēlats mēgwatē. Wā, lālē k'lēs hē gwāla lāxa 'wālasē k!wēlatsa g'ix'sōgūg'iyowē mēgwata, yixs q!ūnālāē senāla mē-

¹ That is, by long parallel cuts crossing at right angle.

- 93 whole seal is given to the head chief of each numaym, for they
only cut off the head: that is, when many seals are given at a feast.
95 I just wanted to talk about this. Now, the twenty seals that they
had cut up were being cooked, and ninety seals were left raw. It
was almost evening when they finished cutting up the twenty seals,
and in the evening also those who had gone after fire-wood came
home. When they arrived on the beach, the young men of the
900 numaym 'wālas went down and carried up the fire-wood into the
house of Q'ūmx'ōd (IV 4); and when the fire-wood was all inside,
they took baskets, went down to the beach, and picked up stones,
and they carried up the baskets with stones into the house of
Q'ūmx'ōd (IV 4). When they thought they had enough, they made
5 a cross-pile of fire-wood in the middle of the host's house; and when
it was high enough, they piled stones on it, so that they were ready
when they wanted to put fire to it. In the morning, when day came,
another man of the numaym 'wālas took boxes and placed them
10 between the door and the fire. After doing so, he drew water and
poured it into the boxes. When (the boxes) were half full, there
was enough water in them. After this they took red-pine wood
and made tongs, as many as there were boxes. Then they asked

- 92 gwatē k'āx'idayāxa xamagemā'yē g'igāmēsa 'ne'mēma, yixs lēx'a-
'maē lāwoyiwē xewēqwas lāqēxs q'lēnemaē k'wēladzemasa g'igā-
ma'yē mēgwata. Ā'men 'nēx' qen g'wāgwēx'sex'fīdē lāq. Wā,
95 hēm L'lōpla ma'f'tsemg'ustāwē mēgwat la sakwas'fwa. Wā, lā
k'lix'la nā'nemsōk'wa mēgwata. Wā, la'mēsē elāq dzāqwaxs laē
gwāla sakwāxa ma'f'tsemg'ustāwē mēgwata. Wā, la'emxaāwisē
dzāqwaxs g'āxāē nā'nakwa ānēqāxa leqwa. Wā, g'il'em g'āx'alisa
ānēqāxa leqwāxs laē 'wīlents'lēsēda hā'yāl'āsa 'ne'mēmotasa 'wālasē,
900 qā's lā wāwig'alaxa q'lēxalē leqwa, qā's lā haēLElas lāx g'ōkwas
Q'ūmx'ōdē. Wā, g'il'mēsē 'wīlāēLēda leqwāxs laē āx'ēdxa laēlxa'yē,
qā's lā hōqūnts'lēs lāxa L'ema'fīsē, qā's lā xeqwaxa t'lēsemē, qā's
lāxat! k'ōgwiLElaxa t'lētse'lāla laelxē lāx g'ōkwas Q'ūmx'ōdē. Wā,
g'il'mēsē k'ōtaq laem hēlalaxs laē hawanaqostālaxa leqwa lāx
5 āwāgawalilasa k'wēladzats'lēLē g'ōkwa. Wā, g'il'mēsē hēlalaxs laē
xeqūyindālaxa t'lēsemē lāq. qā gwalilēs qo tsēnabotsōLEX galēlas
'nāx'idLEX gaālala. Wā, lāxāē ōgū'laem begwānem g'ayōl
lāxa 'ne'mēmotasa 'wālasa āx'ēdxa k'lik'limyaxlā qā's g'āxē
mex'ūlilalas lāx āwāgawa'yasa t'EX'ila lē'fwa legwīlē. Wā,
10 g'il'mēsē gwālexs laē tsēx'fītse'fēwēda 'wāpē, qā's lā gūxts'lālayo
lāxa k'lik'limyaxlā. Wā, g'il'mēsē benk'ōlts'EXs laē hēla-
ts'ēwēda 'wāpē. Wā, g'il'mēsē gwālexs laē āx'ētse'fēwēda wūnāgūlē,
qā's k'lipālāgilase'wē, yixs hē'maē wāxa k'lipālāē wāxasgema-
sasa k'lik'limyaxlā. Wā, g'il'mēsē gwālexs laē hēlase'fēwēda nā-

the song-leaders to sing the feasting-song, and the numaym 15
 'wālas learned to sing the song that night. When they all knew
 the feasting-song, they went out of the host's house. In the morn-
 ing, when day came, they lighted the fire in the middle of the house;
 and when it began to blaze up, they cleared out the house. After 20
 they had done so, the stones were red-hot. Then all the young men
 of the numaym 'wālas were asked to help put red-hot stones into
 the boxes to cook the seal. They came and took each a pair of
 tongs, picked out the red-hot stones, and placed them in the boxes 25
 for cooking the seals; and when the water boiled, they put in the
 butchered seal. When (the boxes) were nearly full, they stopped
 putting in more butchered seal. They took the tongs and put
 more stones on top of the butchered seal. When the water was 30
 boiling, they took mats and spread them over them; and when
 they were all covered with mats, the young men took their tongs
 and went to invite the four numayms of the Nāk'wax'da^{xu} on
 behalf of Menlesid (IV 4), for Q'ūmx'ōd (IV 4) was already using 35
 this name, as he was giving a feast. The young men went into the
 houses and called every one by name, standing inside of the door-
 way of the house of whomever they were inviting; and when they

gadē, qa's denx'ēdēsa k'wēlayalayowē q'ēmdema. Wā, laem 15
 q'ēmdēlaxa la gānūlaxa 'ne'mēmōtasa 'wālasē. Wā, g'il'mēsē
 'nāxwa la q'ālaxa k'wēlayalayo q'ēmdemxs laē hōqūwēls lāxa
 k'wēladzats'lēlē grōkwa. Wā, g'il'mēsē 'nāx'īdxa gaālāxs laē tsē-
 nabōtse'wa la gwalila laqawalilē. Wā, g'il'mēsē x'īqōstāxs laē ex-
 'wītse'wēda grōkwē. Wā, g'il'mēsē gwālexs laē mēmēntsemx'ī- 20
 dēda t'lēsemē. Wā, hēx'īda'mēsē la āxse'wēda 'nāxwa hā'yāl'asa
 'ne'mēmōtasa 'wālasē, qa g'āxēs g'iwāla k'lipstālasa x'īx'exsemāla
 t'lēsem lāxa k'lik'ūmyaxla q'ōlats'lēlxa mēgwatē. Wā, g'āxda'xwē
 'wīla ā'misē 'nāl'nemx'īdxa k'liplālaa qa's k'lip'ēdēxa x'īx'exse-
 māla t'lēsem. qa's lā k'lipstālas lāxa k'lik'ūmyaxla q'ōlats'lēlxa 25
 mēgwatē. Wā, g'il'mēsē medelx'widēda 'wāpaxs laē āxstālaynwēda
 sāg'ikwē mēgwat lāq. Wā, g'il'mēsē elāq qōt'laxs laē gwāl āxstālasa
 sāg'ikwē mēgwat lāqēxs laē ēt'lēd āx'ēdxa k'liplālaa. qa's ēt'lēdē
 k'lip'lēd lāxa x'īx'exsemāla t'lēsema. qa's lāxat' ēt'lēd k'lipēyindālas
 lāxa sāg'ekwē mēgwata. Wā, g'il'mēsē ālax'īd maemdelqūlaxs laē 30
 āx'ēdxa lē'wa'yē qa's lepeyindēs lāq. Wā, g'il'mēsē 'nāxwa la
 lepeyaax'asa lē'wa'yaxs laē hēx'īdaem la 'wīlamālēda hā'yāl'fa
 dālaxēs k'lik'ēplālaa. Wā, laem lāl lē'lālālxā mōsgemak'ūsē 'nāl-
 'ne'mēmōtasa Nāk'wax'da'xwē qa Menlesidaasē, qa's lē'māc yāwa-
 s'īdē Q'ūmx'ōdē lēgadesēxs k'wēlasaē. Wā, la'mē lāl'lēsalaxa 35
 grōkūlaxa hā'yāl'fa lēlēqelax lēlēgemasēs lē'lālase'wē lāxēs q'wa-
 stālats'lēna'yē lāx t'lēx'ilāsa grig'ōkwasēs lē'lālase'wē. Wā, g'il-

38 had called out the names of all those who lived in the one house, || one
 of the young men said, "On behalf of Menlesid (IV 4)." They ||
 40 continued saying this until they had gone into all the houses of the
 four || numayms. The guests did not come quickly, || because they
 were afraid of the many seals that were to be given in the feast, for ||
 often those who are not accustomed to eat seal-blubber vomit. || It
 45 took the men a long time to call again and to get the || four numayms
 to go in. First of all came the head numaym, the G'ēxsem. || They
 went in and sat down in the rear of the house; and when all were
 inside, || the second numaym, the Sisenl'ē, came in, and they sat
 down || at the right-hand side of the house; and after they were all
 50 in, the || Tsētsemēleqāla came in and sat down || towards the rear,
 on the left-hand side of the house; and finally the || numaym Teml-
 temlels came and sat down next to the || numaym Tsētsemēleqāla.
 When the four || numayms of the Nāk'wax'dax^u were inside, they
 55 were told to sing their feasting-songs. || Then the first to sing their
 song were the head || numaym G'ēxsem; and after they were through, ||
 the numaym Sisenl'ē sang their song; and when they were through, ||
 the numaym Tsētsemēleqāla sang their song; and || when they had
 60 ended their song, || the numaym Temltemlels sang their song; || and

38 ^εmēsē ^εwīla lēleqelax lēleqemasā g'ōkūla lāxa ^εnemsgemsē g'ōkwa
 laē ^εnēk'ēda ^εnēmōkwē lāxa hā'yālfā "qa Menlesidaasā'." Wā, hē-
 40 x'sā^εmēsē gwēk'lāla ^εwa^εwilxtotslaxa g'ig'ōkwasa mōsgemak'lūsē
^εnāl^εne^εmēmasa. Wā, lā k'lēs geyōl g'āx hōgwilēda lē^εlānemē
 qaxs ālaē lāk'lēna^εya q'lēnemē mēgwata, yixs k'lwēladzemaē, qaxs
 q'lūnālaē hōxsiwaya yāg'ilwatē lāx q'lesāxa xūdzasa mēgwatē. Wā,
 hēt'la la āla gēg'īlsēda hā'yālfā ētsēstaxs g'āxaē lāl loxmalēda ^εnāl-
 45 ^εne^εmēmāxs g'āxaē mōx^εwidasexs g'āxaē hōgwilela. Wā, laem
 g'ālaēlē ^εmekūma^εyas ^εnāl^εne^εmēmats'lēna^εyasxa G'ēxsemē, qas
 lā k'lūs'ālil lāxa ōgwiwalilasa g'ōkwē. Wā, g'il^εmēsē ^εwīlaēlexs
 g'āxaē hōgwilēda māk'ila ^εne^εmēmotasa Sisinl'a^εyō, qas lā k'lūs'ālil
 lāxa hēlk'lōdenēgwilasa g'ōkwē. Wā, g'il^εmēsē ^εwīlaēlexs g'āxaas
 50 hōgwilē ^εne^εmēmotasa Tsētsemēleqāla, qas lā k'lūs'ālil lāxa ^εnel-
 k'lōdoyālilasa gēmxañēgwilasa g'ōkwē. Wā, g'āxē elxla^εya ^εne-
^εmēmotasa Temltemlelsē, qas lā k'lwābalilax klūdzelasasa ^εne^εmē-
 motasa Tsētsemēleqāla. Wā, g'il^εmēsē ^εwīlaēlēda mōsgemak'lūsē
^εnāl^εne^εmēmatsa Nāk'wax'daxwāxs laē wāxasō^ε qas k'lwēlalē den-
 55 xela. Wā, hēemxañwis g'il k'lwēlg'a'l denx'ēdēda ^εmekuma^εyē
^εne^εmēmotasa G'ēxsemē. Wā, g'il^εmēsē q'lūlbē denxalayās laē
 k'lwēlg'a'l denx'ēdēda ^εne^εmēmotasa Sisinl'a^εyō. Wā, g'il^εmēsē
 q'lūlbē denxalayās laē k'lwēlg'a'l denx'ēdēda ^εne^εmēmotasa Tsē-
 tsemēleqāla. Wā, g'il^εmēsē q'lūlbē denxalayās laē k'lwēlg'a'l den-
 60 x'ēdēda ^εne^εmēmotasa Temltemlelsē. Wā, g'il^εmēsē q'lūlbē den-

when all had sung, they took the drum and put it down | next to the 62
door. Then they took the | four house-dishes, the marriage gift given
to the father (III 1) of Q'üm̃x'öd (IV 4) by the chief | of the Kos-
kimo (II 9)—the sea-otter house-dish, the sea-lion house-dish, the |
whale house-dish, and the sea-monster house-dish—and they put them 65
down | at the left-hand side of the house. Then they took four
other | house-dishes, the marriage gift to Q'üm̃x'öd (IV 4), given by
the chief of the | Gwawaēnox, Lek'Emaxöd (III 9)—the Dzōnoq'wa
house-dish, the wolf | house-dish, the beaver house-dish, and the
grizzly-bear house-dish—and they || put them down at the right- 70
hand side, inside the house. The | eight house-dishes had their
heads towards the rear of the house; and when they put them down,
the speaker of Q'üm̃x'öd (IV 4), | whose name was Haēm̃id, told the
chiefs of the | four numayms about the four house-dishes—the sea-
otter, || sea-lion, whale and | sea-monster house-dishes—which were 75
obtained as a marriage gift by the dead father (III 1) of Q'üm̃x'öp
(IV 4) from Qwax'ila (II 9), the chief of the Koskimo. “And these
were obtained in marriage by my chief Q'üm̃x'öd (IV 4) the
Dzōnoq'wa, wolf, beaver, || and grizzly-bear house-dishes—from Chief 80
Lek'Emaxöd (III 9) |—Now take care, G'ēs̃sem, S̃iseñl̃ē, and
Tsētsemēleq̃āla—| and you, Tem̃tem̃els—and really eat, for you
see what you will have to eat; for these | dishes have been selected

xelayāsēxs laē āx'ētse'wēda menats'lē. qā's gāxē hāngalilem 61
lāxa max'stālilasa t'lex'ila. Wā, hēx'ida'mēsē āx'ētse'wēda me-
wēxla lōelqūlilaxa gēgadānemas ōmpdās Q'üm̃x'ōdē lāx gīgāma-
'yasa Gōsg'imoxxwa, q'āsa lōqūlila, lē'wa l'lēxenē lōqūlila, lē'wa
gwe'yimē lōqūlila, lē'wa hānagāts'lā lōqūlila, qā's lā mex'alē'lem 65
lāxa gemxotstālilasa g'ōkwē. Wā, lā āx'ētse'wēda mewēxla lōel-
qūlila, yix gēgadānemas Q'üm̃x'ōdāxs hāē lāx gīgāma'yasa Gwa-
waēnoxwē Lek'Emaxōdēxa Dzōnoq'wa lōqūlila, lē'wa ālanemē
lōqūlila, lē'wa ts'lāwē lōqūlila, lē'wa nānē lōqūlila, qā's lā
mex'alē'lem lāx hēlk'ōtstālilas āwilelāsa g'ōkwē; 'nāxwā'ma 70
ma'lgūnālexla lōelqūlil gwe'gwegēmāla lāxa ōgwiwalilasa g'ōkwē.
Wā, g'il'mēsē 'wilgalilexs laē yāq'eg'alē Elkwas Q'üm̃x'ōdēxa
lēgadās Haēm̃idē. Wā, laem nēlaxa g'igīgāma'yasa mōsgē-
mak'ūsē 'nāl'ne'mēmasa, yisa mewēxla lōelqūlilxa q'āsa
lōqūlila, lē'wa l'lēxenē lōqūlila, lē'wa gwe'yimē lōqūlila, lē'wa 75
hānagāts'lā lōqūlila, yixs hē'maē gēgadānems ōmp'wūlāsa
la Q'üm̃x'ōda lāx gīgāma'yasa Gōsg'imoxxwē Qwax'ila. “Wā,
g'a'mēs gēgadānems'g'in g'igāmēg'ēga Q'üm̃x'ōdek', yix'gāda
Dzōnoq'wak' lōqūlila, lōgwada ālanemk' lōqūlila, lōgwada ts'lāwēk'
lōqūlila, lōgwada nānēk' lōqūlila, lāxa g'igāma'yē Lek'Emāxōdē. 80
Wā, la'mēsēn hayāl'lōlālōl G'ēs̃sem, lōs S̃iseñl̃ē, lōs Tsētsemēle-
q̃āla; wā, sō'mēts Tem̃tem̃els, qā's ālax'idēlōs hām̃x'idēl, qax-
dōqūlā'maagōs lāxgas hēmaats'ēlgōs, yixs ālēk' senyaax'g'a gwē-

85 from the animals of the woods, and also from the chiefs of the animals of the ocean, so that you may eat from them. Try to eat everything that is in your dishes." Thus said Ha^mid. Then they took the boiled seal and put them into the eight house-dishes; and when everything was in, Q'ūmx'ōd (IV 4) | arose and gave the
 90 Džōnoq'!wa dish and the sea-monster dish | to the head numaym, the G'ēxsem. The young men of the numaym ēwālas took up the two house-dishes with | blubber and put them in front of the numaym G'ēxsem; | and after they had done so, Q'ūmx'ōd spoke again, and said, | "Sisenl!ē, the whale dish and the wolf dish are for you," and
 95 the | young men put the whale dish and the wolf dish | in front of the numaym Sisenl!ē. After this was done, Q'ūmx'ōd (IV 4) spoke again, and said, "This sea-lion dish and grizzly-bear dish are for you, Tsētsemēleqāla;" | and the young men went and put the
 1000 two | house-dishes in front of the numaym Tsētsemēleqāla. || And after this had been done, Q'ūmx'ōd (IV 4) spoke again, and said, | "This beaver dish and sea-otter dish are for you, Temltemlēls." Then | the young men went and put the two house-dishes in front of the numaym Temltemlēls. And when the eight | house-dishes with
 5 blubber had been put down, Q'ūmx'ōd (IV 4) sat down. || Then his speaker, Ha^mid, arose, and spoke. He said, | "Now, go ahead, you

gūx^usdemgras gr'igāmēsa āl'ēx gr'ilg'aōmasa. Wā, laxaak' āla
 85 gr'igāmēsa aōwak'ēxgras lēlōqūlalgr'ōs, qā's ālēlōs ha^mapl. qā's
 ēwā^uwilgr'iltsl'ewēlō lāxgras lēlōqūlalgr'ōs," ēnēk'ē Ha^midē. Wā,
 la^mmē āx'ētsē^uwa l'ōpē sākwēlax^u mēgwata, qā's lā āxtslālayo lāxa
 ma^ulgūnālexla lōlqūlila. Wā, gr'il^umēsē ēwiltslāxs laē Q'ūmx'ōdē
 lāx^uūlila, qā's krāk'leg'alēsa Džōnoq'!wa lē^uwa hānagatsl'ē lōlqūlil
 90 lāxa ēmekūmālasē ēnē^umēmotsa G'ēxsemē. Wā, lā hēx'ēida^umē
 hā^uyāl'āsa ēnē^umēmotasa ēwālasē āx'ūlilaxa ma^ulexla lōlqūlil xwē-
 xūtslāla. qā's lā k'ax'dzamōlilas lāxa ēnē^umēmotasa G'ēxsemē.
 Wā, gr'il^umēsē gwālexs laē ēdzaqwē Q'ūmx'ōdē ēnēk'a: "Lōqūlas
 Sīsīnl!a^uyē gwe^uyim lē^uwa ālanemē lōqūlila." Wā, hēx'ēidaemxaā-
 95 wisē hā^uyāl'ā la k'ax'dzamōlilasa gwe^uyimē lē^uwa ālaneme lōqūlil
 lāxa ēnē^umēmotasa Sīsīnl!a^uyē. Wā, gr'il^umēsē gwālexs laē ēdzaqwē
 Q'ūmx'ōdē: ēnēk'a: "Lōqūlas Tsētsemēleqāla l'ēxen lē^uwa nānē
 lōqūlila." Wā, hēx'ēidaemxaāwisēda hā^uyāl'ā la āx'ūlilaxa ma^ulexla
 lōlqūlila, qā's lā k'ax'dzamōlilas lāxa ēnē^umēmotasa Tsētsemēleqāla.
 1000 Wā, gr'il^uemxaāwisē gwālexs laē ēdzaqwē Q'ūmx'ōdē ēnēk'a: "Lōqū-
 las Temltemlēlsē ts'lā^uwē lē^uwa q'āsa lōqūlila." Wā, hēx'ēida^umēsēda
 hā^uyāl'ā la āx'ūlilaxa ma^ulexla lōlqūlila, qā's lā k'ax'dzamōlilas lāxa
 ēnē^umēmotasa Temltemlēlsē. Wā, gr'il^umēsē ēwilg'alilēda ma^ulgūnā-
 lexla xwēxūtslāla lōlqūlila laasē klwāgalilē Q'ūmx'ōdē. Wā, lā
 5 lāx'ūlilē elkwāsē Ha^midē. Wā, lā yāq'leg'alē. Wā, lā ēnēk'a: "Wā,

four great numayms! Now it is well done. Now eat as well as you 7
can, and eat it all." Thus he said and stopped speaking. Then
Hēlāmas, the head chief of the numaym G'ēxsem, arose and spoke.
He said, "Don't sit in this way, Chief Yāqok!wālag'ilis (he meant 10
the chief of the numaym Sisenlōē); and also Haqelal (the head
chief of the Tsētsemēlqāla); and you, Ts'ēx'ed (he meant the
chief of the numaym Temtemlels)! Stand up, and let us show
that we have sweet food to eat!" Thus he said; and when he 15
stopped speaking, the four chiefs arose. They were naked, and they
took hold of a long strip of blubber and ate it. Then the men of
low rank also arose and took the blubber of the seal and ate it.
They all stood while they were eating it. They do not eat the skin 20
of the seal-blubber at a great seal-feast. After they had eaten
enough, they sat down. Then the young men of the numaym
ēwālas took the house-dishes and carried them out of the house and
put them down outside. Afterwards they gave the whole raw seals 25
to the chiefs, and they cut in two pieces the seals which they gave
to the people of low rank. When they had finished, the numaym
ēwālas assembled in one place in the house, and they sang the new
feasting-songs of Q'ūmx'ōd (IV 4), and then his sister, Qwāx'ilal

wāg'illa mōsgemak' ēwālas ēnēmēm. Laēmō aēk'aakwa, qā's wāg'i- 6
lōs hamx'īdēlqō, aēk'ales ha'mapleqō, qā's w'īlōlōsaq'." ēnēk'ēxs
laē q'wēl'ida. Wā, lā lāx'ūlilē Hēlāmasaxa xamagemā'yē g'īgāmēsa
ēnēmēmotasa G'ēxsemē, qā's yāq'!fg'alē. Wā, lā ēnēk'a: "Gwāllas
hē gwaēlē, g'īgāmē Yāqok!wālag'ilis." yix g'īgāmā'yasa ēnēmēmō- 10
tasa Sīsīnlā'yē gwe'yōs; hē'misē Hāqelal, yix xamagemā'yē g'īgā-
mēsa Tsētsemēlqāla, "Lōs g'īgāmē Ts'ēx'ēd." yix g'īgāmā'yasa
ēnēmēmotasa Temtemlelsē gwe'yōs; "qā's lāx'ūlilāōs w'īla qēns
āwūlx'eyamēxg'ins ēxp'lasewēlek' lāxēns ha'maēnēlēx." ēnēk'ēxs
laē q'wēl'ida. Wā, hēx'īdā'mēsē ēnāxwa q'wāg'ililēda mōkwē g'īg'i- 15
gāmā'ya lāxēs xāxēnalaēnā'yē. Wā, lā ēnāxwa dāx'īdex ōbā'yasa
g'ilsg'iltla xūdžā, qā's q'les'ēdē. Wā, lā ēnāxwā'mōda bēbegūlida'yē
ōgwaqa lāx'ūlilāla, qā's ōgwaqē la dōlts'lāla lāxa xūdžāsa mēgwa-
tē, qā's q'lesēq' lāxēs ēnāxwā'maē lāx'lēwilexs q'lesāē. Wā, lā k'les
ōgwaqaem q'lesaxa k'lūdžēgā'yasa xūdžāsa mēgwa- 20
tē lāxa ēwālasē
k'wēlatsa mēgwa- Wā, g'il'mēsē ēnāxwa hē'ak'les laqēxs laē
k'lūs'ānila. Wā, hēx'īdā'mēsa grāyolē lāxa hā'yāl'āsa ēnēmēmotasa
ēwālasē la āx'ūlilāxa lōelqūlilē, qā's lā lāwēlsax lāxa g'ōkwē, qā's lā
mēx'ēlsas lāx l'āsanā'yas. Wā, g'il'mēsē gwālēxs lae k'ax'īdayo-
wēda sēsenāla k'lik' mēgwa- 25
tē lāxa g'īgīgāmā'yē. Wā, lā mēma-
ts'laakwa mēgwa- k'ax'īdayoxa bēbegūlida'yē. Wā, g'il'mēsē gwā-
lēxs laē q'lap'lēg'ililē ēnēmēmotasa ēwālasē, qā's dēnx'ēdēsa altsemē
k'wēlaya'layo q'lemdems Q'ūmx'ōdē. Wā, hē'mis la yix'wīdāts

30 (IV 3), danced. When the song of the numaym was at an end, Ha^εmid said that Qwāx'ilal (IV 3) had changed her name, for now her name was Ts'Endegemg'i^εlak^u (IV 3); and Q!ūmx'ōd (IV 4) also had changed his name, and his name was now Menlesid (IV 4). Thus he said, and he stopped speaking. Then all the guests went out.

Now I shall talk about the sister of Q!ūmx'ōd (IV4), Ts'Ende-
 35 gemg'i^εlak^u (IV 3). Now, the princes of the chiefs of the various tribes wanted to marry her, for they had seen the eight house-
 dishes. The chief of the numaym Q!ōmk'ut!es of the Gwa^εsela,
 L'āsōtiwalis (III 11), asked her in marriage for his prince Sēsaxālas
 40 (IV 8); and the Gwa^εsela came to woo her at Baās, for all the Nāk!wax'da^εx^u had gone there with their houses, and did not go
 back to Tēgūxstē. It was evening when they arrived outside of
 Baās. Then L'āsōtiwalis (III 11) spoke to his tribe, and said, |
 "Listen to me, tribes! I do not wish to | pay the marriage money in
 45 the evening. Let us sleep here, and go in the morning | to pay the
 marriage money, when the Nāk!wax'da^εx^u wake up!" | Thus he said.
 Immediately the speaker Pengwid arose, | and also spoke. He said,
 "What you say is good, | chief, for you are going to make really war
 against Ts'Endegemg'i^εlak^u (IV 3), the | princess of Q!ūmx'ōd

wūq!wāsē Qwāx'ilalē. Wā, grī^εmēsē la q!ūlbē denxalayāsa ^εne^εmē-
 30 māxs laē nēlē Ha^εmidās Qwāx'ilalaxs le^εmaē L'āyoxlā yīxs le^εmaē
 lēgades Ts'Endegemg'i^εlakwē. Wā, hē^εmisē Q!ūmx'ōdāxs le^εmaē
 ōgwaqa L'āyoxlā, yīxs le^εmaē lēgades Menlesidaasē, ^εnēk'exs laē
 q!wē^εida. Wā, la^εme hōqūwelsēda k!wēlē lāxēq. Wā, la^εmēsen
 gwāgūwēx^εsex^εidel lāx wūq!was Q!ūmx'ōdē lāx Ts'Endegemg'i^εla-
 35 kwē. Wā, la^εmē āwūlqap!esōsa LōLālgāma^εyas grīgūgāma^εyas
 ālogūxsemakwē lēlqwālala^εya, qaxs laē dōgūla ma^εlgūnalexla lōelqū-
 lila. Wā, hētla grīgūgāma^εyas ^εne^εmēmotasa Q!ōmk'ut!esasa Gwa-
^εsela yīx L'āsōtiwalisē gāgak!aq qaēs lāwūlgāma^εyē Sēsaxālasē.
 Wā, grāx^εmē gāgak!asōsa Gwa^εsela lax Baāsē, qaxs grāxāē māwa
 40 ^εnāxwēda Nāk!wax'da^εxwē lāq. K'!ēs la aēdaaqa lāx Tēgūxsta^εyē.
 Wā, hē^εmaasēxs grāxāē grāx^εalela lāx āwig^εa^εyas Baāsaxa la dzā-
 qwa. Wā, lā yāq!eg^εa^εla L'āsōtiwalisaxēs grōkūlōtē. Lā ^εnēk'a:
 "Wāentsōs hōlēlax grōlgūkūlōt, qaxg'in k'!ēsēk ^εnēx qens
 qādzēlēxwa dzāqwx, qens yū^εmē mēx^εdōx, qens lālensax gāālala.
 45 qens hā qadzēldemlē qō lāl ^εnāxwax'st!aax^εLE ts!ex^εidla Nāk!wax'-
 da^εxwax," ^εnēk'ē. Wā, hēx^εida^εmēsē lax^εūlilexsē elkwasē Pen-
 gwidē, qaēs ōgwaqē yāq!eg^εa^εla. Wā, lā ^εnēk'a: "Ēx^εmis wāldemōs,
 grīgūmē, qaxs ālēlaqōs wīnal laxōx Ts'Endegemg'i^εlakwax k'!ēdē-
 laq!es Q!ūmx'ōdē. Wā, hē^εmis ēk'ēltsēs wāldemōs grīgūmē, qens

(IV 4¹), and therefore your word is good, chief. Let us meet in the 50
daytime and talk with the Nāk'wax'da'xⁿ about the marriage. I
think there will be a sham-light for the princess of Chief
Q'ūmx'ōd (IV 4)."¹ Thus he said and stopped speaking. His
tribe agreed to what he had said.

Now they slept; and in the morning, when day came, the 55
men of the Gwas'ela dressed themselves. When they had finished,
they started in four large canoes; and when they arrived at the
island in front of Baās, the four canoes stopped. Then Lāsōti-
walis (III 11) arose and spoke. He said, "Now, Chief Sēwid, you,
chief of the numaym G'ig'ilgām, now go and ask Chief Q'ūmx'ōd 60
(IV 4) for his daughter in marriage; and you, Chief Gwāyōle-
lasemē—you, chief of this numaym Sisenl'ē², go and ask in mar-
riage the daughter of Chief Q'ūmx'ōd (IV 4); and you, Pengwid,
of my numaym Q'ōmk'ut'ēs, go and listen behind our chiefs.
Now, you, my young men, paddle for these chiefs." Then he 65
stopped speaking; and they went into one canoe, the fastest trav-
eling canoe; and the young men paddled very fast, and arrived at
the beach of the house of Q'ūmx'ōd (IV 4). Then the two chiefs,
Sēwid and Gwāyōlelasemē, and the speaker of Q'ūmx'ōd, Pengwid, 70
went ashore, and went into the house of Chief Q'ūmx'ōd (IV 4).





nengālil lāxens wāldemla lē'wa Nāk'wax'da'xwax, qaxg'in k'ōta- 50
'mēg'ins amāqasōl qāōxda k'lēdēlaqlēsa g'igāma'yāē Q'ūmx'ōdē."
'nēk'exs lāē q'wēf'ida. Wā. ā'misē 'nāxwa ēx'ak'ē g'ōkūlōtasēx
wāldemas.

Wā, hē'misē la mēx'edē. Wā, g'il'mēsē 'nāx'idxa gaālāxs lāē
'nāxwa q'wālx'edēda bēbegwānemasa Gwa'sela. Wā, g'il'mēsē 55
gwālēxs lāē 'nāxwa sep'ledēda mōts!aqē āwā xwāxwāk'lūna yā'yat-
s'lēs. Wā, g'il'mēsē lāg'aa lāx 'nēkūma'yas Baāsaxs lāē mēxalā'yē-
da mōts!aqē yā'yats'lēs. Wā, lā lāx'ūlēxsē Lāsōtiwalisē, qā's yāq'lē-
g'ā'lē. Wā, lā 'nēk'a: "Wāg'il la g'igāmē Sēwidā, g'igāma'yāqōs
'nē'mēm G'ig'ilgem. Laems lāl wālaqag'ililēlāl lāxa g'igāma'yāē 60
Q'ūmx'ōdā, sō'mēts g'igāmē Gwāyōlelasemē, g'igāma'yāqōs 'nē'mēm
Sisenl'ē laems lāl wālaqag'ililēlāl lāxa g'igāma'yāē Q'ūmx'ōdā.
Wā, sō'mēts Pengwidā, g'āyōlāēx lāxen 'nē'mēmota Q'ōmk'ut'ēsē,
laems lāl hōlēlēg'ilxens g'ig'igāma'yēx. Wā, la'mōts lālōl nōs
ha'yāl'fa sēxwālxwa g'ig'igāma'yēx." 'nēk'exs lāē q'wēf'ida. Wā, lā 65
hōgūxs lāxa 'nēmts!aqē xwāk'lūnaxa yīngā'yas yāē'yats'lās, qā's
sēx'widaēda ha'yāl'fa yāyana. Wā, g'il'mēsē lāg'aa lāx lēma'isās
g'ōkwās Q'ūmx'ōdāxs lāē hōx'wūltāwēda mā'lōkwē g'igāma'ya, yix
Sēwidē Lō³ Gwāyōlelasema'yē. lē'wa Elkwas Q'ūmx'ōdē, yix Pen-
gwide, qā's lā hōgwīlēla lāx g'ōkwasa g'igāma'yē Q'ūmx'ōdē, qā's lā 70

¹ She is really his sister

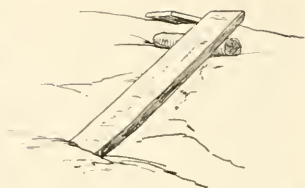
- 71 They went and sat down inside of the door of the house. Then | the chief of the numaym G'ig'ilgām, Sēwid, spoke, and said, || "Now turn your face this way, Chief Q'ūmx'ōd (IV 4), and | listen to what brought us here!" (That is the way they talk in great orations.) ||
- 75 "Now we have come to ask in marriage your | princess Ts!endegemg'ielak" (IV 3), Chief Q'ūmx'ōd (IV 4), for the prince of our chief | Lāsōtiwalis (III 11), Sēsaxālas (IV 8)." Thus he said, and he stopped speaking. Then | Q'ūmx'ōd (IV 4) replied, and said, "Tell | Chief
- 80 Lāsōtiwalis (III 11) that I accept his prince || Sēsaxālas (IV 8), because he is of the same rank as my princess." Thus he said, and he stopped speaking. | Then the chief Gwāyōlelasemē^e arose and | spoke. He said, "Indeed, I never fail to get | what I want and what I try to get. Thank you, Chief Q'ūmx'ōd (IV 4), | that you do not
- 85 refuse what we offered. Now || I shall turn back and take your good word, great chief, | to my chief Lāsōtiwalis (III 11). Now, come, Chief Sēwid,—and | you, Pengwid,—and let us go now!" Thus he said. When they had | stopped speaking, Chief Q'ūmx'ōd (IV 4)
- 90 spoke again, and | said, "Please wait a while, chiefs, and || carry along my princess Ts!endegemg'ielak" (IV 3)!" Thus he said, and took | three pairs of blankets, and he gave each | of them one pair.

- 71 k'ūs'ūlil lāx āwilelās t!ex'ilāsa g'ōkwē. Wā, hē'mis yāq!eg'aḏē g'igāma'yasa 'ne'mēmōtasa G'ig'ilgāmē, yix Sēwidē. Wā, lā 'nēk'a: "Wāg'il la hēlgemlih.e gwāsgemliḏōl g'igāmē Q'ūmx'ōd, qā's hōlēla-ōsaxg'anu'x'u g'āxēnēk'." Lāxōx gwōgwasaxsa 'wā'walatsilax wāldema.
- 75 "Wā, g'āx'menu'x'u wālaqag'ililēla lāl. g'igāmē Q'ūmx'ōd, qā'ōs k'ḏēḏelax lāxōx Ts!endegemg'ielakwax, qā lāwūlgāma'yasa g'igāma'yē Lāsōtiwalisē, yix Sēsaxālasē," 'nēk'exs laē q'wēḏida. Wā, lā Q'ūmx'ōdē nā'naximēq. Wā, la 'nēk'a: "Wāga, āem āxa g'igāma'yāē Lāsōtiwalisaxg'in daēla'mēg'ax lāwūlgāma'yasē, lāx Sēsaxālasa, yixs 'namūlasō'maa lōgūn k'ḏēḏelēk'." 'nēk'exs laē q'wēḏida. Wā, hē'mis la lāx'ūlilatsa g'igāma'yē Gwāyōlelasema'yē, qā's yāq!eg'aḏē. Wā, lā 'nēk'a: "Qen wālē, qaxg'in k'ḏēsēk' wiyōl.lēnox^uxen gwe'yā qen lalōl'ase'wa. Wā, gēlak'as'la, g'igāmē Q'ūmx'ōd, qaxs k'ḏesaēx āem lālagwālxg'in wāldemk'. Wā, la-
- 85 'mēsēn lāl qwēsgeomahulg'as ēx'g'ōs wāldemag'ōs 'wālas g'igāmē lāxen nōsa g'igāma'yē Lāsōtiwalisa. Wā, gēlag'a g'igāmē Sēwid lō's Pengwid qens lālag'i," nēk'exs laē q'wāg'ilida. Wā, g'il'mēsē q'wēḏidēxs laē ēdzaqwa yāq!eg'aḏē g'igāma'yē Q'ūmx'ōdē. Wā, lā 'nēk'a: "Wēg'aemsl ēselax, g'ig'igāmē, qā's lē'mā'ōs q'ēhēlqēlaxg'in k'ḏēḏelēk', lāxga Ts!endegemg'ielakūk'." 'nēk'exs laē āx'ēḏ-xa yūduxūssa p!ēlxelagēma, qā's lā ts!ewanaqelasa 'nāl'nēmxxa laqēxs yūdukwaḏ. Wā, g'il'mēsē gwāḏēxs laē hōqūwelsēda yūdu-

After this the three | chiefs went out, singing their sacred songs as they went along. They went aboard | the traveling-canoe. The young men were sitting in the canoe, || waiting for them. Then they 95 paddled back to where the other | canoes were left. The three chiefs were still standing, | carrying in their arms the blankets, and singing their sacred songs. When | they arrived, the speaker of Q!üm̃x'öd, Pengwid, spoke and | said, "O Chief L!äsötiwalis (III 11)! || you will 100 now see these chiefs coming, carrying in their arms the wife of Sēsaxâlas (IV 8). | They are so great, that they obtain what they want, on account of their greatness. | Now, get ready, and let us pay the marriage-money!" Thus he said, and | he stopped speaking. Then L!äsötiwalis (III 11) thanked him for what he had said, and | all the strong young men were put into two canoes || to be ready for a 5 sham-fight. After this had been done, | the bows of the canoes were put in line, and they started. Now on each side of the | canoes (2 and 3) with the young men, were the canoes used by the weaker men and by the | chiefs (1 and 4). 1  When they had nearly arrived at the beach of the house 2  of | Q!üm̃x'öd (IV 4), they did not see a single man || walk- ing about, for 10 they had all gone into the house of their chief | 3  Q!üm̃x'öd (IV 4), and they saw a long roof-board stand- ing on end | 4  ing on end | the house of the bank in front of Baās, in front of

kwē g'ig'igāma^{ya} yiyālagūtāwēsēs yiyāla^xLENē, qa^s lā hēxsela 93
lāxēs yā^yats!ā xwāk!ūna, qaxs k!ūd^zexsalax'sa^māda ha^yālfa
ēselaq. Wā, lā sēx^wida, qa^s lā aēdaaqa lāx mēxālasasēs waox^u 95
ts!aqela xwāxwāk!ūna lāx laxlēxūxsalax'sa^māda yūd^ukwē
gōgēnālalexsa ^ēnālⁿem^xsa p!elxelasgema yiyālaqūla. Wā, g'il-
^ēmēsē lāg^aaaxs laē yāqlēg^alēlē elkwās Q!üm̃x'ōdē, yix Pengwidē.
Wā, lā ^ēnēk'a: "Wēg'a dōqwalax g'igāmē L!äsötiwalis g'a-
xemg'a g'ig'igāmēk' genālalexsgas genemlgas Sēsaxâlas. Helo 100
laxaēg'a wiyōl laxg'ins g'ig'egāmēk' qaōs āwāwasēx. Wā,
wēgil la xwānalⁱdēx, qens lālag'ī qādzilēda." ^ēnek'exs laē
qlwēlēda. Wā, la^mē mōlēlē L!äsötiwalisas wāldemas. Wā, la^mē
qlaplēg^aaalex^dzema lēlākwē ha^yālfa lāxa ma^lts!aqē xwāxwāk!ūna.
qa^s g'wālālē qō amaqasolaxō. Wā, g'il^ēmēsē g'wālexs laē ^ēnemāgiwa- 5
lēx xwāxwāk!ūnāxs laē sep!ēda. Wā, laem ^ēwāx^ssagawu^{yē} xwāxwā-
k!ūnāsa ha^yālfa lāx yā^yats!ā waōyats!āla bēbegwānema lē^ēwis
g'ig'igāma^{yē} (fig.). Wā, g'il^ēmēsē elāq lāg^aaa lāx L!emāsisas grōkwas
Q!üm̃x'ōdāxs laē dōx^walelaqēxs k'lēāsaē ^ēnemōk^u begwānem
g'ig'ilsele, qaxs lē^ēmaaxōl ^ēwēlaēlele lāx grōkwasēs g'ig'igāma^{yē} 10
Q!üm̃x'ōdē. Wā, laxaē dōx^walelaxa ēk'lēbalisē g'il^la wadzo suōkwa
lāx ōsgēmdza^yas Baūsē lax neqemālisas grōkwas Q!üm̃x'ōde, g'a g'wā-

- 12 Q'ūmx'ōd (IV 4), in this manner:
Its name is Climbing-Board.
Not all the Gwa'sela knew what
it meant, why the roof-board was
15 put up. Only one among the old
men knew what it meant, and then
all the Gwa'sela were forbidden
by that one old man to paddle.



- As soon as they all stopped paddling, the old man, whose
name was Hayalk'in, spoke, and said, "Now, take care, young
men, of the roof-board that I see standing on end! It is
20 called Climbing-Board, for it means a mountain as it is stand-
ing on the beach. Ts'endegemg'elak' (IV 3) will come and sit
on top of what represents a mountain, and you, young men, will
be called upon to go up towards her whom we want to get in
marriage; and if one of you young men succeed in going up to
the seat of Ts'endegemg'elak' (IV 3), you must stand by her
25 side and just stand still, and let our chief speak, for then we shall
claim Ts'endegemg'elak' (IV 3). If you do not reach the seat of
the princess (IV 3) of Chief Q'ūmx'ōd (IV 4), then we can not get
her whom we came to get in marriage. I mean that all of you
men must take care." Thus he said, and he stopped speaking.
30 Immediately they all paddled, and came to the beach in front of the
house of Q'ūmx'ōd (IV 4). Now, the bows of the four canoes

- 13 lēg'a (fig.). Hēem lēgades Naxedzowē. Wā, la'mē k' lēs 'nāxwa q' lāle-
lēda Gwa'selāx hēg'ilas gwaēsa saōkwē. Wā, hēt'a q' lālanokwēda
15 q' ūlsq' lūlyakwaq. Wā, lā belase'wēda 'nāxwa Gwa'sela, q' s' gwāl
māwisilē sēxwa, yīsa 'nemōkwē q' ūlyak' begwānema. Wā, g'il-
'mēsē gwāl 'nāxwa sēxwaxs laē yāq' lēg'a lēda q' ūlyakwē begwāne-
ma lēgades Hayalk'inē. Wā, lā 'nēk'a: "Wēg'a yāl' lālex hā-
'yāl' q'aen dōgūla lācsēx g'ildedzō saōkwa. Yūem lēgades Na-
20 xedzowōx, yīxs nek'elakwaēx lāxōs gwaēdzasēx. Wā, g'āxlē Ts'en-
degemg'elakwa k' waxtewilxwa nek'elakwēx. Wā, la'mēts lē' lā-
lasōlōl 'nāxwa hu'yā'fa, q' s' laōs nāxa lalōl' lālxens qādžēlasōlax.
Wā, hēmaasēxs lāg'ustāwēlē 'nemōx' lā lāl hu'yā'fa lax k' wālaasas
'Ts'endegemg'elakwē, q' s' laōs lāx' walela lāx āpsālelās. Wā,
25 ā'mēts selt' lālela q'a g'ūs'g'ins g'īgīgāmēk' yaēq' ent' lāla, qaxg'ins la-
'mēk' lālex Ts'endegemg'elakwē lāxēq. Wā, hēmaaqasō wigu-
stālaxō lāx k' wālaasas k' lēdēlasa g'īgāmā'yē Q'ūmx'ōdē; wā, la-
'mēsēns wiyōllaxxens gūgak' lase'wēxen nēnakilē, q' s' ā'maōs 'nā-
xwa yūl' lāx' dā'xwa yūl' hu'yā'fa," 'nēk' exs laē q' wē' lāda. Wā, hēx' i-
30 dā'mēsē 'nāxwa sēx' wida, q' s' lā lāg'alis lāx l' emā'isās g'ōkwas
Q'ūmx'ōdē. Wā, la'mē 'nemūgiwalaxa mōts' laqē xwāxwāk' lūna

were in line on the beach; and first Chief Sewid spoke, and told the 2
 Nāk!wax'da^εx^u to go and get in marriage the princess of Q!ūmx'ōd
 (IV 4), Ts!endegemg'i^εlak^u (IV 3). As soon as he stopped speak-
 ing, || the other chief, Gwāyōlelasemē^ε, | spoke also, and said the 35
 same as the other one had said to the Nāk!wax'da^εx^u about their
 coming to get in marriage the princess of Q!ūmx'ōd (IV 4). Ts!ende-
 gemg'i^εlak^u (IV 3). Thus he said, and took up a blanket. Then
 he called | one of his young men to go and stand by his side in the
 canoe. Then he || counted five pairs of blankets, which he put on 40
 his shoulders; and after | he had put on the five pairs of blankets, he
 said, "Now I shall marry you with these five pairs of blankets." |
 The young man went up the beach and carried them into the house
 of Q!ūmx'ōd (IV 4), and put them down in the rear of the house of
 Q!ūmx'ōd (IV 4). | The Nāk!wax'da^εx^u remained in the houses, and
 not || one of them showed himself outside. Then he counted five 45
 more pairs of | blankets on the shoulders of another young man, and
 Gwāyōlelasemē^ε | said, "Carry these five blankets." They con-
 tinued doing this, and did not stop until | two hundred and twenty
 blankets had been given out of the canoe. | After this had been done,
 he said, "That is all." Then he turned || towards the Gwa^εsela, 50
 spoke, and said, "Now, Gwa^εsela, | we have finished. Now let us
 see what is coming, how they will turn | my word into war." Thus

k^εgēsxa l!ema^εsē. Wā, hē^εmis g'il yāq!ega^εlē g'īgāma^εyē Sēwidē. 32
 Wā, laem nēlaxa Nāk!wax'da^εxwasēs gāgak!aēna^εyax k!ēdēlas
 Q!ūmx'ōdē lāx Ts!endegemg'i^εlakwē. Wā, g'il'mēsē q!wēl'idexs laē
 lāx^εwūlexsēda ^εnemōkwē g'īgāma^εyē Gwāyōlelasema^εyē. Wā, la^εmē 35
 yāq!ega^εl' ōgwaqa. Hēm^εxat! āem wāldemsēs nēlēna^εyaxaaxa
 Nāk!wax'da^εxwasēs gāgak!aēna^εyax k!ēdēlas Q!ūmx'ōdē lāx Ts!en-
 degemg'i^εlakwē, ^εnēk'exs laē dāx^εidxa p!elxelasgemē qa^εs lēlālōxa
 grayōlē lāxa hā^εyā^εla qa lās lāxwaxdzēxa xwāk!ūna. Wā, lā hō-
 ts!eyap!endālasa sek!āxsa p!elxelasgem lāq. Wā, g'il'mēsē sek!āx- 40
 saxs laē ^εnēk'a: "La^εmen qādzelasēq sek!āxsa p!elxelasge-
 mai'." Wā, hēx^εida^εmēsēda hē^εla lā lāsdesas qa^εs lā gemxēlas
 lāx g'ōkwas Q!ūmx'ōdē, qa^εs lā gemxalilas lāx ōgwiwalilas g'ōkwas
 Q!ūmx'ōdē, yixs hēx^εsā^εmaē ^εwīlaēlēlōda Nāk!wax'da^εxwē; k!eās
^εnemōx^u nēfemalag'ilsa. Wā, lā ēt!ēd hōts!eyap!entsa sek!āxsa 45
 p!elxelasgem lāxa ōgū^εla^εmaxat! hē^εla. Wā, ^εnēk'ē Gwāyōlelase-
 ma^εyē dālxēq sek!āxsa. Wā, hēx^εsā^εmēs la gwēk!ālē. Wā, āl-
^εmēsē gwālexs laē ^εwīlōltāwēda hāma^εtsok'āla p!elxelasgema. Wā,
 g'il'mēsē gwāla laē ^εnēk'a: "Wā, laem ^εwīla." Lā gwēgemx'īd
 lāxa Gwa^εsela, qa^εs yāq!ega^εlēq. Wā, lā ^εnēk'a: "Wā, Gwa^εsela, 50
 la^εmens gwāla. La^εmēsens ōlastogwaalexsl, qa gwēbax^εidaaslas
 wāldemlasen wīnēdē," ^εnēk'exs laē k!wāgaalexsa. Wā, g'il'mēsē

53 he said, and sat down; and when | he sat down in the canoe, the
uncle of Ts!endegemg'i!ak^u (IV 3), Qāsnomalas (III 14), came out
55 and stood in front of the house of Q!ūmx'ōd (IV 4). || He spoke, and
said, "Is that you, Gwa^sela? Have you come to get in marriage the
princess of my chief | Q!ūmx'ōd (IV 4)? Now, take care, Gwa^sela!"
Thus he said, and | turned towards the door of the house of Q!ūmx'ōd
(IV 4), and said, | "Sham-light!" As soon as he had said "Sham-
60 light!" the || chiefs of the Nāk!wax'da^sx^u came out, bent forward and
carrying short | poles representing spears, and went against the
Gwa^sela, who were still sitting in their | marriage canoes; and when
the chiefs had come out | of the house, then the young men came.
They did not carry anything. | They went right down to the beach;
65 and when they had gone down, || the chief of the Gwa^sela, L!āsōti-
walis (III 11), arose, and spoke | to his tribe. He said, "Don't sit in
this way, Gwa^sela! | Go and meet the great tribe!" and he said, |
"Wayâ'!" and when he said "Wayâ'!", all the young men | stood
70 up in their canoes, || jumped into the water, and went to meet
the young men of the Nāk!wax'da^sx^u. Then | they took hold of
one another: and while they were fighting, | Ts!endegemg'i!ak^u
(IV 3) went up to the top of the climbing-board, and | sat down on a
platform at the top of the board. They | had not seen when she

53 k!wāg'aalEXSEXs g'āxaas g'āxewelsē q!ūlēyas Ts!endegemg'i!akwē
yīx Qāsnomalasē, qā^s lāx'ewelsē lāx L!āsanā^syasa g'ōkwās Q!ūm-
55 x'ōdē. Wā, lā yāq!eg'a^sla. Wā, lā 'nēk'a: "Sō^smaa Gwa^sse-
lasa gāgak'laswa lāxg'a k'ēdēlgasg'in g'igāmēk' lāxg'a k'ēdēlgas
Q!ūmx'ōdēwa? Wā, wēg'illax'ōs yāl!āLEX. Gwa^sel," ā^smē 'nēkEXs
lāē g'wēgemx'ēd lāx t!ēx'ilās g'ōkwās Q!ūmx'ōdāxs lāē 'nēk'a:
"Amaqayē'." Wā, g'ilēmēsē q!āl!bē amāqaxaēnā^syasēxs g'āxaē
60 sēsaxēsālē g'ig'igāma^syasa Nāk!wax'da^sxwē dēdālaxa ts!elts'ox^sstowē
dzōmeg'ala sēsāyak'lālas lāxa Gwa^selāxs k!ūdzEXsālāē lāxēs gāga-
k'laats'lē xwāxwāk'lūna. Wā, g'ilēmēsē 'wī^selēwelsēda g'ig'igāma^syē
lāxa g'ōkwaxs g'āxaē g'āxāwelsēda 'nāxwa hā^syāl'a k'cāslal da-
ax^s, qā^s lā hāyints!ēsela lāxa L!ema^sisē. Wā, g'ilēmēsē 'wī^selents'lē-
65 sEXs lāē lāx'wūlEXsē g'igāma^syasa Gwa^selē L!āsōtiwalisē, qā^s yāq!ē-
g'aflēxēs g'ōkūlōtē. Wā, lā 'nēk'a: "Gwāllas hē gwālē. Gwa^sel,
wēgradzā tāta^swālxwa 'wālasēx lēlqwālala^syē," 'nēk'EXs lāē 'nē-
k'a: "Wayâ'!" Wā, g'ilēmēsē wayāxaxs lāē 'nemāg'ilEXsēda hā-
'yāl'a q!wāg'ilEXs lāxēs yaē^syats'lē xwāxwāk'lūnāxs lāē 'nāxwaem
70 dēxūmsta, qā^s tāta^swālēx hā^syāl'āsa Nāk!wax'da^sxwē. Wā, lā^smē
dādegōx'wīda. Wā, hē^smis ālēs yāla dādegālas lāē Ts!endegemg'i-
lakwē ēk'lōsta lāx ēk'lēba^syasa lūēsē naxedzō suōkwa, qā^s lā
k!wadzōdxa lahūlela lāx ālōtba^syasxa g'a gwālēg'a.¹ Wā, lā^smē
hēwāxa g'āyanōlē lāx'demas lāg'ostā lāq, qaxs lē^smaē ālax'ēd la

¹ See figure on p. 1054.

went up there, for the ʘ Gwa^sela and the Nāk!wax^ˈda^sx^ˈ were really 75 fighting. When she | was seated, Qāsnomalas (III 14) stopped his tribe the Nāk!wax^ˈda^sx^ˈ, | saying that there had been enough sham-fighting. Immediately he was | obeyed by his tribe the Nāk!wax^ˈda^sx^ˈ, who went back | to the top of the bank of the village Baās, and they all stood behind ʘ the top of the climbing-board. The Gwa^sela, 80 on their part, | went into their canoes. Then Qāsnomalas (III 14) spoke | and said, "O Gwa^sela! we have finished the sham-fight, for we have made a name | for the future child of Ts!endegemg^ˈielak^ˈ (IV 3), and our chief | Sēsaxālās (IV 8). His name shall be el^ˈelkülās and Xōma^ˈelas, ʘ if by good luck they obtain a child. Now, take care, 85 Gwa^sela, | on account of Ts!endegemg^ˈielak^ˈ (IV 3)! She is sitting now on top of a mountain. |—Now you, young men, try to get her! Go ashore from | your canoes, and try one at a time to run up | to the seat of this princess of Chief Q!ūmx^ˈōd (IV 4)!" ʘ Thus he said, and 90 stopped speaking. Then Chief Q!ūmx^ˈōd (IV 4) | put down forty blankets on one side of the climbing-board, | and Chief Sēwid of the Gwa^sela stood up and spoke. | He said, "Don't stay in this way, young men of the Gwa^sela! Try to | get the wife for our chief Sēsaxālās (IV 8)!" ʘ Thus he said, and he stopped speaking. Imme- 95 diately the young men of the Gwa^sela | went ashore out of their

xōma^ˈidēda Gwa^sela lē^ˈwa Nāk!wax^ˈda^sxwē. Wā, g^ˈil^ˈmēsē gwā- 75 lē^ˈalēlaxs laē Qāsnomalasē belk^ˈig^ˈa^ˈlxēs g^ˈōkülōtaxa Nāk!wax^ˈda^sxwē, qa hēlāx^ˈidēs lāxa amaqāēna^ˈyē. Wā, hēx^ˈida^smēsē nānagē- g^ˈēsōsēs g^ˈōkülōta Nāk!wax^ˈda^sxwē. Wā, la^ˈmē k^ˈlek^ˈā, qa^s lā ē^ˈwilg^ˈu- stā lāx ōxwiwalasas g^ˈōx^ˈdemsas Baāsē, qa^s lā ē^ˈwilēa q^ˈ!wāg^ˈaels lāx ālōtbā^ˈyasa naxedzowē saōkwa. Wā, g^ˈil^ˈmēsē ē^ˈnāxwa lāxat! hōx^ˈwa- 80 lēxsēda Gwa^sela lāxēs xwāxwāk^ˈlūnāxs laē yūq^ˈ!eg^ˈa^ˈlē Qāsnomalasē. Wā, lā ē^ˈnēk^ˈa: "Wā, Gwa^sel, la^ˈmēns gwālālāxa amāqa, qaxg^ˈins lēqē- lēk^ˈ qa lēgēms xūnōx^ˈwidēlaxas Ts!endegemg^ˈielakwē lē^ˈwa g^ˈigāma- ē^ˈyōx Sēsaxālasax. Wā, la^ˈmē lēgadelaxs el^ˈelkülase lō^ˈ Xōma^ˈelasē, qaxō wāwalk^ˈinala lāx xūngwadex^ˈidō. Wā, wēg^ˈilla yal^ˈlālex, Gwa- 85 ē^ˈsel, qag^ˈa Ts!endegemg^ˈielakwak^ˈ g^ˈāxemk^ˈ k^ˈwaxtewēxg^ˈada ne- g^ˈāk^ˈ. La^ˈmēsō g^ˈāxlōs hā^ˈyāl^ˈāq^ˈlōs lalōl^ˈla^ˈqek^ˈ. Wā, gēlag^ˈa hōx^ˈ- wūltā laxōs yaē^ˈyatslāqōs, qa^s gūnx^ˈidaōs ē^ˈnāl^ˈnemōk^ˈlunk^ˈa nāxa lalōl^ˈlaxg^ˈa k^ˈwaxte^ˈwēsōgwasg^ˈa k^ˈēdēlg^ˈasen g^ˈigāma^ˈyē Q!ūmx^ˈ- ōdē," ē^ˈnēk^ˈexs laē q^ˈwēl^ˈida. Wā, g^ˈāxēda g^ˈigāma^ˈyē Q!ūmx^ˈōdē gē- 90 xel^ˈselaxa mōx^ˈsōkwē p^ˈel^ˈelxasgēmē lāx āpsenxa^ˈyasa naxedzowē. Wā, lā lāx^ˈwūlexsē g^ˈigāma^ˈyasa Gwa^selē Sēwidē, qa^s yāq^ˈ!eg^ˈa^ˈlē. Wā, lā ē^ˈnēk^ˈa: "Gwāllas hē gwēx^ˈsē hā^ˈyāl^ˈfas Gwa^sel, qa^s lālag^ˈaōs wāweldzewa lalōl^ˈlax gēnēmlasens g^ˈigāma^ˈyōx Sēsaxālasēx," ē^ˈnē- k^ˈexs laē q^ˈwēl^ˈida. Wā, hēx^ˈida^smēsēda hā^ˈyāl^ˈāsa Gwa^sela la hōx- 95 ē^ˈwūltā lāxēs yaē^ˈyatslē, qa^s lā q^ˈ!wāgalis lāx ōx^ˈsīdzalisasa naxe-

97 traveling-canoes, and stood at the lower end of the | climbing-board;
and the chiefs of the Gwa'sela stood | seaward from the young men.
Then one young man tried to run up, | but he did not reach the top.
200 Then they gave him one pair of blankets. || They continued doing
this. Now, there was one really skillful | young man, who was told
by the chiefs to go last, when all the others had given it up. | He was
the only one left to run. Then Chief | L!āsōtiwalis (III 11) spoke to
him, and said, "Now go, child! You are the one who has | never
given up. Now go and get the name for obtaining the princess of
5 Chief || Q!ūmx'ōd (IV 4)!" Thus he said, and stopped speaking.
Immediately | the young man went. He stepped into the water to
wet his feet, and then he | came back and ran up the climbing-board;
and there he stood by the | side of Ts!ēndegemg'i!ak^u (IV 3); and
while he was standing there, | the chiefs of the Gwa'sela sang their
10 sacred songs. || Now Chief Q!ūmx'ōd (IV 4) gave five pairs of blan-
kets | to the young man. The name of this young man was Gwāyōs-
dēdzas. | Gwāyōsdēdzas did not stand there long when he came down
with Ts!ēndegemg'i!ak^u (IV 3), | and they went into the house of
Q!ūmx'ōd (IV 4). Now Qāsnomalas (III 14) told the | Gwa'sela to
15 go back into their traveling-canoe for a little while, "for || you have
obtained the princess Ts!ēndegemg'i!ak^u (IV 3) of my chief. |
Now listen to what I shall say to you, Chief Sēsaxālas (IV 8), to
your | prince, Chief L!āsōtiwalis (III 11)! Now you will receive the

97 dzowē saōkwa. Wā, la'mēsa g'igāma'yasa Gwa'sela q!waēs lāx
L!ūsalisasa hā'yā!a. Wā, lā wāx' dzēlx'ustāwēda 'nemōkwe hē!a.
Wā la'mēsē wīg'ustāxs laē ts!āsōsa 'nemxsa p!ēlxelasgema. Wā,
200 lā hēx'sū'mēsē gwēg'ila. Wā, la 'nemōkwa ālak'lala ēx'sdek'!in
hē!a 'nēx'sōsēs g'ig'igāma'yē, qa ā!mēles lāl, qō lāl 'wī!al yāx'ēidlēs
hā'yā!a. Wā, g'il'mēsē 'nemōx'ūm lāxs laē yāq!ēg'a!ēda g'igāma'yē
L!āsōtiwalisē. Wā, lā 'nēk'a: "Wēg'il la xūnōk^u, sō'maas k'!eās wiyō-
lānema. Hā'g'al la, qa's lēgadaōsasō lāLES lax k'!ēdēlasa g'igā-
5 ma'yāc Q!ūmx'oda," 'nēk'exs laē q!wē!ida. Wā, hēx'ida'mēsa
hē!a la taxt!a lax demsx'ē 'wāpa, qa's k'lūnk'lūnxsēselēxs g'āxaē
aēdaaqa. Wā, lā dzēlx'ōstā lāxa naxēdzowē, qa's lā lāx'walela lāx
āpsūlēlās Ts!ēndegemg'i!akwē. Wā, g'il'mēsē la lāxwala laqēxs
lūasē 'nāxwa yālaqwē g'ig'igāma'yasa Gwa'selāsēs yēyālax'LENē. Wā,
10 la'mēda g'igāma'yē Q!ūmx'ōdē yāx'witsa sek'laxsē p!ēlxelasgem
lāxa hē!a. Hēem lēgēmsa hē!ē Gwāyōsdēdzasē. Wā, k'!est!a gāla
lāxwalē Gwāyōsdēdzasaxs g'āxaē lāxa lō' Ts!ēndegemg'i!akwē, qa's
lē laēL lāx g'ōkwās Q!ūmx'ōdē. Wā, la'mē Qāsnomalasē āxk'!ālaxa
Gwa'sela, qa lās hōx'walexs lāxēs yaē'yats!ē yāwas'ida, "qaxs le-
15 'maaxlāqōs lāLEX k'!ēdēlasg'in g'igāmēk' lāx Ts!ēndegemg'i!akwē,
qa's hōlēlaōsaxg'in wāldēmlek', lōl g'igāmē, Sēsaxālas, laxōs lā-
wūlgāma'yāqōs g'igāmē L!āsōtiwalis. Wā, laem lāla mewēxla

four | house-dishes—the sea-otter house-dish, the sea-lion house 18
dish, the whale | house-dish, and the sea-monster house-dish. These
were given in marriage to the || dead father (III 1) of my chief here 20
Q!üm̄x'ōd (IV 4), by Chief Qwax'ila (II 9) of the | Koskimo. Now,
Chief Sēsaxâlas's (IV 8) name will be | Kwax'ilanōkūmē (IV 8),
and the marriage mat of Ts!endegem̄g'īlak^u (IV 3) | will be a hun-
dred and twenty blankets,—else your wife, | Chief Sēsaxâlas (IV 8),
would sit down on the bare floor of your house,—and also these ten ||
boxes of crabapples and five boxes of | oil to be poured on the 25
crabapples, and also the house | which I obtained in marriage,
Aurora-Face, from Chief | Qwax'ila (II 9) of the Koskimo, and the
name for your dancer when you | give a feast. His name shall be
Melnēd. That is all || now. Now, come, Gwa'sela, and warm your- 30
selves in the house of | Q!üm̄x'ōd (IV 4)! The fire is burning.”
Thus he said, and he stopped speaking. | Immediately the Gwa'sela
went ashore out of their canoes and | went into the house of Q!üm̄x'ōd
(IV 4). When they had all gone in, | they were given dried salmon
to eat; and after eating, || Q!üm̄x'ōd (IV 4) told his brother-in-law 35
Sēsaxâlas (IV 8) to stop over night at Baās, so that | Ts!ende-
gem̄g'īlak^u (IV 3) might get ready what she was going to take along.
Then | Sēsaxâlas (IV 8) obeyed what his brother-in-law Q!üm̄x'ōd
(IV 4) had said. | In the morning, when day came, the Gwa'sela

lōelqūlitaxa q!āsa lōqūlila lē'wa l!ēxenē lōqūlila lē'wa gwe'yimē 18
lōqūlila lē'wa hānagats!ē lōqūlila. Wā, hēem geg'ādanems ōmp-
'wūlasg'in gr'igāmēk', yix'ga Q!üm̄x'ōdek' laxa gr'igāma'yē Qwax'ilās 20
Gōsg'imoxwē. Wā, la'mēsa gr'igamayōx Sēsaxâlasēx lēgadelts
Kwax'ilanōkūma'yē. Wā, lāk' lē'waxselag'a Ts!endegem̄g'īla-
kwaxa ma'itsōgūg'iyowē p!elxelasgema ālak' wūtalileg'a genem-
g'os, gr'igāmē Sēsaxâlas laxēs g'ōkwaōs: g'a'mēsēg'a neqasgemk'
lenxstaats!ē k'lik'limyaxlā. Wā, hē'misa sek'!asgemē dēdengwa- 25
ts!ē l!ē'na, qa k'lūngemaxsēsa lenxē. Wā, hē'misa g'ōkwē.
Hēemxaen geg'ādanema l!ēxl!exāgemē g'ōk^u lāx gr'igāma'yasa
Gōsg'imoxwē Qwax'ila. Wā, hē'misa lēgemē qaēs sēnatlaōs quasō
k!wē'las'idlō. Wā, la'mē lēgadelts Melnēdē. Wā, laem 'wīla
lāxēq. Wā, gēlag'a Gwa'sel, qa's g'āxaōs telts!a lāx'ga g'ōk'gwas 30
Q!üm̄x'ōdē. Laemk' leqwēlakwa," 'nēk'exs laē q!wē'fida. Wā,
hēx'idamēsēda Gwa'sela 'nāxwa hōlwūltā lāxēs yaē'yats!ē qa's lā
hōgwēl lax g'ōkwas Q!üm̄x'ōdē. Wā, gr'il'mēsē 'wīlaēlexs laē
hāmgiilasōsa ts!enkūwē xamasa. Wā, gr'il'mēsē gwāl ha'māpexs laē
āxk'!ālē Q!üm̄x'ōdāxēs q!ūlēsē Sēsaxâlasē qa xa'māsē lāx Baāsē, qa 35
k!eswūlēs Ts!endegem̄g'īlakwaxēs memwālālē. Wā, la'mē nāna-
geg'a'yē Sēsaxâlasax wāldemasēs q!ūlēsē Q!üm̄x'ōdē. Wā, gr'il'mēsē
'nāx'idxa gaālāxs laē mōxselaxēs yaē'yats!ēxa Gwa'selāsa lēlenxsta-

loaded their canoes with the crabapple-boxes | and the boxes of oil
 40 and the four house-dishes; || and when all were aboard, Ts!ENDE-
 gemg'ílak" (IV 3) came out | of the house of her brother Q'úm̄x'ōd
 (IV 4) with her husband Sēsaxâlas (IV 8), and | she went aboard the
 canoe of her husband Sēsaxâlas (IV 8). When | they were seated,
 the Gwa'sela paddled away, | going home to their village Qwēk'ilis.
 45 As soon as they arrived || there, the father of Sēsaxâlas (IV 8),
 L!āsōtiwalis (III 11), told the | young men of his numaym to clear
 out the house, because he wished | a feast to be given at once by his
 prince Sēsaxâlas (IV 8), for he was proud of | the four house-dishes
 which he had obtained in marriage. When the young men had |
 50 cleared out the house, they went to invite the numaym || G'īg'ilgām
 and the SisenL!ē and the young men of the | numaym Q!ōmk'!ut!ēs.
 When they were all inside, they took ashore the | ten boxes of crab-
 apples and the five boxes | with oil, and also the four house-dishes.
 They | put them down inside the door of the house; and after they
 55 had || been put down, Chief L!āsōtiwalis (III 11) arose and | spoke.
 He said, "Now, look at these, you two | numayms, G'īg'ilgām and
 SisenL!ē! I went to marry Ts!ENDEgemg'ílak" (IV 3), | the princess
 of Chief Q'úm̄x'ōd (IV 4); and | by good luck I obtained these ten
 60 boxes of crabapples || and these five boxes of oil to be poured | over

ats!ē Lē'wa dēdengwats!ē L!ē'na. Wā, hē'misēda mewēxla lōelqū-
 40 lila. Wā, g'il'mēsē 'wilksexs g'āxaē Ts!ENDEgemg'ílakwē hōqūwels
 lāx g'ōkwāsēs wūq!wē Q'úm̄x'ōdē Lē'wis lā'wūnemē Sēsaxâlasē, qa's
 lā hōx'walēxs lax xwāk'lūnāsēs lā'wūnemē Sēsaxâlasē. Wā, g'il-
 'mēsē k'lūs'ālexsexs laē 'nemāg'ilē sēx'widēda Gwa'sela. Wā,
 la'mē lāl nū'naḡ'ul lāxēs g'ōkūlasē Qwēk'ilisē. Wā, g'il'mēsē lāg'aa
 45 lāqēxs laē hēx'ida'mēsē ōmpas Sēsaxâlasē, yix L!āsōtiwalisē hēlaxa
 hā'yāl'asēs 'ne'mēmōtē, qa ēx'widēsēx g'ōkwās, qaxs 'nēk'aē, qa
 hali'lūlēs k!wē'lasēs lāwūlgāma'yē Sēsaxâlasē, qaxs yālaqalaasēs
 geg'adānema mewēxla lōelqūlila. Wā, g'il'mēsē gwālēda hā'yāl'a
 ēkwaxa g'ōkwaxs laē hēx'idaem la Lē'lālasē'wēda 'ne'mēmōtasa
 50 G'īg'ilgāmē Lē'wa 'ne'mēmōtasa SisenL!a'yē, yisa hā'yāl'āsa 'ne'mē-
 mōtasa Q!ōnk'!ut!ēsē. Wā, g'il'mēsē g'āx 'wīlaēlēxs laē mōltoyo-
 wēda neqāsgēmē lēlenxstaats!ē k'lik'limyaxla Lē'wa sek'lāsgēmē
 dēdengwats!ē L!ē'na. Wā, hē'mislēda mewēxla lōelqūlila, qa's
 g'āxē mex'alilēlas lāx āwīlēlāsa t!ex'ilāsa g'ōkwē. Wā, g'il'mēsē
 55 g'āx 'wīla mex'alilēxs laē lāx'ūlilēda g'īgāma'yē L!āsōtiwalisē, qa's
 yāq!ēg'a'lē. Wā, la 'nēk'a: "Wēg'a dōqwalax ma'ltsemaḡ' 'ne-
 'mēni, yūL G'īg'ilgām lōsSisenL!ē. Lāx'den gūgāk'lax Ts!ENDEgem-
 g'ílakūk' lāxg'a k'lēdēl'asa g'īgāma'yā Q'úm̄x'ōdē. Wā, g'a'mē-
 sen wāwāk'inēg'as lag'ōs dōgūlaxg'ada neqāsgēm' lēlenxstaats!ē
 60 k'lik'limyaxla lōgwa sek'lāsgēm' dēdengwats!ē L!ē'na k'lūngēma-

the crabapples. Now sing your feasting-songs, G'ig'ilgām, and you, 61
 SISENL!ē!" | Thus he said, and stopped speaking; and immediately
 the G'ig'ilgām sang their feasting-songs. | They sang two feasting-
 songs, and two | feasting-songs were also sung by the SISENL!ē.
 After they had sung their || feasting-songs, they poured the crab- 65
 apples into the four house-dishes; | and when they had poured one
 box into each one | of the house-dishes, they took one box of oil and |
 poured it into the four house-dishes. Then they | took many small
 dishes and put crabapples into them; || and when the crabapples had 70
 been put in, they poured oil over them. | Then all were wet with oil.
 Then L!āsōtiwalis (III 11) stood up | and spoke. He said, "Now I
 will distribute the dishes, | my numaym Q!ōmk' lut!ES." He said,
 "This | sea-otter dish and sea-monster dish are for you, G'ig'ilgām."
 Immediately the young men || put the sea-otter dish in front of 75
 the chief of the | G'ig'ilgām, Sēwid; and they put the sea-monster
 house-dish | in front of the prince of Sēwid, K'ingēd. After | this
 had been done, L!āsōtiwalis (III 11) spoke again, and said, "This |
 whale dish and sea-lion dish are for you, SISENL!ē!" and immedi-
 ately || the young men took up the whale house-dish and put it in 80
 front of | the chief of the numaym SISENL!ē, Gwāyōl'elasemē; and |
 they took the sea-lion dish and put it in front of his prince | X'ilx'ed.

xsā'ya. Wā, la'mēts wēg'il k!wē'lalalōt G'ig'ilgām lōs SISENL!ē," 61
 'nēk'exs laē q!wē'lida. Wā, hēx'ida'mēsē k!wēl'gālēda G'ig'ilgāmē.
 Wā, ma'ltsemē k!wē'lalayās q!ēmq!emdema. Wā, lāxaē ma'ltsemē
 k!wē'lalayās q!ēmq!emdemas SISENL!ā'yē. Wā, g'il'mēsē gwāla k!wē-
 'lālāxs laē gūxts!ālayōwēda lēnxsta lāxa mewēxla lōelqūlila. Wā, 65
 g'il'mēsē gūxts!ōyowēda 'nāl'nemsgēmē k'lik'limyaxla lāxa 'nāl'ne-
 mēxla lōelqūlila, laē āx'ētse'wēda 'nemsgēmē dengwatslē L!ē'na,
 qa's k'lūnq!eqēs lāxa mewēxla lōelqūlila. Wā, g'il'mēsē gwālexs
 laē āx'ētse'wēda q!lēnemē lōelq!wa, qa's āxts!ālayāēda lēnxsta lāq.
 Wā, g'il'mēsē 'wi'ltslāwēda lēnxsta lāqēxs laē k'lūnq!eqasōsa L!ē'na. 70
 Wā, g'il'mēsē 'wi'la k'lūnq!egēkūxs laē lāx'ūlilēda g'igāma'yē L!āsō-
 tiwalisē. Wā, lā yāq!eg'a'la. Wā, lā 'nēk'a: "La'men k'ax'idel
 nōs 'ne'mēmōt Q!ōmk' lut!ES," 'nēk'exs laē 'nēk'a: "Lōqūlas, G'ig'il-
 gām q!āsa L!ē'wa hānagātslē." Wā, hēx'ida'mēsa hā'yāl'a la
 k'ax'dzamōlilasa q!asa lōqūlil lāxa g'igāma'yasa 'ne'mēmōtasa 75
 G'ig'ilgāmē Sēwidē. Wā, lā k'ax'dzamōlilēma hānagats'lē lōqūlil
 lāx nēxdzamōhilas lāwūlgāma'yas Sēwidē K'ingēdē. Wā, g'il'mēsē
 gwālexs laē ēdzaqwa 'nēk'ē L!āsōtiwalisē: "Lōqūlas, SISENL!ā'yē
 gwe'yim L!ē'wa L!ēxenē lōqūlila." Wā, hēx'idaemxaāwisēda
 hā'yāl'a āx'alilaxa gwe'yimē lōqūlila, qa's lā k'ax'dzamōlila lāx 80
 g'igāma'yasa 'ne'mēmōtasa SISENL!ā'yē Gwāyōl'elasema'yē. Wā, lā
 āx'ētse'wēda L!ēxenē lōqūlila, qa's lā k'ax'dzamōlilēm lāx lāwūlgā-

After this had been done, they put | small dishes, one in front of each
 85 four men (they call it || "Lā'staak" when there is one dish for every |
 man, and one dish for every chief and for | every prince). When
 they all had been put down, | Lāsōtiwalis (III 11) told them to go
 ahead and eat, and they all | began to eat; and after they were
 90 through, || Lāsōtiwalis (III 11) told them that now he had changed
 the name of his prince Sēsaxâlas (IV 8), and that | his name would
 be Kwax'ılanōkumē (IV 8), and that the name of his dancer would
 be | Melnēd. Thus he said, and turned to his numaym the |
 Q'ōmk' lut!es, and said, "Don't sit in this way, numaym Q'ōmk' lu-
 95 t!es, | but go and get the marriage mat of Ts!endegemg'i!ak"
 (IV 3), the || hundred and twenty blankets, so that we may wipe off
 the mouths of our chiefs; | otherwise their mouths will be oily."
 Thus he said, and stopped speaking. | Immediately the young men
 went and took the blankets ashore out of | the canoe. They brought
 them in, and put them down inside of the door of the house. | Then
 300 Lāsōtiwalis (III 11) spoke again, and said to his || numaym Q'ōmk' lu-
 t!es, "Now let us wipe off the mouths of our chiefs | with these
 hundred and twenty blankets, the marriage mat of the princess of |
 Q'ūmx'ōd (IV 4)." Thus he said, and turned his face to the guests,
 and | said, holding one pair of blankets, "Now I will wipe off your
 mouth, | Chief Sēwid." Then a young man belonging to the ||

83 ma'yasē X'īlx'ēdē. Wā, g'il'mēsē gwālexs laē k'ax'dzamōlī'ēlema
 lōelq!wa lāxa 'nāl'nemōkwē bēbegwānema. Hēem lēgades
 85 Lā'staakwē, yixs 'nāl'nexūlase'waēda lōelq!wāsa 'nāl'nemōkwē
 bēbegwānema, lē'wa g'ig'igāma'yaxs 'nāl'nexūlaaxa lōelqūlilē
 lē'wis lōlaelgāma'yē. Wā, g'il'mēsē 'wīl'alilaxs laē wāxasōs
 Lāsōtiwalisē, qa hāmx'ēidēs. Wā, hēx'ida'mēsē 'nāxwa hām-
 x'ida. Wā, g'il'mēsē gwālexs laē nēlē Lāsōtiwalisaxs
 90 lē'maē L'āyōxlēs lāwūlgāma'yē Sēsaxâlasē, qaxs lē'maē lēga-
 des Kwax'ılanōkūma'yē. Wā, hē'mis lēgemas sēnatasē, yix Melnē-
 dē, 'nēk'exs laē gwēgemx'ēid lāxēs 'nē'mēmota Q'ōmk' lut!esē.
 Wā, lā 'nēk'a: "Gwāllas hē gwaēlē, 'nē'mēmota, Q'ōmk' lut!es,
 qa's laōs āx'ēdex lē'waxsa'yas Ts!endegemg'i!akñk'xa ma'ltso-
 95 gū-
 g'iyowa p'elxelasgema, qens dāyaxstendayoxens g'ig'igāma'yē,
 āla xēlēlax q'ēq'ēldzextalalax," 'nēk'exs laē q'wēl'ida. Wā,
 hēx'ida'mēsēda hā'yāl'a la āx'wūltōdxa p'elxelasgemē lāxa
 xwāk'lūna, qa's g'āxē āx'ālilax lāx āwīlēlāsa t!ex'ilāsa g'ōkwē.
 Wā, lā Lāsōtiwalisē ēdzaqwa yāq!eg'a'la. Wā, lā 'nēk'a lāxēs
 300 nē'mēmota Q'ōmk' lut!esē: "La'mens dāyaxstendelxens g'ig'egā-
 ma'yē yisga ma'ltso-
 gūg'iyok" p'elxelasgem lē'waxsēsa k'lēdēlaxs
 Q'ūmx'ōdā," 'nēk'exs laē gwēgemx'ēid lāxa k'wēlē. Wā, lā 'nē-
 k'a: "Laem dālaxa 'nemxsa p'elxelasgema. La'men dāyaxstend-
 lōl g'igāmayai Sēwidē." Wā, lā lāx'ūlilēda hēl'a g'ayōl lāx 'nē-

numaym of Kwax'ılanōkūmē (IV 8) took the one pair of blankets | 5
and gave it to Chief Sēwid; and | L'āsōtiwalis (III 11) took up
another pair of blankets, and said, | "Now I will wipe off your
mouth, Chief K'imgēd" (he meant the prince of | Sēwid); and this
also was given by a young man to K'imgēd; || and L'āsōtiwalis (III 10
11) continued doing this with the blankets; | and when all had been
given out to the numaym G'īg'ilgām, then he also | wiped off the oil
from the mouth of the Sisenl!ē; and after this had been done, | the
guests went out. Ts!endegemg'ielak^u (IV 3) did not have a child |
by her husband Kwax'sēstāla (IV 8), for she did not stay long ||
with her husband. Then they parted. Ts!endegemg'ielak^u (IV 3) 15
went home | to Baās. For two winters | Ts!endegemg'ielak^u (IV 3)
had no husband. Then she was asked in marriage by 'māxūlag'ilis
(IV 9) | of the numaym Sēnl!em of the Kwāg'ul; but her | name
was no longer Ts!endegemg'ielak^u (IV 3), because her uncle ||
Qāsnomalas (III 14) made her dance, and her name was Lāl!ele- 20
wēdzemga (IV 3), and | I shall call her so after this. When her
brother Q'ūmx'ōd (IV 4) | (but now the name of Q'ūmx'ōd (IV 4) was
no longer Q'ūmx'ōd (IV 4), for his name was | K'!adalag'ilis (IV 4),
the name of his dead uncle K'!adalag'ilis¹ (III 12), and | I shall now
name him thus, by this his new name) . . . || When 'māxūlag'ilis 25
(IV 9) finished speaking with K'!adalag'ilis (IV 4), then 'māxūlag'i-
lis | called the Kwāg'ul tribes into the house of his son | 'nemōgwis.

'mēmotas Kwax'ılanōkūma'yē, qa's dāx'idēxa 'nemxsa p!elxelasge- 5
ma qa's lā ts!ās lāxa g'īgāma'yē Sēwidē. Wā, lāxaē ēt!ēdē L'ā-
sōtiwalisē dāx'idēxa 'nemxsa p!elxelasgema. Wā, lāxaē 'nēk'a:
"La'men dāyaxstendlōl g'īgāmayai' K'imgēdē," lāx lāwūlgāma'yas
Sēwidē gwe'yōs. Wā, lāxaē ts!ewēsa hē!a lāx K'imgēdē. Wā, lā
hēx'sā gwēk'!ālaxs yāqwaē L'āsōtiwalisasa p!elxelasgemē. Wā, 10
g'il'mēsē 'wilxtowē 'nē'mēmotasa G'īg'ilgāmāxs laē ōgwaqa dā-
yaxstendxa 'nē'mēmotasa Sisenl!a'yē. Wā, g'il'mēsē gwālexs laē
'wī!a hōqūwelsēda k!wēldē. Wā, k'!ēst!a xūngwadex'idē Ts!ende-
gemg'ielakwē lāxēs lā'wunemē Kwax'sēstāla, qa's k'!ēsaē ālaem gāla
lā'wadesēxs laē k'!asā. Wā, g'āx'em nā'nakwē Ts!endegemg'ila- 15
kwē lāx Baāsē. Wā, hēt!a la ma!enxē ts!ūwūnxas k'!ēas la lā-
'wūnemē Ts!endegemg'ielakwāxs laē grayox'witsōs 'māxūlag'ilisē
g'ayolē lāxa 'nē'mēmotas Sēnl!emasa Kwāg'nlē, yixs lē'maē gwāl
lēgades Ts!endegemg'ielakwē, qaxs lax'dē sēnatsēs q!ūlē'yē Qā-
snomalasē. Wā, laem lēx'ēdes L'āl!elewēdzemga lāq. Hē'mē- 20
sen lāl lēqelayoleq. Wā, g'il'mēsē wūqlwāsē Q'ūmx'ōdē, yixs
lē'maaxat! gwāl lēgadē Q'ūmx'ōdās Q'ūmx'ōdē; yixs laē lēgades
K'!adalag'ilisē lēgemasēs q!ūlēyōlāē K'!adalag'ilis'wūla. Wā, hēm-
xaāwisen lāl lēqēlōyōlqēs ālē lēgema. Wā, g'il'mēsē gwālē wāl-
dēmas 'māxūlag'ilisē lō' K'!adalag'ilisāxs laē lē!alē 'māxūlag'i- 25
lisaxa 'nāxwa Kwākūg'ula, qa lās 'wī!aēlāla lāx g'ōkwāsēs xūnō-

¹ See p. 1079.

- 27 (V 1), and then 'māxūlag'ilis (IV 9) told the chiefs that he had | asked in marriage L!āl!ELEWēdzemga (IV 3), the princess of K'!ādalag'ilis (IV 4), the chief | of the numaym 'wālas, and also that
- 30 K'!ādalag'ilis (IV 4) had || told him to marry his sister quickly. Thus said 'māxūlag'ilis (IV 9). | After he had told this to his chiefs, the Kwāg'ul agreed, | and told him to marry quickly. Immediately 'māxūlag'ilis (IV 9) counted | twelve hundred blankets with the young men of his numaym, | the SēnL!em; and when they had all been
- 35 put down, the || chiefs told them to start, if the next day should be fine. After | they had finished talking, they went out and got ready. At | daylight in the morning he put the twelve hundred blankets | into four large canoes; and when they were all aboard, |
- 40 they started. At noon they arrived on the island in front of || Baās; and when the four canoes came together, | the chief of the numaym SēnL!em, | Hāmiselaḷ, arose and spoke. He said to the chiefs of the | Kwāg'ul, "Now, let us follow the words of our past old men | in regard to what we have to say when we go paddling to get a wife—
- 45 Now, || Chief P!aselaḷ, — and you, Chief Nōlis, — and you, Chief Kwax'sēstāladzē, | — go and speak about the marriage to Chief K'!ādalag'ilis (IV 4). Now | let the young men take you there, for you always succeed in what you want, | chiefs." Then he stopped
-
- 27 kwē 'nemōgwisē. Wā, la 'māxūlag'ilisē nēlaxa g'ig'egāma'yaxs g'a-yālaax 'L!āl!ELEWēdzemga lax k'!ēdēlas K'!ādalag'ilisē lāx g'igāma'yasa 'ne'mēmōtasa 'wālasē. Wā, hē'misē K'!ādalag'ilisaxs lē'maē
- 30 āem hanak!ūla, qa's lā qādzēlasē'wēs wūq!wa, 'nēk'ē 'māxūlag'ilisaxs laē ētālaxēs g'ig'egāma'yē. Wā, lā 'nāxwaem ēx'ak'ēda Kwākūg'ulax hali'lāla gāgak'la. Wā, hēx'ida'mēsē 'māxūlag'ilisē hōs'wūlt!alilaxa ma'itsōgūnwāla p!elxelasgema lōē hā'yāl'āsēs 'ne'mēmōta SēnL!emē. Wā, g'il'mēsē 'wilg'alilēxs laasē 'nāxwa 'nēk'ēda g'ig'E-
- 35 gāma'yē, qa's ālēx'wida'mēl qō ēx'la 'nālāx lēnsLa. Wā, g'il'mēsē g'wūlē wāldemasēxs laē hoqūwēlsa, qa's xwānal'idē. Wā, g'il'mēsē 'nāx'īdxa gāālāxs laē mōxsasa ma'itsogūnwāla p!elxelasgem lāxa mōts!aqē āwā xwāxwāk!ūna. Wā, g'il'mēsē 'wilxsēxs laē sep!ēda. Wā, k'!ēs'mēsē neqālaxs laē lāg'aa lāx 'mekūma'yaxs
- 40 Baāsē. Wā, g'il'mēsē 'wi'la la q!ap!ēwālēda mōts!aqē xwāxwāk!ūnāxs laē lāx'wūlēxsē g'igāma'yasa 'ne'mēmōtasa SēnL!emē Hāmiselaḷē. Wā, la yāq!eg'a'la. Wā, lā 'nēk'alāxa g'ig'egāma'yasa Kwākūg'ulē: "La'men dāx'īdLEX wāldemasēxs q!ūlsq!ūlyax" dā lāxwa g'ūxaqēns sē'wēna'yā gāgak'lax wāldema, g'ig'egāmē. Laēms
- 45 lālōl, g'igāmē, P!aselaḷ lōs g'igāmē Nōlis lōs g'igāmē Kwax'sēstāladzē wālaqag'ililēlaxa g'igēma'yāē K'!ādalag'ilisa. Wā, la'mēts lāl sēxwasōltsa hā'yāl'ax, qaxs sō'maē k'!ēās wiyōlanēms g'ig'egāmē," 'nēk'ēxs laē q!wēl'ida. Wā, lā lāsē g'igāma'yasa

speaking. And the chief of the | numaym Laälax's'Endayo, P!aselal, and the chief of the || numaym Kükwāk'lüm of the Q!ömoŷâ'yê, 50 Nölis; and the chief of the | numaym Dzendzenx'q!ayo, Kwax'sēstäladzê, went in one | canoe; and the young men paddled, going to the beach in front of | the house of K'!ädalag'ilis (IV 4). As soon as they arrived, the | three chiefs went ashore and into the house of || K'!ädalag'ilis (IV 4). There they sat down next to the 55 door; and | first Chief P!aselal arose and spoke, | and said, "Now sit up, Chief K'!ädalag'ilis (IV 4), and | listen to what I have to say. I come, sent by my chief | 'mäx'ulag'ilis (IV 9), to speak about the marriage, for I want to pay the marriage money for || your princess 60 L!äl!ELEWēdzemga (IV 3)." Thus he said, and stopped speaking. | Then he sat down again; and Chief Nölis arose, and he also | spoke, and said, "Now you have heard it, Chief | K'!ädalag'ilis (IV 4). I come to speak about the marriage, sent by my chief | 'mäx'ulag'ilis (IV 9), who wants to marry your princess, Chief K'!ädalag'ilis (IV 4), || L!äl!ELEWēdzemga (IV 3)." Thus he said, and stopped speaking. | 65 Then he sat down, and | Kwax'sēstäladzê arose and spoke. He said, | "Indeed, it is necessary to speak in this way when we try to get the princess of a chief. | Listen to me, child, K'!ädalag'ilis (IV 4), for I | came here on account of a great thing. It is really from you that I try to get in marriage your princess, Chief || K'!ädalag'ilis 70 (IV 4). I come, sent by my friend 'mäx'ulag'ilis (IV 9), | to talk

'ne'mēmotasa Laälax's'Endayowē P!aselalē, Lō' g'igāma'yasa 'ne-
'mēmotasa Kükwāk'lūmasa Q!ömoŷâ'yê Nölisē, Lō' g'igāma'yasa 50
'ne'mēmotasa Dzendzenx'q!ayowē Kwax'sēstäladzē lāxa 'nēms!aqē
xwāk'lūna Lē'wa hā'yāl'a. Lā sēx'wida, qa's lā lax L!ema'isas
g'ōkwas K'!ädalag'ilisē. Wä, g'il'mēsē lāg'aaxs laē hēx'idaem
hōx'wūltāwēda yūdükwē g'ig'egāma'ya, qa's lā hōgwīl lāx g'ōkwas
K'!ädalag'ilisē, qa's k'lūs'alilē lax āwīlēlāsa t!ex'ila. Wä, hē'mis 55
g'il lax'ūlilēda g'igāma'yē P!aselalē, qa's yāq!eg'a'lē. Wä, lā
'nēk'a: "Wēg'a, k!wāgemg'alilēx g'igāmē K'!ädalag'ilis, qa's hō-
lēlaōsaxg'in wāldemlek'. G'āx'men 'yālagēmsen g'igāma'yaē 'mä-
x'ulag'ilisa, qen g'āxē wālaqag'ililēla. G'āx'men qādzēlaxs k'lē-
dēlaq!ōs lāxōx L!äl!ELEWēdzemgāx," 'nēk'exs laē q!wēl'ida. Wä, 60
la k!wāg'alilaxs laē lax'ūlilēda g'igāma'yē Nölisē. Wä, lāxaē
yāq!eg'a'lē. Wä, lā 'nēk'a: "Laems hōlēla g'igāmē, yōl K'!ä-
dalag'ilis. G'āx'men wālaqag'ililēla 'yālagēmsen g'igāma'yaē 'mä-
x'ulag'ilisa laxōs k'lēdēlaq!ōs, g'igāmē K'!ädalag'ilis, laxōx L!äl!ELE-
wēdzemgāx," 'nēk'exs laē q!wēl'ida. Wä, lāxaē k!wāg'alilaxs laē 65
lāx'ūlilē Kwax'sēstäladzē, qa's yāq!eg'a'lē. Wä, lā 'nēk'a:
"Qālaxs hēq!amaaxs g'wēk'!ālag'ilēxwa lalōl'lāx k'lēdēfasa g'igā-
ma'yē. Wēg'a, hōlēla g'āxen, xūnōk' K'!ädalag'ilis, yixs 'wālasē-
g'in sē'wēnēk'. Älax'iden gāgak'!a laxs k'lēdēlaq!ōs, g'igāmē K'!ä-
dalag'ilis. G'āx'men 'yālagēmsen 'nemōkwaē 'mäx'ulag'ilisa, qen 70

- 71 about the marriage. I come to pay the marriage-money for your princess, | Chief K'!ádalag'ilis (IV 4), for L!áL!élewédzémga (IV 3). After he had said so, he stopped | and sat down. At once Qāsnomalas (III 14), the | uncle of K'!ádalag'ilis (IV 4), arose. He took one
75 pair of blankets, || spoke, and said, "Now you have her, chief. | Now your wife will go with you, chiefs. Now come and pay the marriage-money, | chiefs. Now your wife will go with you; namely, what I carry here." | Thus he said, and gave two pairs of blankets to each of the | three chiefs. Then Qāsnomalas (III 14) gave two pairs of ||
80 blankets to the chiefs, and said, "This is your wife, | these blankets." Thus he said, and went out. Then | the three chiefs went out, aboard their | canoe, and they paddled back. When they approached | the place where they had left the three canoes, they stood
85 up, || holding the blankets in their arms and singing their sacred songs. When | they arrived, P!aselal spoke. He said, "Now look at me, Chief | 'māxūlag'ilis (IV 9)! Now we come, carrying on our arms your wife, | L!áL!élewédzémga (IV 3). Now we have her, Kwāg'ul. We were told to go ahead and pay the marriage money | by Chief K'!ádalag'ilis (IV 4)." Thus he said, and stopped speaking. ||
90 Immediately strong young men went aboard one of the canoes, | for it was known that the Nāk!wax'da'x^u always had a sham-fight

- 71 g'āxē wālaqāg'īlila. G'āx^umen qādzēla lāxōs k'!édēlaq!ōs, g'īgā-mē K'!ádalag'ilis lāxōx L!áL!élewédzémgāx," 'nēk'exs laē q!wēl-
'ida, qā's k!wāg'alilē. Wā, hēx'ida'mēsē Qāsnomalasē, yīx q!ū-
lē'yas K'!ádalag'ilisē lāx'ūlila, dālaxa 'nemxsa p!elxelasgema.
75 Wā, lā yāq!ēg'a'la. Wā, lā 'nēk'a: "Laems lāla, g'īg'egāmē. La'mēsek' lālg'as genemg'ōs lāxs lōl, g'īg'egāmē. Gēlag'a qādzēl'i-
dex, g'īg'egāmē. Wā, la'mēsek' lālg'as genemg'ōs yīxg'in daā-
kūk'," 'nēk'exs laē yāx'witsa maēmalexsa p!elxelasgem lāxa yūdu-
kwē g'īg'egāma'ya. Hē'misē Qāsnomalasē la ts!āsa maēmalexsa
80 p!elxelasgem lāxa g'īg'egāma'yē. Wā, lā 'nēk'a: "Yūems genemōxxwa p!elxelasgemēx," 'nēk'exs laē aēdaaqa. Wā, hēx'ida-
'mēsē la hōqūwelsēda yūdukwē g'īg'egāma'ya, qā's lā hōx'walexs lāxa xwāk'lūna. Wā, g'āx'mē sēx'wida. Wā, g'il'mēsē elāq lāg'aa
lāx mexālasasa yūdu'x'ts!aqē xwāxwāk'lūnaxs laē lāxūmg'aalēxsa
85 gēgenalaxa p!elxelasgemē yiyālaqūlasēs yiyāla'x'LENē. Wā, g'il-
'mēsē lāg'aaxs laē yaq!ēg'a'lē P!aselalē: "Wēg'a dōqwalax g'īgāmē
'māxūlag'ilisē. G'āx'menu'x^u genāla'xg'as genemg'ōs lāxg'a L!áL!é-
lewédzémgak'. La'mens lāleq, Kwākūg'ul. Wāg'ilaens āem qādzēl-
'ida," 'nēk'ēda g'īgāma'yē K'!ádalag'ilisē, 'nēk'exs laē q!wēl'ida. Wā,
90 hēx'ida'mēsē la hōgūxsēda lēlākwē hā'yā'la lāxa 'nemts!aqē xwāk'lū-
na, qaxs q!ala'māēda Nāk!wax'da'xwaxs hēmenala'māē amāqaxs laē

when | any one of another tribe married their princess. After this 92
 had been done, | they put the bows of the marriage canoes in line
 and paddled. When they came to the point of the || island in front 95
 of Baās, they saw the climbing-board standing up | in front of the
 house of K' lādālag'ilis (IV 4), and there was nobody | walking about
 outside of the houses. Then the | four canoes arrived in front of the
 house of K' lādālag'ilis (IV 4). | Then P!aselal arose, and spoke to
 the Kwāg'u! || He said, "Now I will speak, Chief Nōlis, and Kwax'- 400
 sēstāla, | the way our ancestors used to speak when they went
 wooing." | Thus he said, and turned his face towards the village of the
 Nāk!wax'da'x^u; | and he spoke aloud, and said, "I come, great tribe, |
 Nāk!wax'da'x^u, I come to woo L!āl!ELEWēdzemga (IV 3), your ||
 princess, Chief K' lādālag'ilis (IV 4)." Thus he spoke, and took a 5
 blanket, | and he said, "I get married with this one pair, two pairs,
 three pairs, | four pairs, ten blankets." Thus he said when there
 were five pairs of blankets. | And now the son of 'māxūlag'ilis (IV 9),
 'nemōgwis (V 1), carried the | blankets up the beach and put them
 into the house of K' lādālag'ilis (IV 4); || and then P!aselal counted 10
 another five pairs of blankets and | put them on the shoulder of
 'nemōgwis, and he carried them into the house of | K' lādālag'ilis
 (IV 4); and when there were five hundred blankets, | he spoke again
 while he was carrying the blankets. "Now I | carry these." Thus

gāgak'!ase'wēs k' lēdēlasa ōgūxsemakwē lēlqwālaLa'ya. Wā, g'il'mēsē 92
 gwālexs laē 'nemāgiwalē. āgiwa'yas qādzēlats!ās xwāxwāk!ūna.
 Wā, lā sēx'wida. Wā, g'il'mēsē tēx'wid lāx āwilba'ayasa 'mekūma-
 'yas Baāsaxs laē dōx'walelaxa naxēdzowaxs lē'maē ēk'!ebalis lax 95
 L!āsanā'ayas g'ōkwās K' lādālag'ilisē. Wā, lā k'!ēās 'nemōk'
 begwānem g'ig'isela lāx L!āsanā'ayasa g'ōkūla. Wā, lā lāg'alisēda
 mōts!aqē xwāxwāk!ūna lāx neqents!ēsas g'ōkwās K' lādālag'ilisē.
 Wā, lā lāx'ūlexsē P!aselalē, qā's yāq!ēg'a'lē lāxa Kwākūg'ulē. Wā,
 lā 'nēk'a: "La'men yāq!ent!ālāl g'igāmē Nōlis, Kwax'sēstāladzē 400
 lāx g'wēk'!ālasasens q!ūlsq!ūlyax'dā lāxwa gāgak'!ax wāldēma,"
 'nēk'exas laē g'wēgemx'id lāx g'ōx'demsasa Nāk!wax'da'xwē. Wā,
 lā yāq!ēg'a'lā hasela. Wā, lā 'nēk'a: "G'āx'men 'wālas lēlqwālaLē,
 Nāk!wax'da'x^u, g'āx'men gāgak'!axōx L!āl!ELEWēdzemgāx lāxōs
 k' lēdēlaq!ōs, g'igāmē K' lādālag'ilis," 'nēk'exas laē dāx'īdxa p!ēlxē- 5
 lasgemē. Wā, lā 'nēk'a: "Qādzēlasēq nemxsa, mā'lexs, yūduxūxs,
 mōxsa lastāai," 'nēk'exas laē sek!axsēda p!ēlxelasgemē. La'mē-
 sē xūnōkwās 'māxūlag'ilisē, yix 'nemōgwisē, gemxūsdsēsaxa p!ēl-
 xelasgemē, qā's lā gemxēlax lāx g'ōkwās K' lādālag'ilisē. Wā,
 lāxaē ēt!ēdē P!aselalē hōs'īdxa sek!axsa p!ēlxelasgema. qā's gem- 10
 xseyap!ēndēs lāx 'nemōgwisē. Wā, lāxaē gemxēlas lāx g'ōkwās
 K' lādālag'ilisē. Wā, g'il'mēsē sek!āptenyag'exa p!ēlxelasgemaxs
 laē ēdzaqwa 'nēk'a, laemxaa dālaxa p!ēlxelasgemē: "La'men

- 15 he said while he was counting another five pairs of blankets; || and when there were another five hundred blankets, then he said, "There | are one thousand blankets!" and he said again, | "Now I carry these blankets. I call her with these blankets." Then he counted | one hundred blankets and put them on the shoulders of ten | young men; 20 and when they went up the beach, P!aselal said, || "Now there are eleven hundred blankets." When the | young men came back, P!aselal said again, holding up a blanket, | "Now with these hundred blankets I lift your | princess, Chief K'!adalag'ilis (IV 4). I wish that | your princess come now into my canoe." Thus he said, || 25 and put five pairs of blankets on the shoulders of each of the ten | young men. They took them into the house of K'!adalag'ilis (IV 4); | and when the young men came back, they went aboard their canoes. | Then Qāsnomalas (III 14), the uncle of K'!adalag'ilis (IV 4), came and stood | in front of the house. He turned towards the door of the 30 house of || K'!adalag'ilis (IV 4), and called out aloud, and said, "Come, now, Chief | K'!adalag'ilis (IV 4), come out with your tribe and | take your princess to her husband, | 'māxūlag'ilis (IV 9)!" Thus he said, and stopped speaking. Then the | Nāk!wax'da'x^u went 35 out of the house of K'!adalag'ilis (IV 4) and stood in a row || in front of the house. Then K'!adalag'ilis (IV 4) followed them with his

- dālexeq," 'nēk'exs laē hōs'idxa sek'laxsa p!Elxelasgemē. Wā, 15 g'il'mēsē sek'lap!enyag'exa p!Elxelasgemaxs laē 'nēk'a: "Laem lōxsemx'ida hēyag'owa p!Elxelasgemē." Wā, lā ēdzaqwa; lā 'nēk'a dālexa p!Elxelasgemē: "La'men lē'lālasēq," lāxāē hōs'idxa lāk'!endē p!Elxelasgema, qa's k'exseyap!endālēs lāxa neqākwē hā'yā'fa. Wā, g'il'mēsē la hōx'wūsdēsēda hā'yā'fāxs laē 'nēk'ē 20 P!aselalē: "La 'nemx'sōgūnwalai'." Wā, g'il'mēsē g'āxēda hā'yā'fa aēdaaqaxs laē ēdzaqwē P!aselalē dālexa p!Elxelasgemē. Wā, lā 'nēk'a: "La'men lāg'ililasa lāk'!endē p!Elxelasgemē lāxs k'!ēdēlaq'lōs, g'igāmē K'!adalag'ilis, qaxg'in 'nēk'ek', qa g'āx'mēsō g'ax'alaxsōs k'!ēdēlaq'lōs, g'igāmē, lāxg'in yā'yats'lēk'," 'nēk'exs 25 laē gemxseyap!endālasa sēsēk'laxsa p!Elxelasgem lāxa neqākwē hā'yā'fa. Wā, lāxāē gemxēlas lāx g'ōkwās K'!adalag'ilisē. Wā, g'il'mēsē g'āx aēdaaqēda hā'yā'fāxs laē hōx'wālexs lāxa xwāk'lūna. Wā, g'āxē Qāsnomalasē, yix q'lūlē'yas K'!adalag'ilisē lāx'wēls lāx Lāsanā'yasa g'ōkwē. Wā, lā gwēgemala lāx t!ex'ilās g'ōkwās 30 K'!adalag'ilisē, qa's lēlōxsā hāsela. Wā, 'nēk'a: "Gēla, g'igāmē K'!adalag'ilisai'. Gēla hōqūwēls lē'was g'ōkūlōtaq'losai', qa's lūlōs taōdaxsasōs k'!ēdēlaq'lōs lāxg'a lā'wūnemg'asōx lāxg'a 'māxūlag'ilisa," 'nēk'exs laē q'wē'lida. Wā, g'āxē 'wīla hōqūwēlsēda Nāk!wax'da'xwē lāxa g'ōkwās K'!adalag'ilisē, qa's yipemg'aelsē 35 lāx Lāsanā'yasa g'ōkwē. Wā, g'āxē K'!adalag'ilisē elx'lāxēs k'!ē-

princess | L!āl!ē!ewēdzemga (IV 3). L!āl!ē!ewēdzemga (IV 3) 36
 wore on her head a | hat covered with abalone shells, and she wore a
 blue blanket covered with abalone shell, | and she carried a copper
 named Looking-Sideways. They stood | in the middle of the line
 of their tribe. Then Qāsnomalas spoke, || and said, "Look at this, 40
 chiefs of the Kwāg'ul, at this | wife of 'māxūlag'ilis (IV 9)! This is
 the dress of my grandfather, | the way L!āl!ē!ewēdzemga (IV 3) is
 dressed. Now come, chiefs, to this | wife of your chief, and let her go
 with her marriage mat, | the copper Looking-Sideways, which is
 worth fourteen hundred blankets; || and her dress has sixty | abalone 45
 shells, and your name will be Q!ēxētaso (IV 9), son-in-law, and the
 name of your dancer will be | Hēmāsk'asō Q!ōmogwa and Ilēlē'stēs
 and P!ēsp!ēdzēdzemga and | Ēx'ts!ēmalalililak' and Hāmāsi'lak'," 50
 for the chief had many children, and || therefore he received many
 names as a marriage gift. "Now come, and take | your wife,
 chiefs!" Thus he said, and he stopped speaking. Immediately |
 the three chiefs — P!āselal and Nōlis and Kwax'sēstāladzē — | went
 ashore. They went to the place where L!āl!ē!ewēdzemga (IV 3) was
 standing; and when | they reached there, K'!ādalag'ilis (IV 4) gave
 two pairs of blankets to || each of the three chiefs, and L!āl!ē!ewē- 55
 dzemga (IV 3) | walked back with them. Then she sat down by the

dēlē L!āl!ē!ewēdzemga. Laem letemālē L!āl!ē!ewēdzemgāxā ēx'- 36
 ts!ēmsgēmāla letemla. Wā, lāxāē 'nēx'ūnālaxa ēx'tsemala qō-
 tsema. Wā, lā dālaxa L!āqwa lēgades l!esaxelayuwē. Wā, lā
 q!wāg'aels lāx neq!ēgēlasasēs g'ōkūlōtē. Wā, lā yāq!ēg'a'lē Qāsn-
 omalasē. Wā, lā 'nēk'a: "Wēg'a dōqwalax g'ig'egāmēs Kwāg'ul lāxg'a 40
 genemg'asōx 'māxūlag'ilisēx. Hēem gwālaats!ēn gāgēmpē lāxg'a
 lāx' gwālaatsg'a L!āl!ē!ewēdzemgak'. Wā, gēlag'a g'ig'egāmē lāxg'a
 genemg'asa g'ig'āma'yēx, qa lālag'isek' 'nemāxsela lōgwas lē'waxsēk'
 lāxg'a l!esaxelayōk', yixs mōp!ēnyag'anālxwēk' yisa p!ēlxē-
 lasgemē, lōgwas q!wāq'lūlax'lenk', yixg'a q!ēl!esgemg'ustāk!wē- 45
 mak' ēx'ts!ēma. Wā, hē'misa lēgemē laems lōgadelts Q!ēxētase'wē,
 negūmp. Wā, hē'misa lēgemlasēs sēnatlaōs, la'mē lēgadelts Hē-
 mask'asō Q!ōmogwa lō' Hēlē'stēs lō' P!ēsp!ēdzēdzemga lō' Ēx'ts!ē-
 malalilililak' lō' Hāmāsi'lakwē," qaxs q!ēnemaē sāsēmāsa g'ig'āma-
 'yēx, lāg'ilas q!ēnema lēgemg'elx!ā'yē. "Wā, gēlag'a dāxsaxg'as 50
 genemg'ōs g'ig'egāmē," 'nēk'ēxs laē q!wēl'ida. Wā, lā hēx'ida'mē-
 da yūdukwē g'ig'egāma'yē P!āselalē, lō' Nōlisē, lō' Kwax'sēstāladzē
 la hōx'wūltā, qa's lā lāx lādzasas l!āl!ē!ewēdzemga. Wā, g'il'mēsē
 lāg'aaxs laē K'!ādalag'ilisē ts!ēwanaqasa māemālexsa p!ēlxēlasgem
 lāxa yūdukwē g'ig'egāma'ya. Wā, g'āxē qāqelax L!āl!ē!ewēdzemgāxs 55
 g'āxāē aēdaaqa, qa's g'āxē k!wāk!ūgogwaalēxas lē'wis lā'wūnemē

57 side of her husband | 'māxūlag'ilis. They did not run up the climbing-board, which was | just standing there. When L!āL!ELEWēdzemga (IV 3) was seated, | Qāsnomalas spoke, and said, "Now wait a
60 while, || Kwāg'uł, for the privilege-box of your wife, | 'māxūlag'ilis (IV 9)!" Thus he said, and ran into the house of K'!ādalag'ilis (IV 4). | And when he went in, the cannibal whistle and the | q!āmināgās whistle sounded, and the frog whistle of the frog war-dancer and the whistle of the | fire-dancer, and it was not long before
65 they stopped sounding. || Then Qāsnomalas came out of the house, swinging the | rattle of the assistant of the cannibal; and he told his tribe | the Nāk!wax'da'x^u to beat time fast; and when they were beating time, he caught in his hand the | supernatural power of the winter dance and threw it upon the Kwāg'uł. | Immediately L!āL!ELE-
70 wēdzemga (IV 3) told her husband's son, || Yāgwis (V 1), to get excited, and then Yāgwis (V 1) uttered the cannibal cry. | He was excited, went ashore, and ran into the house. | Then Qāsnomalas (III 14) spoke, and said, "Now I | invite you in, friends, on behalf of my son-in-law 'māxūlag'ilis (IV 9), that we | may pacify Yāgwis
75 (V 1)." Then he stopped speaking, and the || Kwāg'uł went ashore and went into the house of K'!ādalag'ilis (IV 4). | When they were all in the house, 'māxūlag'ilis (IV 9) and his wife | L!āL!ELEWēdzemga (IV 3) went in and sat down in the rear of the house; | and when they were seated, Qāsnomalas (III 14) spoke, and said, | "Now,

57 'māxūlag'ilisē. Wā, la'mē hēwāxa la nāx'idaasa naxedzowē. Wūl-
'em la laēsa. Wā, g'il'mēsē k!wāg'aalexse L!āL!ELEwēdzemgāxs
laē Qāsnomalasē yāq!eg'a'la. Wā, lā 'nēk'a: "Wēg'aemasl ēselax,
60 Kwākūg'uł, qā lās'ga k'!ēs'ewats!ēk' g'ildatsōs genemaqōs, 'māxū-
lag'ilis," 'nēk'exs laē dzelwila lāx g'ōkwās K'!ādalag'ilisē. Wā,
g'il'mēsē laēlexs laasē hēk!eg'a'le medzēsasa hāmats'a lē'wa
q!āmināgāsē, lē'wa xwāk!walāsa tōx'widē wūq!ēsa, lē'wa nōnltsē-
'stalalē medzēsas hēk!āla. Wā, k'!ēst!a gāla hēk!ālaxs laē q!wēl-
65 'ida. Wā, g'āxē Qāsnomalasē g'āxāwels lāxa g'ōkwē yatelaxa
yadenasōx hēlik'āsa hāmats'a. Wā, lā wāxaxēs g'ōkūlota Nā-
k!wax'da'xwē qā t!ēmsalēs. Wā, g'il'mēsē t!ēms'idexs laē dāsgemd-
xa 'nawālakwasa ts!ēts!ēqa, qā's meqents!ēsēs lāxa Kwāg'ułē. Wā,
hēx'ida'mēsē L!āL!ELEwēdzemga ānk!ālax xūnōkwāsēs lā'wūnemē
70 Yāgwisē, qā xwasēs. Wā, hēx'ida'mēsē Yāgwisē hamadzelaqwa.
Wā, la'mē xwūsa, qā's lōltāwē, qā's lā lāl!ESEla lūxa g'ōkūla. Wā,
hēx'ida'mēsē Qāsnomalasē yāq!eg'a'la. Wā, lā 'nēk'a: "La'men
lē'lalolai' 'nē'nemokwai' qaen nēgūmpōx 'māxūlag'ilisēx, qens
yālēx Yāgwisē," 'nēk'exs laē q!wēl'ida. Wā, lā hēx'ida'ma Kwā-
75 kūg'ułē hōx'wūltā, qā's lā hōgwīl lāx g'ōkwās K'!ādalag'ilisē. Wā,
g'il'mēsē wī'laēlexs laē hōgwīlē 'māxūlag'ilisē lē'wis genemē L!ā-
L!ELEwēdzemga, qā's lā k!ūs'ālil lāxa ōgwiwalilasa g'ōkwē. Wā,
g'il'mēsē k!ūs'ālilexs laē yāq!eg'a'le Qāsnomalasē. Wā, lā 'nēk'a

friends, Nāk!wax'da^εx^u, be ready to pacify || our great friend Yāgwis 80
(V 1)." When he stopped speaking, | Yāgwis (V 1) uttered the
cannibal cry at the door, and then | the Nāk!wax'da^εx^u sang four
songs; and when they had pacified | Yāgwis (V 1), Qāsnomalas
(III 14) let him sit down at the seat of | ^εmāxūlag'ilis (IV 9). When
he was seated, Qāsnomalas (III 14) brought the || carved privilege- 85
box. On top of the box was a neck-ring | of red cedar-bark. Then he
turned to his | tribe the Nāk!wax'da^εx^u. He did not speak loud, |
and said, "What shall we say against this, what I carry here, my
tribe | Nāk!wax'da^εx^u? for this is what the late ^εmāxwā (II 1)
obtained in marriage || from the Āwik'lenox^u. Now, this shall go to 90
my son-in-law | ^εmāxūlag'ilis (IV 9), and also the name for this
cannibal. His | name shall be Hāmtsē^εstāselag'ilis; and after a while
I shall give | names to the other three dancers when I pay the mar-
riage debt." Thus he said while he was putting | down in front of
Yāgwis (V 1) the box containing the carved privileges. After || this 95
they gave food to the Kwāg'ul; and as soon as the | Kwāg'ul had
eaten, they went out, and Yāgwis (V 1) | carried the carved box.
Then he went out of the house and | went aboard the canoe of his
father ^εmāxūlag'ilis (IV 9). Now | L'lāl'lelewēdzemga (IV 3), and

"Wēg'il la ^εnē^εnemōk^u, Nāk!wax'da^εx^u, q'lāgemg'alilex, qens yāf'i-
dēxens ^εnemōx^udzēk'asē lāx Yāgwisē." Wā, g'il^εmēsē q'wēf'idexs 80
g'āxaē hāmts'eg'a'lē Yāgwisē lāxa t'lex'ila. Wā, la^εmē denx'idēda
Nāk!wax'da^εxwasa mōsgemē q'lemq'emdema. Wā, g'il^εmēsē yāf'idē
Yāgwisaxs laē k'lwāg'alilems Qāsnomalasē lax k'lwaēlasas^εmāxūlag'i-
lisē. Wā, g'il^εmēsē k'lwāg'alilexs g'āxaasē Qāsnomalasē dālaxa
k'lāwats'lē k'lēsgemala g'ildasa. Wā, lā wūlk'eyalēda lēkwē k'lā- 85
wats'lēk'lināla qenxawē L'lāgekwa. Wā, lā gwēgemg'alil lāxēs
g'ōkūlōtaxa Nāk!wax'da^εxwē. Wā, lā k'lēs hāselaxs laē yāq'eg-
g'a'la. Wā, lā ^εnēk'a: "Qa ^εmasēltsēs wāldemlaōs, g'ōkūlōt,
Nāk!wax'da^εx^u; qag'in daākūk' yixs g'a^εmaē geg'adānems ^εmaḡwōla
lāxa Āwik'lenoxwē. Wā, la^εmēsik' lāl lāxen negūmpēx lāxōx 90
^εmāxūlag'ilisēx. Wā, hē^εmisa lēgemē qaēda hāmats'la. •Laems
lēgadelts Hāmtsē^εstāselag'ilisē. Wā, ā^εemlwisen lēx'ēdlex lēlēge-
masa yūduḡwīdala lēlēd, qenlō qōtex'alō," ^εnēk'exs laē hāngemli-
ḡasa k'lāwats'lē k'lēsgemala g'ildas lāx Yāgwisē. Wā, g'il^εmēsē
gwālexs laē hāmg'ilasē^εwēda Kwākūg'ulē. Wā, g'il^εmēsē gwālēda 95
Kwākūg'ulē ha^εmāpexs laē hōqūwelsa. Wā, la hē^εmisē Yāgwisē dā-
laxa k'lāwats'lē k'lēsgemāla g'ildasaxs laē lāwels lāxa g'ōkwē, qas
lā lāxs lāx ḡwāk'ūnāsēs ōmpē ^εmāxūlag'ilisē. Wā, lā elx'la^εḡē
L'lāl'lelewēdzemga lē^εwis lā^εwūnemē ^εmāxūlag'ilisaxs laē hōqūwels

500 her husband 'māxūlag'ilis (IV 9), went last || out of the house, and went aboard the canoe in which Yāgwis (V 1) was seated. When | all the Kwāg'uł had gone aboard, they started, and went home to Fort Rupert. | Late at night they arrived at Fort Rupert, and | immediately all the Kwāg'uł went ashore into their | houses. When
 5 daylight came, in the morning, 'māxūlag'ilis (IV 9) invited || the Kwāg'uł to a feast in the house of his son 'nemōgwis (V 1), | for now his name was no longer Yāgwis (V 1), because it was no real | winter dance. When all the Gwētela, Q!ōmoyâ'yē, | 'wālas Kwāg'uł, and Q!ōmk'lut!es had come in, they were given breakfast; | and after
 10 breakfast 'nemōgwis (V 1) took the copper || Looking-Sideways and told the four Kwāg'uł tribes that he was going to sell it. | At once the chief of the numaym | G'ig'ilgām of the Q!ōmoyâ'yē, whose name was 'wālas, arose, and asked 'nemōgwis (V 1) for the copper. | Immediately 'nemōgwis (V 1) gave the copper | to the chief 'wālas.
 15 He took it, and said that he || would buy it for fourteen hundred blankets. | When he stopped speaking, 'nemōgwis (V 1) thanked him for what he had said; | and after they had finished talking, the Kwāg'uł tribes went out | before noon. Then Chief 'wālas called to-
 20 gether the | four Kwāg'uł tribes, to sit in the summer seat outside || of his house; and when all the Kwāg'uł had assembled, | 'wālas asked all the men to pay their blanket debts, and | immediately they paid him.

500 lāxa g'ōkwē qa's lā hōx'wālexs lax lā k!waxdzats Yāgwisē. Wā, g'il-
 'mēsē 'wilxsēda Kwākūg'ulaxs laē sep'ēda, qa's lā nā'nak' lāx Tsāxisē. Wā, la'mēsē gāla ganoLexs laē lāg'aa lāx Tsāxisē. Wā, ā'misē
 hēx'idaem 'nāxwa la hōx'wūltāwēda Kwākūg'ulē, qa's lā lāxēs
 g'ig'ōkwē. Wā, g'il'mēsē 'nāx'idxa gaālāxs laē Lē'lalē 'māxūlag'il-
 5 lisaxa Kwākūg'ulē, qa, lās k!wēla lāx g'ōkwasēs xūnōkwē 'nemō-
 gwisē, qaxs le'maē gwāl Lēgades Yāgwisē, qaxs k'lesāē ālaem
 ts!ēts!eqa. Wā, g'il'mēsē g'ūx 'wiēlaē Lēda Gwētela Lē'wa Q!ōmoyâ'yē
 Lē'wa 'wālasē Kwāg'uł Lē'wa Q!ōmk'lut!esē, laē gaaxstāla. Wā,
 g'il'mēsē gwāl gaaxstālaxs laē āx'ēdē 'nemōgwisaxa L!āqwa, lāx L!e-
 10 saxelayowē, qa's nēlēxa mōsgemakwē Kwākūg'ulaxs le'maē lāxōdLeq.
 Wā, hēx'ida'mēsē Lāx'ūlilē g'igāma'yasa 'nemēmotasa G'ig'ilgā-
 masa Q!ōmoyâ'yēxa Lēgades 'wālasē. Wā, lā dāk'!ālaxa L!āqwa
 lāx 'nemōgwisē. Wā, hēx'ida'mēsē 'nemōgwisē la ts!āsa L!āqwa
 lāxa g'igāma'yē 'wālas. Wā, la'mē dāx'ideq. Wā, laem 'nēk'Exs
 15 le'maē k'ilxwas mōp!enyaganāla p!elxelasgem lāxa L!āqwa, 'nē-
 k'Exs laē q!wē'fida. Wā, hē'misē 'nemōgwisē mō'las wāldemas.
 Wā, g'il'mēsē gwālē wāldemasēxs laē hōqūwelsēda Kwākūg'ulaxa
 k'les'em neqāla. Wā, hēx'ida'mēsa g'igāma'yē 'wālasē Lēx'Lēlsaxa
 mōsgemakwē Kwākūg'uł qa lās k!ūts!es lāxa āwāgwāsē lāx L!āsanā-
 20 'yas g'ōkwās. Wā, g'il'mēsē 'wilg'aelsēda Kwākūg'ulaxs laē gūgūnē
 'wālasaxēs g'ig'ālaxa 'nāxwa bēbēgwānemaxa p!elxelasgemē. Wā, lā

The Kwāg'ul did not stay there a long time. | They paid enough for 23
the price of the copper. Then | they bought it for fourteen hundred
blankets: and | after they had bought it, Yāgwis (V 1) became excited 25
again, and in the evening | he was pacified. Then he danced, wearing
around his neck the thick | cedar-bark ring which carried the winter
dance, and a thick head-ring of red cedar-bark, and he also | wore the
bear-skin blanket while he was dancing. After | they had sung four
songs for him, he was pacified. || Now he had the name given him in 30
marriage by K'ladalag'ilis (IV 4). Now his name was | Hāmtsē-
stāselag'ilis (V 1); and after this he was no longer called Yāgwis
(V 1); | and when he went into the sacred room, they gave away | the
fourteen hundred blankets to the four Kwāg'ul tribes: | and after the
blankets had been given away, the Kwāg'ul went out. || This was the 35
marriage mat given by Lālalewēdzemga (IV 3) to her husband, |
fourteen hundred blankets. Now | K'ladalag'ilis (IV 4) is going to
pay the marriage debt to his brother-in-law māxūlag'ilis (IV 9) the
coming winter. | That is all about this. |

Now I shall answer what I have been asked by you about the late 1
chief | māxūyalidzē when he married Q'lex'sēselas (II 7), the princess of
Q'ūmx'ōd (II 8). | Q'ūmx'ōd gave in marriage his name Q'ūmx'ōd | to

hōx'idaem gūnase'wa. Wā, k'lest la gēx'gasa Kwākūg'ulaxs lāe hē- 22
lalēda gūnā'yē p'elxelasgem lāx laōxwasa Lāqwa. Wā, hōx'ida-
mēsē k'ilxwasa mōp!enyaganāla p'elxelasgem lāx Lāqwa. Wā, g'il-
mēsē gwāla k'ilxwaxs lāe xwāsa ēt'ledē Yāgwisē. Wā, lā gūnūl'idexs 25
lāe yālasēwē Yāgwisē. Wā, g'il'mēsē yix'wīdexs lāe qenxālaxa lēkwē
k'lošenxawē Lāgekwa lē'wa lēkwē qex'imē Lāgekwa. Wā, lāxāē
nēx'ūnālaxa Lēnts'lemē nēx'ūnā'yaxs lāe yix'wa. Wā, g'il'mēsē
gwāl q'emtasōsa mōsgemē q'emq'emdemxs lāe yā'ida. Wā, la-
imē lēgadesa lēgemg'elx'la'yas K'ladalag'ilisē. Wā, laem lēgades 30
Hāmtsēstāselag'ilisē. Wā, laem gwāl lēgades Yāgwisē lāxēq.
Wā, g'il'mēsē lats'lālil lāx lēmē'lats'lāxs lāe yāx'wīdayowēda p'elxe-
lasgemē mōp!enyaganāla lāx mōsgemak'lūsē Kwākūg'ula. Wā,
g'il'mēsē gwāla yāqwāsa p'elxelasgemaxs lāe wī'la hōqūwelsēda
Kwākūg'ulē. Wā, hēem lēwaxsēs Lālalewēdzemga lāxēs lā'wū- 35
nema mōp!enyaganāla p'elxelasgema. Wā, la'mēsē qōtēx'alē
K'ladalag'ilisaxēs q'ūlēsē māxūlag'ilisaxwa ts'lāwūnxlēx. Wā,
laem lāla lāxēq.

Wā, la'mēsen nā'naxmēlxēs wūlase'wōs g'axen lāx g'īgāma'yōlāē 1
māxūyalidzē yixs lāe gēgades Q'lex'sēselas lāx k'ledēlas Q'ūm-
x'ōdē. Wā, lā'laē Q'ūmx'ōdē lēgemg'elx'lālaxēs lēgemē Q'ūmx'ōdē

¹ This is the marriage of māxūlag'ilis, the narrator, to his second wife

his son-in-law, 'māxūyalidzē (III 1). Then the name of 'māxūyalidzē ||
 5 was Q!ūmx'ōd after that. Then the father-in-law (II 8) of the one who
 had now the name Q!ūmx'ōd | gave property to his tribe, and then
 he had the name Q!ūmx'elag'ilis (II 8). | Now one of the family names
 of the chief Q!ūmx'ōd (II 8) had been given away in marriage, | for he
 gave him a name in marriage; for Q!ūmx'ōd had many family names ||
 before he had given the name Q!ūmx'ōd to his son-in-law 'mā-
 10 xūyalidzē. || His family names were NEG'ā and NEG'ādzē, and |
 NEG'āēsīlak^u, and NEG'ūg'īlak^u, and the other kind of mountain
 names | were Q!ūmx'ōd, and Q!ūmx'elag'ilis, and Q!ūmx'āxelag'ilis;
 and | as soon as he had given away in marriage one of his family
 names, he took | another one of his family names. When he gave
 15 away in marriage the name || Q!ūmx'ōd, he gave a potlatch to his
 tribe, and took the other | name Q!ūmx'elag'ilis; and his numaym
 had no word against it, | because they were his own family names. |
 And when the princess of Q!ūmx'elag'ilis married again, he | could
 20 give away in marriage the name Q!ūmx'elag'ilis. || He gave a pot-
 latch to his tribe, and took his other family name Q!ūmx'āxelag'ilis; |
 and when he had given these three family names in marriage | —
 Q!ūmx'ōd, Q!ūmx'elag'ilis, and Q!ūmx'āxelag'ilis—then | he had
 the name NEG'ā and the other family names derived from mountain. |
 Therefore you know that I did not make a mistake when (I said that)
 25 he who had the name || Q!ūmx'ōd and gave the name Q!ūmx'ōd

lāxēs negūmpē 'māxūyalidzē. Wā, laem lēgadē 'māxūyalidzās
 5 Q!ūmx'ōdē lāxēq. Wā, lū^ēlaē negūmpasa la lēgades Q!ūmx'ōdē
 p'les'idxēs g'ōkūlōtē. Wā, laem lēgades Q!ūmx'elag'ilisē. Wā,
 laem 'nemsgemg'elxīālē lēxlēgemēlasa g'īgāma yix Q!ūmx'ōdē,
 yixs laē lēgemg'elxīālāq, yixs q'īnemaē lēxlēgemēlasa Q!ūmx'ōdē,
 yixs k'lē^ēmaē lēgemg'elxīālax Q!ūmx'ōdē lāxēs negūmpē 'māxū-
 10 ya^ēlidzē. Wā, g'a^ēmēs lēxlēgemēltsēg'a NEG'ā, lō^ē NEG'ādzē,
 NEG'āēsīlak^u, NEG'ūg'īlak^u. Wā, g'a^ēmēs 'nemx'sa neg'ā lēlē-
 gemē Q!ūmx'ōdē lō^ē Q!ūmx'elag'ilis lō Q!ūmx'āxelag'ilis. Wā,
 g'il^ēmēsē lēgemg'elxīālaxa 'nemsgemē lāxēs lēxlēgemēlō laē
 lēx'ētsa 'nemsgemē lāxēs lēxlēgemēlō. Wā, hē^ēmaēxs laē lēgem-
 15 g'elxīālax Q!ūmx'ōdē. Wā, lū p'les'idxēs g'ōkūlōtē. Wā, lū
 āx'ēdxēs 'nemsgemē lēgemē Q!ūmx'elag'ilis. Wā, la k'lēās wā-
 dems 'nemēmōtasēq qaxs hās^ēmaa^ē lēxlēgemēla.

Wā, g'il^ēmēsē ēl'ēd lū^ēwadē k'lēdēlas Q!ūmx'elag'ilisē, wā, lū
 gwēx'ēdaasno^xēm la lēgemg'elxīālax Q!ūmx'elag'ilisē. Wā, la
 20 p'les'idxēs g'ōkūlōtē q'ēs āxēdēxēs 'nemē lēxlēgemēlō Q!ūmx'ela-
 g'ilis. Wā, g'il^ēmēsē wī^ēla la lēgemg'elxīālaxa yūdu^xsemē lēxlē-
 gemēltsē Q!ūmx'ōdē lō^ē Q!ūmx'elag'ilisē lō^ē Q!ūmx'āxelag'ilisē, laē
 lēx'ēdes NEG'ā lē^ēwēs waōkwē nānax'bala lēxlēgemēla. Wā,
 hē^ēmits lūgilaōs q'ālelaxg'īn k'lē^ēsēk' lēxlēqūlīg'īn lēk' nēx'qēxs

away in marriage, had the name Q!üm̃x'ēlag'ilis. That is all 26 about this. |

Now¹ I shall talk about the children of Q!üm̃x'ōd (III 1), K'ēsoyak'elis, | and Hāmdzid, and the two nephews of Q!üm̃x'ōd; | for Âgwila (III 12) was the younger brother of Q!üm̃x'ōd. The name of the elder one || of the children of Âgwila was Hāqelāx (IV 10), and the name of the 30 younger one was | Q!ēx'lāla (IV 11); and the marriage of Âgwila and his wife was a disgrace, | for Âgwila never performed the marriage ceremony with his wife Ālāk'ilayugwa (III 13). | Some men say that Ālāk'ilayugwa was an Āwīk'!ēnox^u woman, | and others say that she was a Gwa'sela woman, and they are ashamed || to talk about them. 35 This is what the Indians call an irregularly married woman, | when she just takes her husband without being formally married. | It is like the female dog and the male dog sticking together. | These children of the chief are not counted, because | their parents acted this way; and the numaym of Âgwila was the || numaym of his elder brother Q!üm̃x'ōd. 40 Âgwila was never treated well | by his people, because he had for his wife Ālāk'ilayugwa, and | they were not formally married; therefore his children were not well treated, for | they were a disgrace to his elder brother Q!üm̃x'ōd. Then Q!üm̃x'ōd pitied his two nephews; therefore he took them as his dancers. That || is all 45 about this. |

Lēgem̃g'elxlalāē Q!üm̃x'ōdaxēs lēgemē Q!üm̃x'ōde. Wā, la lēgades 25 Q!üm̃x'ēlag'ilise. Wā, laem gwāla lāxēq.

Wā, la'mēsen gwāgwēx's'ālal lāx sāsemas Q!üm̃x'ōdē lāx K'ēsoyak'elisē lōē Hāmdzide lē'wa ma'lokwē lōlālēs Q!üm̃x'ōde, yix Âgwila yixs ts!ā'yās Q!üm̃x'ōde. Wā, lā lēgadē 'nōlast!ēgemā'yās sāsemas Âgwila yis Hāqelāl. Wā, lā lēgadē ts!ā'yās 30 Q!ēx'lāla, yixs q!ēma'yāē ha'yasek'ālaēna'yās Âgwila lē'wis genemē qaxs hēwāxāē Âgwila qādzēlaxēs genemē Ālāk'ilayugwa, yixs 'nēk'aēda waōkwē begwānemqēxs Āwīk'laxsemaē Ālāk'ilayugwa. Wā, lā 'nēk'ēda waōkwaqēxs Gwa'selaxsemaē. Laem māx't'sa gwāgwēx's'āla lāq. Wā, hēem gwe'yāsa bāk!umē k!ūtēxsdxaxa ts!ē- 35 dāqē yixs wūl'maē hā'wadex'itsēs lū'wūnemō k'!ēs qādzēlase'wa. (Hē gwēx'sa 'wāts'lāxs k!ūtēxsdaēda ts!edāqō 'wātslē lē'wa begwānemē 'wat'sā.) Wā, hēem k'!ēs gēlōkwē sāsemas g'igūma'yaxs hūē gwēx'idēs g'ig'aōlnokwē. Wā, hēem 'nēmēmōts Âgwila yix 'nē- 'mēmōtasēs 'nōlē Q!üm̃x'ōdē. Wā, hēem hēwāxāem aēk'ilasō'sēs 40 g'ōkūlotē Âgwila qaxs laē gegratsēs genemē Ālāk'ilayugwa yixs k'!ēsāē qādzēlāq. Wā, lāxāē k'!ēs aēk'ilasē'wē sēsēmas qaxs lē'maē q!ēmēsēs 'nōlē Q!üm̃x'ōdē. Wā, lā'lāē Q!üm̃x'ōdē wātsēs ma'lokwē lōlālēya, lāg'ilas āx'ēdeq qa lās lāx sēnatas. Wā, laem gwāla lāxēq.

¹ See p. 1034, line 89.

- 46 Now I shall talk about my wife's uncle, Qāsnomālas (III 14);¹ for that is his shaman's name, for it is said that Qāsnomālas was the name among people of olden times for a great shaman; and when he had a son, or even a daughter, the child was at once washed in water to be purified, for they wished that when he grew up he should be a shaman, for they wished the child to have the name Qāsnomālas. Qāsnomālas the shaman never had a child, and the name of Qāsnomālas is past, because he just died this summer while he was fishing at Rivers Inlet.
- 55 Now I shall talk about his name as chief of the numaym Temltemlels of the Nāk'wax'da'x^u on his father's side which was Yāqōlas (III 14), for Yāqōlas (I 5) was the father of P'āselal. Lālep'lalas was an only child, — that is the mother of P'āselal —, and her father was Lēlak'enx'īd, head chief of the numaym 'wālas. Then Lālep'lalas made a potlatch for her son P'āselal. Then she gave him the name G'ēxsē'stalisema'yē. Now he was the head chief of the numaym 'wālas. Now he obtained the name G'ēxsē'stalisema'yē from his mother's side; for some chiefs of the tribes and their wives do that way. The chief and his wife both gave a potlatch, and their son had one name from the father's side and one name from the mother's side. This is done by couples who do not

- 46 Wā, la'mēsen gwāgwēx's'ālal lāx q'ūlē'yasen GENEMē Qasnomalas. yīxs lēgadaas lāxēs pāxālaēne'yē qaxs lēgadaa'lāēs g'il'galisasa lē-
gemōx Qasnomalasēxa 'wālasē pāxāla. Wā, g'il'mēsē xūngwa-
dex'itsa bābagumē lē'wa wāx'em ts!āts!adāgema laē hēx'idaem
- 50 g'ig'iltāla lāxa 'wāpē qa's q'ēqelēxs laē hēlak'lox'wida qaxs 'nēk'aē
qa's pāxāla'x'īdē qaxs 'nēk'aē qa's lālēxa lēgemē lāx Qasnomalasē.
Wā, lā'laē hēwāxa wiyōlēda sāsem'nākūlāsa Qasnomalasaxa pāxāla.
Wā, g'āxōx lēgēms Qasnomalasdē qaxs āl'maa wik'!ex'īdxwa hē-
enxēx lāxēs k'ēlāsa āwīk'!ēnoxwē.
- 55 Wā, la'mēsen gwāgwēx's'ālal lāx lēgemas lāxēs g'ig'āma'yāasa
'nē'mēmōtasa Temltemlelsasa Nāk'wax'da'xwē lāxēs āsk'!ōtē Yā-
qōlasē qaxs hē'maē ōmps P'āselalē Yāqōlasē. Wā, lā'laē 'nemō-
x'ūm xūnōkwē Lālep'lalasē, yīx ābempas P'āselalasēs ōmpē Lēlak-
enx'īdē, yīxs lāxuma'yāasa 'nē'mēmōtasa 'wālasē. Wā, lā p'le-
60 s'īdē Lālep'lalasē qa's xūnōkwē P'āselalē. Wā, laem'laē lēx'ēdes
G'ēxsē'stalisema'yē lāq. Wā, laem lāxumēsa 'nē'mēmōtasa 'wālasē.
Wā, laem g'āyānemaxa lēgemē G'ēxsē'stalisema'yē lāxēs ābāsk'!ōtē
qaxs hē'maē gwēg'ilatsa waōkwē g'ig'egāmēsa lēlqwālalā'yē lē'wis
GENEMē; ā'maē 'nemāx'īd p'lesēda g'ig'āma'yē lē'wis GENEMē qa
65 'nēmsgēmēs lēgemasēs xūnōkwē lāxēs āsk'!ōtē. Wā, lāxaē lēgad
lāxēs ābāsk'!ōtē. Wā, hēm hē gwēg'ila la'yasek'ālaxa yāx'stōsaq

¹ See p. 1063, line 20.

want | their names to go out of their family to their relatives 67
together with the seats and | the privileges. |

Now¹ I shall talk about Sēsaxâlas (IV 8), whose father's name had
been || Sēsaxâlas (III 15). And Sēsaxâlas had a younger brother L'āsō- 70
tīwalis (III 11): | and Sēsaxâlas (III 15) had for his wife L'āl'Eqwasila
(III 16), the princess of | Q'ēq'EX'Lāladzē (II 12), chief of the numaym
of the G'īg'ilgām of the Gwa'sela: | and Q'ēq'EX'Lāladzē had for his
wife Ēk' lālālililak^u (II 13), and Ēk' lālālililak^u was the princess of |
Yāqōlas (I 5), head chief of the numaym Q'lōmk' lut'es. || And Sēsa- 75
xâlas (III 15) had a son | with his wife L'āl'Eqwasila (III 16), and
before the boy was two | years old his father Sēsaxâlas died. Then
the ancestors of the Gwa'sela wished that L'āsōtīwalis (III 11) should
marry² | L'āl'Eqwasila, the widow of his elder brother Sēsaxâlas
(III 15). And when || he married L'āl'Eqwasila (III 16), he gave the 80
marriage presents to her son; and | then the son of L'āl'Eqwasila
gave a potlatch with the marriage gifts paid for his mother.
Then his name was Sēsaxâlas (IV 8), the name of his dead father,
and | he gave an oil feast. Now his name was also Kwax'sē'stāla
(IV 8), the | name of his uncle L'āsōtīwalis (III 11); for his feast
name was || Kwax'sē'stāla. Now the name Kwax'sē'stāla was 85
given in marriage by | Q'ēq'EX'Lāladzē (II 12) to his son-in-
law L'āsōtīwalis. Then | L'āsōtīwalis (III 11) treated his nephew
Sēsaxâlas (IV 8) like his own son, and he gave him the feast

lāts'lāwēs lēlēgēme laxēs lēlēlāla lē'wis lēlaxwa'yē lēwēs k'le- 67
k'es^o.

Wā, la'mēsen gwāgwēx's'āla! lax Sēsaxâlas. yix's āyadaasa lēgadō-
las Sēsaxâlasē. Wā, lā ts'lā'yanōkwē Sēsaxâlaswūlas L'āsōtīwalisē. 70
Wā, lā geg'adē Sēsaxâlaswūlas L'āl'Eqwasila k'lēdēlas Q'ēq'EX'Lā-
ladzē, yixs g'īg'āma'yasa 'ne'mēmōtasa G'īg'ilgāmāsa Gwa'sela.
Wā, lā geg'adē Q'ēq'EX'Lāladzās Ēk' lālālililak^u, yixs k'lēdēlāc
Ēk' lālālililakwas Yāqōlas laxuma'yasa 'ne'mēmōtasa Q'lōmk' lu-
t'esē. Wā, la'em'lāwise xūngwadē Sēsaxâlaswūlasa bābagumē 75
lē'wis genēmē L'āl'Eqwasila. Wā, k'lē's'em'lāwisē ma'lenxē ts'lā-
wūnxasa bābagumaxs laē wik'EX'idēs ōmpdē Sēsaxâlasē. Wā,
hēx'fidaem'lāwisa g'ālāsa Gwa'sela 'nēx' qa kwalōsēs L'āsōtīwalisax
L'āl'Eqwasila lāx genemasēs 'nōlax'dē Sēsaxâlasdē. Wā, g'il'mōsē
qādzēlax L'āl'Eqwasila, yixs hē'maē ts'ewēdē xūnōkwas. Wā, 80
hēx'fida'mēsē xūnōkwas L'āl'Eqwasila p'es'itsa qādzēlēmāx ābem-
pas. Wā, la'mē lēgades Sēsaxâlas yix lēgemasēs ōmpdē. Wā, lā
k'lwē's'as'itsa L'ē'na. Wā, la'emxaē lēgades Kwax'sē'stāla. yix
lēgemasēs q'lūlē'yē L'āsōtīwalisē qaxs hē'maē k'wēladzēxlāyōsē
Kwax'sē'stāla. Wā, la'em lēgemg'elxla'yē Kwax'sē'stāla, yix 85
Q'ēq'EX'Lāladzē lāxēs negūmpē L'āsōtīwalisē. Wā, lā xwayenx'sila
L'āsōtīwalisaxēs lōlō'yē Sēsaxâlas qa lās k'lwē'ladzēxlālax

¹ See p. 1057, line 94.² According to the levirate custom.

88 name | Kwax'sē'stāla. Then he was the head chief of the numaym
 SISENL!ē in the seat of L!āsōtiwalis (III 11), for L!āsōtiwalis treated
 90 Sēsaxālas like his own son; || for L!āsōtiwalis (III 11) had no child of
 his own. | L!āl!eqwasila had only one child. | Now Sēsaxālas was the
 prince of L!āsōtiwalis. Then Sēsaxālas married my (present) wife,
 and he was given in marriage the name | Kwax'īlanōkum. Then my
 95 wife, this | L!āleyig'īlis (IV 3), gave much oil to her husband | Sēsaxā-
 las as a marriage present, and at the same time the feast name Kwax'
 x'īlanōkum. | Then Sēsaxālas gave a feast with the oil to his tribe,
 the | Gwa'sela, to the two numayms, G'ig'īlgām and the | Q'ōmk'!
 100 tles; for the numaym of Sēsaxālas (IV 8) were the SISENL!ē, || and
 Sēsaxālas was the head chief of the numaym | SISENL!ē. Next to
 his seat was the seat of L!āsōtiwalis (III 11), | next to the seat of his
 elder brother Sēsaxālas (III 15). Then Sēsaxālas had also a seat | in
 the numaym SISENL!ē. Then Sēsaxālas had two | feast names in his
 5 numaym || SISENL!ē. He had the name Kwax'sē'stāla, when he was
 made to give a feast | by his uncle L!āsōtiwalis (III 11); and by his
 wife when his wife gave him | oil at the time of their marriage, he was
 given the feast name Kwax'īlanōkum. Next L!āsōtiwalis (III 11)
 died, | and immediately Sēsaxālas gave a potlatch. Then | Sēsaxālas
 10 had also the name L!āsōtiwalis. Now Sēsaxālas had two seats, || his
 own and that of L!āsōtiwalis. I think that is all about this. |

88 Kwax'sē'stāla. Wā, laem!laē lāxumēsa 'ne'mēmōtasa SISENL!ē
 lāx lāxwa'yas L!āsōtiwalisē, qaxs le'maē L!āsōtiwalisē xwā-
 90 yemx'silax Sēsaxālasē qaxs k'!āsaē tlanawaēs xūnōx's L!ā-
 sōtiwalisē. Wā, lāxaē 'nūwabewē xūnōx's L!āl!eqwasila. Wā,
 laem lāwelgāma'yē Sēsaxālasas L!āsōtiwalisē. Wā, lā gegradex'fidē
 Sēsaxālasasg'in genemk'. Wā, lāk' lēgemg'elxlāx Kwax'ī-
 lanōkum lāx Sēsaxālasē. Wā, laem lag'in genemk' yix'ga
 95 L!āleyig'īlis wāwadzesa q!ēneme L!ē'na lāxēs lā'wūnemē
 Sēsaxālas qa 'nemā'nakūlōtsa k!wēladzEXLāyō lēgemē Kwax'īlanō-
 kumē. Wā, laem!laē Sēsaxālasē k!wēlas'itsa L!ē'na lāxēs g'ōkūlota
 Gwa'sela lāxa ma'ltsemak!ūsē 'nāl'ne'mēmōmasaxa G'ig'īlgāmē lē'wa
 Q'ōmk'!ut!ēsē qaxs hāē 'ne'mēmōts Sēsaxālaswūla SISENL!a'yē.
 100 Wā, hē'mēs lāx'ste'wēsōs Sēsaxālasa lāxuma'yē lāxēs 'ne'mēmōta
 SISENL!a'yē. Wā, lā māgrap!a'yē lāxwa'yas L!āsōtiwalisē lāx
 lāxwa'yasēs 'nōlōlē Sēsaxālaswūlē. Wā, hē'mis la lāxwēs Sēsaxā-
 lasē lāxaaxēs 'ne'mēmōta SISENL!a'yē. Wā, laem ma'ltsemē lēge-
 mus Sēsaxālasē lāxa k!wēladzEXLāyō lēgem lāxēs 'ne'mēmōta
 5 SISENL!a'yē. Wā, laem lēgades Kwax'sē'stāla, yixs laē k!wēlasa-
 matsōsēs q!ūlēyē L!āsōtiwalisē. Wā, la wāwadzesō'sēs genemasa
 L!ē'na. Wā, lā k!wēladzEXLāx Kwax'īlanōkumē. Wā, lā wīk'!e-
 x'fidē L!āsōtiwalisdē. Wā, hēx'ida'mēsē p!es'fidē Sēsaxālasē. Wā,
 laemxaē lēgadē Sēsaxālasas L!āsōtiwalisē. Wā, laem ma'lox'sālē
 10 Sēsaxālasē lōē L!āsōtiwalisē. Wā, lax'st!aax'ēm ēwīla lāxēq.

Now¹ I shall talk about Q!üm-x'öd (IV 4) and why he had the name 11
 K'!ädalag'ilis (IV 4); for Q!üm-x'öd married the niece of the chief of the
 numaym G'ëxsem of the Nāk!wax-da'x", whose name was Wāyats!ö-
 li'lak" (IV 12), | the daughter of L!äqwag'ilayugwa (III 17) the sister
 of Sēwid (III 18), || head chief of the numaym G'ëxsem; but the father 15
 of Wāyats!öli'lak" was a Gwa'sela | whose name was K!waēlask'in
 (III 19), head chief of the | numaym Q!öm-k'!ut!es of the Gwa'sela.
 Therefore | Sēwid had Wāyats!öli'lak" for his princess, because |
 K!waēlask'in died early, when Wāyats!öli'lak" (IV 12) was a young
 child. || Sēwid took her for his princess, because he had no daughter. | 20
 When Wāyats!öli'lak" was grown up, Q!üm-x'öd | asked her in mar-
 riage from her uncle Sēwid. Then Q!üm-x'öd was accepted. | Then
 Q!üm-x'öd married Wāyats!öli'lak" | from her uncle Sēwid. And Sēwid
 gave a copper as a marriage present to || Q!üm-x'öd, and Sēwid gave him 25
 in marriage the name K'!ädalag'ilis. | Q!üm-x'öd at once sold the cop-
 per. And when | the copper, whose name was Ängwāla, was sold, three |
 thousand blankets were the price of the copper. It was bought by
 Lēlak'inx'äd, | chief of the numaym Ts!ets!emēleqela. Then
 Q!üm-x'öd || gave a potlatch with the blankets to the five numayms 30
 of | the Nāk!wax-da'x"; that is, besides to the Eagles, to the numayms
 G'ëxsem, | Sisenl!ē, Temltemlels, and Kwäküg'ul. The | num-

Wā, la'mēsēn g'wāgwēx'sälal läx Q!üm-x'ödē, yix läg'ilas lēgades 11
 K'!ädalag'ilis, yixs laē geg'adex'ädē Q!üm-x'ödä lölögāsas g'igāma-
 'yasa 'ne'mēmōta G'ëxsemasa Nāk!wax-da'x"xa lēgadās Wāyats!öli-
 'lak", yix ts!edāqē xünōx" L!äqwag'ilayugwa, yix weql'wās Sēwidē,
 yix läxuma'yasa 'ne'mēmōtasa G'ëxsem. Wā, läla Gwa'selē ömpas 15
 Wāyats!öli'la'x"xa lēgadās K!waēlask'in, yix läxuma'yasa 'ne'mē-
 motasa Q!öm-k'!ut!esasa Gwa'sela. Wā, g'a'mēs läg'ilasa g'igā-
 ma'yē Sēwidē g'āx k'!ēdades Wāyats!öli'lak", yixs geyōlaē wik'!ex'-
 ödē K!waēlask'in'ölaxs hē'maē älēs g'inānemē Wāyats!öli'lakwē.
 Wā, laem äx'ödē Sēwidä qa's k'!ēdēla qaxs k'!ēasaē ts!edāq xünō- 20
 kwa. Wā, g'il'mēsē exent!ädē Wāyats!öli'lakwaxs laē Q!üm-x'ödē
 grayāla läx q!ülē'yasē Sēwidē. Wā, hēx'ida'mēsē Q!üm-x'ödē daēle-
 ma. Wā, hēx'ida'mēsē Q!üm-x'ödē qādzēlax Wāyats!öli'lakwē
 läxēs q!ülē'yē Sēwidē. Wā, la Sēwidē sāyabalasa L!äqwa läx Q!üm-
 x'ödē. Wā, lä lēgemg'elx!älä Sēwidäx K'!ädalag'ilis läx Q!üm- 25
 x'ödē. Wā, hēx'ida'mēsē Q!üm-x'ödē läxōdxa L!äqwa. Wā, g'il'mēsē
 k'ilxwase'wēda L!äqwaxa lēgadās Ängwāla, yixs yūdux'p!ēnaē löx-
 semx'äd p!elxelasgemē k'ilwa'yāxa L!äqwa, yis Lēlak'inx'ädē. yix
 g'igāma'yasa 'ne'mēmōtasa Ts!ets!emēleqela. Wā, la'mē Q!üm-x'öd
 p!ēs'ētsa p!elxelasgemē läxa sek'lāsgemak'ūsē 'nāl'ne'mēmasasa 30
 Nāk!wax-da'xwēxa ögü'la läxa kwēkwēkwēxa 'ne'mēmōtasa G'ëxsem
 Lē'wa Sisenl!ē Lē'wa Temltemlelsē Lē'wa Kwäküg'ulē, yixs 'ne'mē-

¹ See p. 1063, line 23.

33 aym of Q'ūmx'ōd was ^εwālas. Then Q'ūmx'ōd took at the potlatch the name K'ladalag'ilis. | And these were the family names of
 35 Sēwid: || K'ladōqā, K'ladē, and K'ladē'stāla, and also the name given in marriage to | Q'ūmx'ōd, K'ladalag'ilis. Now Sēwid had given one | of his family names to the husband of his niece Wāyatslō-līlak^u. | I think that is all about this. |

(Eagle and head chief are those who eat the long cinquefoil roots.)

40 Common people, low people, and speakers are those who | eat short cinquefoil roots.)

HISTORY OF THE DZENDZENX'Q'LAYO

1 Now, I will talk about the chief of the numaym Dzēndzēnx'-q'layo, | who was called ^εmax'mewīsagemē^ε (II 1), when he went to marry | Lēyālag'ilayugwa (II 2), the princess of Q'laēd (I 1), head chief | of the Āwīl'ēdex, the head tribe of the Bellabella. ||
 5 The ancestors of the numaym Dzēndzēnx'q'layo went to get her in marriage: | and after they got her in marriage by (paying) fifty dressed elk-skins — | for they were married at once when they arrived at the beach of the house of the | one whose daughter he was to marry — when the elk-skins had been put ashore out of the |

33 madadaē Q'ūmx'ōdāsa ^εwālasē. Wā, laem lēgades K'ladalag'ilis yix Q'ūmx'ōdē lāxēs p'esaē. Wā, g'n^εmēs lēxlēgemēlts Sēwidōg'a
 35 K'ladōqā lō^ε K'ladē lō^ε K'ladē'stāla: wā, hē^εmīsē la lēgemg'elxlēs. yix K'ladalag'ilis lāx Q'ūmx'ōdē. Wā, la^εmē ^εnemsg'emg'elxlālē lēxlēgemēlas Sēwidē lāx la^εwūnemāsēs lōlēgasē Wāyats'lōlīlakwē. Wā, lāx'st'laax^εūm ^εwīla lāxēq.

(Kwēk^u, ōgumē^ε, xāmagēmē, lāxumē^ε, g'igāmē^ε g'āstaem la^εmāpxa
 40 lāxabālisē. Begwānemq'lāla, begūl'īdē, begwabā'yē, a'yīlk^u, g'āstaem ha^εmāpxa t'ex^usōs.)

HISTORY OF THE DZENDZENX'Q'LAYO

1 Wā, la^εmēsen gwāgwēx's'ūlał lāx g'igāmā^εyas ^εne^εmēmāsa Dzēndzēnx'q'layowēxa lēgadū ^εmax'mewīsagemā^εyē yīxs laē gāgak'la^εi-dēx lēyālag'ilayugwa lāx k'lēdēlas Q'laēd, yīxs xamagemā^εyāē g'igāmēsa Āwīl'ēdexwē, yīsa xamagemā^εysa Hēldza^εqwē. Wā,
 5 la^εmē ^εwīl'wīg'ilē lā qādzēlēda g'ālāsa ^εne^εmēmāsa Dzēndzēnx'q'layowē. Wā, g'il^εmēsē gwāla qādzēlēsa ālāg'imāxs sek'la^εsokwaē yīxs hēx'īda^εmaē qādzēlēdexs g'ālāē lāg'alis lāx l'ēma^εsisas g'ōkwāsēs qādzēlēdē. Wā, g'il^εmēsē ^εwīl'ōltāwēda ālāg'imē qādzēlēx lāxa qādzēlētslē xwāxwāk'lūnāxs laē q'lwāg'aelsēda mōkwē lāx āyil-

marriage canoe, four of the speakers of Q!aēd (I 1) arose and 10 invited the chief and his crew to come and eat in his house; and he also called his | tribe to come and eat with his son-in-law. When they were all in, | the people who came to get the chief's daughter in marriage began to eat. After they had eaten, the four speakers of Chief Q!aēd (I 1) arose and told || the tribe that Q!aēd (I 1) was 15 going to give the box with his privileges to his | son-in-law, namely, the cannibal dance, the tamer of the cannibal-dancer, the rattle, and the | rich-woman, and also the fire dance, all of which were in the box of privileges; | for, indeed, they kept in the privilege-box the | neck-rings of red cedar-bark, the head-rings of red cedar-bark, the leg-rings, || and the wrist-rings of red cedar-bark, and also the rattle of 20 the cannibal-tamer. | Then they took the privilege-box out of the bedroom. It was brought out | by the cannibal-dancer of Q!aēd (I 1). He carried it, for it was given in marriage | to 'max'mewisagemē' (II 1), and the names of the four | privileges were also given. The name of the cannibal-dancer was Q!ādanats!ē, || and the name of the rich- 25 woman dancer was Q!āmināwagās, and the name | of the cannibal-tamer was Ts!äqāxelas, and the name of the fire-dancer was | Xwadzēs; and then the privileges-box was given to 'max'mewisagemē' (II 1) by his father-in-law (I 1), and also the secular names | Q!wēl- 30 taak^u and Dōqūlāsela. That is the number of names | given to 30

kwas Q!aēd qa's Lēfwūltōdēxa g'igāma'yē Lē'wis lēlōtē qa lās 10 'wīlōsdēsa qa's lā L'ēxwa lāx g'ōkwās. Wā, laemxaāwisē āxk'lāxēs g'ōkūlōtē qa lās k!wamēla lāxēs negūmpē. Wā, g'il'mēsē la 'wī- 'laēlexs laē L'ēxwilag'ila qadzelelela. Wā, g'il'mēsē gwālalelexs laē lāx'ūlilē mōkwē ayilx^{usa} g'igāma'yē Q!aēd. Wā, la'mē nēla xēs g'ōkūlōtaxs lē'maē lālē Q!aēdāsēs k'les'owats!ē g'ildas lāxēs 15 negūmpēxa hāmats!a Lē'wa hēlik'ilalela Lē'wis yadenē Lē'wa q!āmināwagās. Wā, hē'mislēda nonltsē'stalalē g'its!āxa k'les'owats!ē g'ildasa, yixs lēx'a'mē āla g'iyimts!āxa k'les'owats!ē g'ildasa L!ē- L!agek!ūxawa'yē Lē'wa L!ēl!agekūma'yē Lē'wa L!ā!lēgex^{usidza'yē} Lē'wa L!ā!lēgex^{us}!ana'yē. Wā, hē'misa yadenasa hēlek'ilalela. Wā, 20 la'mē ax'ētsewēda k'les'owats!ē g'ildas lāxa ōts!ā!lilē qa's g'āxē daax's hāmats!āsa g'igāma'yē Q!aēdē. Wā, lā dālax'sāemqēxs laē lāk'!i- g'ālem lāx 'max'mewisagemā'yē Lē'wa Lēlēgemasa mōx'widala k'lek'!es'owa. Wā, hē'mis Lēgemsa hāmats!ē Q!ādanats!ē. Wā, hē'mis Lēgemsa q!āmināwagās Q!āmināwagās. Wā, hē'mis Lēgem- 25 sa hēlik'ilalelē Ts!äqāxelasē. Wā, hē'mis Lēgemsa nonltsē'stalalē Xwadzēs. Wā, la'mē lāyowēda k'les'owats!ē g'ildas lāx 'max- mewisagemā'yasēs negūmpē. Wā, hē'misa baḡnšē Lēgemā. yix Q!wēltaak^u Lō' Dōqūlāsela. Wā, hēem 'wāxaatsa Lēlēgemē g'āxyō lāx 'max'mewisagemā'yē yisēs negūmpē Q!aēdē. Wā, 30

- 31 'max'mewisagemē^e (II 1) by his father-in-law, Q!aēd (I 1). | Now
 'max'mewisagemē^e (II 1) had the privilege-box, and the | names for
 the winter dance, and the secular names; and when | the speakers
 stopped speaking, 'max'mewisagemē^e (II 1) expressed his thanks |
 35 for the privilege-box and the secular names; || and when he stopped
 speaking, the carved posts of the house were given to him | by his
 father-in-law, Q!aēd (I 1). Now the house was given by Q!aēd (I 1)
 to | 'max'mewisagemē^e (II 1); and when the speaker stopped
 speaking, the | Bellabella went out. |
- 40 Now, 'max'mewisagemē^e (II 1) lived with his Bellabella || wife.
 'max'mewisagemē^e (II 1) was left by his | numaym the Dzendzenx'-
 q!ayo when they went home, and | 'max'mewisagemē^e (II 1) just
 continued to visit his people with his | Bellabella wife at Ts!āde, for
 that is where the Dzendzenx'q!ayo lived. | Now 'max'mewisagemē^e
 45 (II 1) staid for a long time with the Bellabella. || He had two sons and
 two | daughters. The name of the eldest son was | Lālēlil'la (III 1);
 and the next one was a girl, who was named | K'anēlk'as (III 2);
 and the third one was a girl, whose name was | L!āqwaēl (III 3);
 and the youngest one was a boy, whose name was Gwēnō (III 4). ||
- 50 And when Lālēlil'la (III 1) and K'anēlk'as (III 2) were grown up, |
 'max'mewisagemē^e (II 1) and his two children, | Lālēlil'la (III 1) and
 K'anēlk'as (III 2) went home; and he left behind his wife and | his

31 la'mē lālē 'max'mewisagemā'yaxa k'!ēs'owats!ē g'ildasa Lē'wa
 Lēlegemē lāx ts!ēts!ēqa Lē'wa bāxūsē Lēlegema. Wā, g'il'mēsē
 q!wēl'idēda ā'yilkwaxs laē mōmelk'!ālē 'max'mewisagemā'yasa
 k'!ēk'!ēs'owats!ē g'ildasa Lē'wa bāxūdzex!ayōwē Lēlegema. Wā,
 35 g'il'mēsē q!wēl'idēxs laē 'wī'la lāyowēda k'!ēx'k'!adzekwē g'ōk'
 lāxaaq yīsēs negūmpē Q!aēdē. Wā, la'mē g'ōkūlx!ē Q!aēdē lāx
 'max'mewisagemā'yē. Wā, g'il'mēsē q!wēl'idēda elkwaxs laē hōqū-
 welsēda Hēldza'q'wē.

- Wā, la'mē 'max'mewisagemā'yē ha'yasek'āla Lē'wis Hēldza'q!wax-
 40 semē genema. Wā, laem lōwalemē 'max'mewisagemā'yasēs
 'ne'mēmotaxs g'āxaē nā'nakwēda Dzendzenx'q!ayowē. Wā, ā'mēsē
 'max'mewisagemā'yē hē'menalaem g'ūx bāgūns Lē'wēs Hēldza-
 'q!waxsemē genem lāx Ts!ādē qaxs hē'maē g'ōkūlatsa Dzendzenx'-
 q!ayowē. Wā, lā gāla hēlē 'max'mewisagemā'ya Hēldza'q'wē.
 45 Wā, la'mē sāsemnoxs'na ma'lōkwē bābebaguma hē'mēsa ma'lōkwē
 ts!āts!ēdagema. Wā, la'mē Lēgadēda 'nōlast!ēgemā'yē bābagums
 Lālēlil'la. Wā, hē'mēs mak'ilaqēda ts!āts!ēdagemaqē Lēgadās
 K'anēlk'asē. Wā, hē'misēda q!āyā'yē ts!āts!ēdagema Lēgadās L!ā-
 qwaēl. Wā, lā āma'inxā'yn bābagumē Lēgadās Gwēnawē.
- 50 Wā, g'il'mēsē ha'yalak'!ōx'widē Lālēlil'la Lō' K'anēlk'asaxs g'ū-
 xaē nā'nakwē 'max'mewisagemā'yē Lē'wa ma'lōkwē sāsems, yix
 Lālēlil'la Lō' K'anēlk'asē. Wā, la'mē lōwalasēs genemē Lē'wa

two children, — Gwēnō (III 4), the third boy; | and the younger girl, his daughter, L!āqwaēl (III 3). They || were going to stay with their 55 mother among the Āwīl!ēdex.

Then 'max'mewisagemē (II 1) went home with his two children, taking along his privilege-box, every kind of | food, and two expensive coppers. Lēta and Sea-Lion, | for these were the names of the two coppers. When || they arrived at Ts!ādē, they were called in by 60 their tribe in the evening. | It was nearly winter-time when they arrived. After having eaten, | they all went out, and then his tribe went to eat with him. | When all had gone out, 'max'mewisagemē (II 1) sent his two | speakers to ask the chiefs of his numaym | Dzendzenx'q layo to come into the house of 'max'mewisagemē to a 65 secret meeting; | and when all the men and the women were asleep, | when it was past midnight, the four chiefs | of the Dzendzenx'q layo came in,—Hāmōtelasōē, Q!ūmlēdnōl, | and Wadzē, and also Yāqolas,—and when all were seated, || they were told by 'max'- 70 mewisagemē (II 1) that he was going to give a winter dance in | winter with all the kinds of food that he had brought in his canoe, and | the two coppers; and then his prince | Lālēlīl'a (III 1) was to disappear to be a cannibal-dancer; and his daughter | K'anēlk'as

ma!ōkwē lāxēs sāsēmē yīx Gwēnawēxa q!āyā'yē bābaguma. wā. 53
hēmīslēs āmayadza'yē ts!āts!edagem xūnōkwē L!āqwaēlē. Wā, la-
ēmē hēx'sāeml lāda Āwīl!ēdexwē Lē'wis ābempē. 55

Wā, g'āx'mēsēla 'max'mewisagemā'yē Lē'wis ma!ōkwē sāsēm mālaxa k'lēs'ōwatslē g'ildasa Lē'wa 'nāxwa qas gwēx'sdema hō-
maōmasē Lē'wa maltsemē lēla'xūla L!āl!eqwa yīx Lēta lō Mawa-
k'la qaxs hēmaē Lēlēgēmsa ma!tsemē L!āl!eqwa. Wā, g'il'mēsē
lāg'aa lax Ts!ādāx lae hēx'idaem lālēlālasōsēs g'ōkūlōtaxa dzā- 60
qwāsēs lāg'alisdēmēxa la elaq ts!āwūxa. Wā, g'il'mēsē gwāl ha'mā-
pexs laē hoqūwelsa Lē'wa g'āxē k!wamēleq yīx g'ōkūlōtasēq. Wā,
g'il'mēsē 'wīl'wūlsax laē 'max'mewisagemā'yē 'yālaqasa ma!ōkwē
lāxēs āyīlkwē, qa lās āwābenōlemāxa g'ig'igāma'yāsēs 'nē'mēmōtēda
Dzendzenx'q layowē, qa g'āxēs 'wīla lāx g'ōkwas 'max'mewisage- 65
ma'yē, qō lāl 'wīla mēx'idla 'nāxwa bēbegwānem Lē'wis ts!ēdaqē.
Wā, g'il'mēsē la gwāl nēgēg'exs g'āxaē hōgwīleda mōkwē g'ig'igā-
ma'yasa Dzendzenx'q layowē, yīx Hāmōtelasē'wē Lō' Q!ūmlēdnōlē
Lō' Wadzē; wā, hēmīsē Yāqolasē. Wā, g'il'mēsē 'nāxwa k'lūs'ā-
lilexs laē nēlē 'max'mewisagemā'yaxs lēmaē yāwix'ilalxa ts!ā- 70
wūnxē yīsēs māya 'nāxwa ōgūq'lēmas hēmaōmasa. Wā, hēmīsa
ma!tsemē L!āl!eqwa; wā, hēmīsēxs lēmaē x'is'idlē lāwelgāma-
'yas, yīx Lālēlīl'a, yīxs hāmats'lēlē; wā, hēmīsa ts!āts!edagemē xū-
nōx'usē K'anēlk'asaxs lēmaē x'is'idēl lāxēs q!āmināwagāsēlē. Wā.

75 (III 2) was to disappear to be a rich-woman dancer; and after he had spoken, LĀLĒLĪLA (III 1) disappeared when it was nearly daylight; and in the evening disappeared the girl K'anēlk'as (III 2), who was to be a rich-woman dancer. Then he took two young men from among the nearest relatives, who were to disappear on the following day, to be a fire-dancer and a cannibal-tamer. Now
 80 'max'mewisagemē (II 1) gave a winter dance to his tribe with what he received in marriage from the Āwīl'ēdex of the Bellabella. Now he had the first cannibal-dancer and rich-woman dancer and fire-dancer and cannibal-tamer. After he had given his winter dance, he changed the name of LĀLĒLĪLA (III 1); and his cannibal name was Q'ādanats'ē; and the rich-woman dancer name of
 85 K'anēlk'as (III 2) was Q'āmināwagās; and the name of the fire-dancer was Xwadzēs; and the name of the cannibal-tamer was Ts'āqāxelas. Thus the Bellabella dances and names came first to the Kwakiutl. Then he wooed the princess of Lālak'ōts'la (II 3), the head chief of the Temtemlels, one of the numayms of the Mamalē-
 90 leqāla, for LĀLĒLĪLA (III 1); for now he had changed his name for his secular name, and his name was now Dōqūlāsela (III 1). The name of the princess of Lālak'ōts'la (II 3) was Lēlendzewēk'ē (III 5). Now he had her for his wife; and Dōqūlāsela (III 1) had not been married long to her when they had a boy. They called him
 95 Pengwēd (IV 1). This name was obtained from his father-in-law

75 g'il'mēsē gwālē wāldemasēs laē x'is'idē LĀLĒLĪLA'āxa la elāx 'nāx'ida. Wā, lā dzāqwaxs laē x'is'idēda ts'āts'ēdāgemē yix K'anēlk'asēxa q'āmināwagāsēlē. Wā, la'mē āx'ēdxa mā'lōkwē hā'yā'ā grayōl lāxēs māx'meg'ilē LĒLĒLĪLA, qa x'is'idaxa lāxat! 'nāx'ida, qa nōnltsē'stālala Lē'wa hēlēk'ilalelāxa hāmats'la. Wā, la'mē yāwix'i-
 80 lālē 'max'mewisagemā'yē qaēs g'ōkūlōtasēs gegradānemē lāxa Āwīl'ēdexwasa Hē'ldza'qwē. Wā, la'mē hāmdzadasa gālē hāmats'la, Lē'wa q'āmināwagāsē, Lē'wa nōnltsē'stālala. Lē'wa hēlēk'ilalelala. Wā, g'il'mēsē gwālexs yāwix'ilaē, laē L'āyoxlayē LĀLĒLĪLA. Wā, la'mē hāmdzēxlāx Q'ādanats'ē. Wā, lāxāē K'anēlk'asē q'āmināwagi-
 85 dzēxlāx Q'āmināwagāsē. Wā, lāxāē lēgadēda nōnltsē'stālalas Xwadzēsē. Wā, hē'mislal lēgemsa hēlik'ilalelē Ts'āqāxelasē. Wā, hēem g'il g'āx lēlōtsa Hē'ldza'qwē, Lē'wa Lēlēgemē lāxa Kwāg'ulē. Wā, la'mē g'āyox'witsē'wē k'lēdōlas Lālak'ōts'āxa xamāgemā'yē g'igāmēsa Temtemlelsēxa 'nemsgemakwē 'nemēmōt lāxa Mamalēleqāla,
 90 qa lālēlīlā, yixs lē'māē L'āyoxlāxat! lāxa bāxūsē. Wā, la'em lēgades Dōqūlāsela, yixs lēgadaē k'lēdela Lālak'ōts'lās Lēlendzewēk'ē. Wā, la'mē gegradex'its. Wā, k'lēst'la gāla lā hāyasek'āla Dōqūlāsēlāxs laē xūngwadex'itsa bābagūmē. Wā, hēx'ida'mēsē lēx'ides Pengwēdē lāxēs xūnōkwē. Wā, la'mē g'āyanemāxa Lē-
 95 gemē lāxēs negūmpē lāx Mamalēlēk'lōt'lena'yāsēs xūnōkwē.

on the Mamalēleqāla side for their son. ¶ Then they had another 90
child, a girl, and she was called | Melēd (IV 2). Then they had
another child, a girl, | who had the name Menlēdaas (IV 3); and
they had another child, | a boy, who was named laq!eyos (IV 4).
Lālak'ots!a (II 3) gave these names to his son-in-law Dōqūlāsela 100
(III 1) to be the | names of his children. Now the marriage debt was
paid by Lālak'ots!a (II 3) to Dōqūlāsela (III 1); and he gave as privi-
leges to his son-in-law the speaker's dance, and the great dance from
above, | and the war-dance, and the double-headed-serpent dance;
and the name of the | speaker's dance was Aōmalal; and the name of
the great dance from above, ¶ Nōng'āxtā'yē; and the name of the 5
war-dance, 'wīlenkūlag'ilis; and the name of the double-headed-
serpent dance was 'wāx'sgemlis. And the secular | name of Dōqūlā-
sela (III 1) was now 'wālas Kwax'īlanōkūmē, and (those mentioned
before) were the names of his children. Then he | went back to his
tribe at Ts!ādē, and that winter he gave a winter dance. He used 10
the names which he had received in marriage from Lālak'ots!a (II 3) |
for his children; and thus the names of the Mamalēleqāla came to
the | Dzenzenx'q!ayo, and the winter dances. This is all about
the | Bellabella and the Mamalēleqāla.

Now I will talk about K'anēlk'as (III 2). She ¶ married the chief 15
of the Q!ōmoyā'yē, Yāqok!wālag'ilis (III 6). He received the house

Wā, laxaē ēt!ēd xūngwadex'ētsa ts!āts!edagemē. Wā, la'mēsē lēx'ē- 96
des Melēdē lāq. Wā, lāxaē ēt!ēd xūngwadex'ētsa ts!āts!edagemē.
Wā, lāxaē lēgadex'ēdēs Menlēdaasē. Wā, lāxaē xūngwadex'ētsa
bābagūmē. Wā, lā lēx'ēts laq!eyōsē lāq. Wā, la'mē hēx'sāmē
Lālak'ots!a ts!āsa lēlegemē lāxēs negūmpē Dōqūlāsela, qa lēle- 100
gēmsēs sāsēmē. Wā, la'mē qōtex'ēdē Lālak'ots!āx Dōqūlāsela.
Wā, la'mē k'!ēsogūlx!lāxaxa hāyāq!entelalē, lē'wa 'walas'axaā-
kwē, lē'wa tōx'widē, lē'wa sīseyūlēlālē; wā, hē'mis lēgēmsa
hāyāq!entelalē, Aōmalalē; wā, hē'mis lēgēmsa 'walas'axaākwe
Nōng'āxtā'yē; wā, hē'mis lēgēmsa tōx'widē 'wīlenkūlag'ilisē; wā, 5
hē'mis lēgēmsa sīseyūlēlālē 'wāx'sgemlisē; wā, hē'mis bāxūs lēle-
gēmsē, yix Dōqūlāsela. Wā, la'em lēgades 'wālasē Kwax'īlanō-
kūma'yē. Wā, hē'mis lēgēmas sāsēmas. Wā, la'emxāē g'āx
nā'nakwa lāxēs grōkūlasē lāx Ts!ādē. Wā, la'mē yāwix'īlaxa la
ts!āwūnxa. Wā, la'mē lēx'ētsa lēlegemē'elx!a'yas Lālak'ots!a 10
lāxēs sāsēmē. Wā, g'āx'mē lēlegēmasa Mamalēleqāla lāxa Dzen-
zenx'q!ayowē lē'wa lēlēdāsa ts!ēts!ēqa. Wā, la'em gwāl lāxa
Hē!lda'qwē lē'wa Mamalēleqāla.

Wā, la'mēsen ēdzaqwal gwāgwēx's'alal lāx K'anēlk'asaxs laē
lā'wadex'ēd lāxa Q!ōmoyā'yē yīs grīgāma'yasē Yāqok!wālag'ilisē. 15
Wā, la'mē lāyowēda grōkwē lāq, lē'wa hāmats!a, lē'wa hēlik-i-

- 17 and the cannibal dance, and the cannibal-tamer | dance, and the rich-woman dance, and the fire-dance, and the names; | and therefore the Q'ōmoyâ'yē have Bellabella names. | This is all about the
- 20 Q'ōmoyâ'yē: for Yāqok!wālag'ilis (III 6) had only one || child with K'anēlk'as (III 2), a boy, who was named | Pōlēlas (IV 5). He received the name from Dōqūlāsela (II 1). | K'anēlk'as (III 2) did not stay long with Yāqok!wālag'ilis (III 6), who | was chief of the numaym Yaēx'āgemē of the Q'ōmoyâ'yē.
- 25 Now I will talk about Dōqūlāsela (III 1), who next || took for his wife the princess of the chief of the Ts'lēts!ēlwālagāmē, | a numaym of the Ninkish—Lax'lēlidzemga (III 7), the princess of | L'āqolas (II 4). They had a boy, who received the name | Yāqolas (IV 6); and they had another child, Pengwēd (IV 7). As soon as | he began
- 30 to grow up, Yāqolas (IV 6) married the princess (IV 8) of || Hāmisk'enis (III 8), chief of the G'ig'ilgām of the Ninkish. Now | Yāqolas's (IV 6) name was Dōqwāyis, for he changed his name. Now the marriage debt was paid to | Dōqwāyis (IV 6) by Hāmisk'enis (III 8). Then he gave him the names | A'māwiyus and K'ladē for his secular names, and Lānalag'ilis for the | hāmshāmts!ēs-dance, and G'igāmēq'lōlēla for the great-fool dance, || and 'wīlenkūlag'ilis for the war-dance, and Nenq'lōlēla for the | great-bear dance. These were his four names for the winter dance. | Now they changed the name of

17 lalela, lē'wa q'lāmināwagāsē, lē'wa nōnltsē'stālālē, lē'wis lēlēgemē. Wā, hē'mis lāg'ila Hē'ldza'q!wālē lēlēgemasa Q'ōmoyâ'yē. Wā, laemxaē gwāl lāxa Q'ōmoyâ'yē, qaxs 'nemōx'emaē xūnōx-

20 'widās Yāqok!wālag'ilisē lāx K'anēlk'asēxa bābagūmēxa lēgades Pōlēlasē. Wā, laemxaē hēm grayōla lēgemē Dōqūlāsela, yixs lōmaē 'nemāl'id lā'wadē K'anēlk'asas Yāqok!wālag'ilisē, yixa g'igāmā'yasa Yaēx'āgemā'yasa Q'ōmoyâ'yē.

Wā, la'mēsen gwūgwēx's'ex'idel lāx Dōqūlāsela's, laē gaga-

25 k'lex'id lāx k'ledēlasa g'igāmā'yasa Ts'lēts!ēlwālagāmā'yasa 'ne-
'inēmotē lāxa 'nemgēsē, yix lax'lēlidzemga, yixs k'ledēlaas L'āqolasē. Wā, lā xūngwadex'itsa bābagūmē, yixa lēgadās Yāqolasē. Wā, lāxaē ēt'led xūngwadex'itsa Pengwēdē. Wā, g'il'mēsē q'ūlyax'widē Yāqolasaxs laē geg'adex'itsa k'ledēlas Hāmisk'enisē,

30 nīsē, g'igāmā'yasa G'ig'ilgēmasa 'nemgēsē. Wā, laem lēgadē Yāqolasas Dōqwāyisaxs laē L'āyoxlā. Wā, la'mē qōtēx'itsē'we Dōqwāyisas Hāmisk'enisē. Wā, la'mē lēgemg'elx'lālasa yisōx A'māwiyusē lō' K'ladē lāxa bāxūsē. Wā, lā lēgades Lānalag'ilisē lāxa hāmshāmts!ēsē; wā hē'mis G'igāmēq'lōlēla lāxa 'wālasē nulemāla.

35 Wā, hē'mis 'wīlenkūlag'ilisē lāxa tōx'widē lō' Nenq'lōlēla lāxa 'wālasē nāna. Wā, laem lēlēgemis lāxa ts'lēts!eqaxa mōsgemē lēlēgema. Wā, la'mē L'āyoxlā'yē Lax'lēlidzemgās 'nū'nemp!en-

Lax'lelidzemga (IV 8) to 'nā'nemup!Eng'ilayugwa (IV 8) because 38
 her father paid the marriage debt. Now they had a daughter, who
 was named by Hāmisk'enis (III 8), 'māxūlayugwa (V 1). Then 40
 Dōqwāyis (IV 6) came to Fort Rupert with his wife, 'nā'nem-
 p!Eng'ilayugwa (IV 8), and their princess, 'māxūlayugwa (V 1).
 Before 'māxūlayugwa (V 1) had grown up, Dōqwāyis (IV 6)
 became sick; and the chief did not lie down long before he died. |
 Dōqwāyis (IV 6) left a copper, the great expensive copper Lōbilila, 45
 which he had obtained from his father-in-law Hāmisk'enis (III 8)
 when the latter paid his marriage debt; and when those who had
 buried Dōqwāyis (IV 6) came home, | Āwadē invited all the men of
 the Gwētela (that is, the real Kwāg'ul) and the Q'ōmoyā'yē. He
 did not invite the 'wālas Kwāg'ul, for the dead chief, Dōqwāyis
 (IV 6), belonged to them. | And when all had come into the house of 50
 Āwadē, he told them | why he had called them in. He said, "Now
 we will go and comfort 'māxūlayugwa (V 1), because she was the
 princess of the past Dōqwāyis (IV 6); for | the girl 'māxūlayugwa
 (V 1) is the only daughter of Dōqwāyis, | although Dōqwāyis (IV 6)
 had a younger brother, Pengwēd (IV 7); but || he could not take the 55
 place of his elder brother, because Dōqwāyis (IV 6) had | 'māxūla-
 yugwa (V 1) for his daughter, and she belonged to the elder line of the
 head family of | 'max'mewisagemē (II 1). The eldest brother and
 his descendants are always the head family; and they could not

g'ilayugwaxs laē qōtēx'īdēs ōmpē. Wā, la'mē xūngwade- 38
 x'ītsa ts!āts!edagemē. Wā, lā lēx'ēdē Hāmisk'enisas 'māxūla-
 yugwa lāq. Wā, g'āx'mē Dōqwāyisē lāx Tsāxisē lē'wis genemē 40
 'nā'nemup!Eng'ilayugwa lē'wis k'lēdēlē 'māxūlayugwa. Wā, k'lē-
 'mēsē laem ēxent'ēdē 'māxūlayugwāxs laē ts!ēx'q!ēx'īdē Dō-
 qwāyisē, wā k'lēst!a gāēl qelgwīlēxs laē wīk'lēx'īdēda g'īgāna-
 yōla. Wā, la'mē L!āqwaēlālē Dōqwāyisaxa 'wālasē lāxūla L!āqwē
 Lōbilila, yīx g'āyānemas lāxēs negūmpē Hāmisk'enisaxs laē qōtē- 45
 x'aq. Wā, g'il'mēsē g'āx nā'nakwa wunemtāx Dōqwāyisaxs laē
 lēlts!ōdē Āwadōlaxa 'nāxwa bēbegwānēmsa Gwētelaxa ālak'āla
 Kwāg'ula, lē'wa Q'ōmoyā'yē. Wā, laem k'lē L!ēlts!ōtk'inaxa
 'wālasē Kwāg'ula. qaxs hē'maē g'ixgwālēx Dōqwāyisdē. Wā,
 g'il'mēsē g'āx 'wīlāēl lāx grōkwas Āwadāxs laē nēlasēs lē'lāle- 50
 laxa 'nāxwa begwānema. Wā, la'mēs 'nēka qa's lū ts!ēlwaqax
 'māxūlayugwa lāx k'lēdēlas Dōqwāyisdē, qaxs 'nemōx'maē xū-
 nōx'ūdes Dōqwāyisdēda ts!āts!edagemē, yīx 'māxūlayugwa, yīxs
 wāx'maē tsā'yanōkwē Dōqwāyisdās Pengwēdē. Wā, la k'lēās
 gwēx'īdaas hē lax'stōdxēs 'nōlax'dē, qaxs xūngwadaē Dōqwā- 55
 yisdās 'māxūlayugwa, yīxs 'nōlawālilāē, qaxs kwēkwaē 'max-
 mewisagemayōlē. Wā, hēx'sū'mēs kwēkwa 'nōlawālilēxa g'a-
 yāwē lāq. Wā, lāxāē k'lēās gwēx'īdaas lāyowa 'wālasē L!āqwē

give the great copper Lōbilila to Pengwēd (IV 7). Therefore
 60 Āwadē wished to go and comfort 'māxūlayugwa (V 1) who was to
 take the place of her past father. When Āwadē stopped speaking,
 the men went out and entered the house of 'māxūlayugwa (V 1)
 and all the 'wālas Kwāg'ul were inside and sitting down with
 'māxūlayugwa (V 1) in the rear of the house. Then the Gwētela
 65 sat down at the right-hand side, inside the house; and the Q'ō-
 moyā'yē sat down on the left-hand side of the house; and when
 they were all in, the head chief of the Maāmtag'ila, Āwaxelag'ilis,
 stood up and comforted her; and when he had ended his speech, he
 sat down. Then the head chief of the Kūkwāk'ūm, Ōdzē'stālis,
 70 stood up and comforted her, and when he had ended his speech he
 sat down; then the head chief of the G'ig'ilgām of the Q'ōmoyā'yē,
 Yāqoladzē, arose and comforted 'māxūlayugwa (V 1), and when
 he had ended his speech he sat down; then the head chief of the
 Yaēx'agemō, Lālak'ōts'la, stood up and comforted her, and when
 75 he had ended his speech he sat down. Now four chiefs had spoken.
 Then Hāmasaqa, chief of the Dzendzenx'q'layo, stood up. He
 carried the great expensive copper, Lōbilila, and he promised to sell
 it to give property to all the tribes on behalf of 'māxūlayugwa (V 1).

Lōbilila lāx Pengwēdē. Wā, hē'mis lāg'ilas Āwadē 'nēx' qā's lā
 60 ts'elwaqax 'māxūlayugwa, qaxs lē'māē lāx'stōdēlxēs ōmpdē. Wā,
 g'il'mēsē q'wē'lidē Āwadāxs lāē wī'la hōqūwēlsēda bēbegwānemē,
 qā's lāx'dā'xwē lāx g'ōkwās 'māxūlayugwa. Wā, lā'mē wī'laēlē-
 lēda 'wālasē Kwāg'ul k'wēsēmēlēx 'māxūlayugwa lāxa ogwiwālilas
 g'ōkwās. Wā, ā'misē k'ūs'ālilēlēda Gwētela lāxa hēlk'ōts'lālilas
 65 āwilelāsa g'ōkwē. Wā, hēt'alāda Q'ōmoyā'yā gēmoxots'lālilas āwile-
 lēlāsa g'ōkwē. Wā, g'il'mēsē wī'laēlēxs lāē lāx'ūlilē xamāge-
 ma'yasa Maāmtag'ila, yix Āwaxelag'ilisē; wā, lā ts'elwax'ēda.
 Wā, g'il'mēsē lābē wāldemas lāē k'wāg'alila. Wā, lā lāx'ūlilē
 xamāgema'yasa Kūkwāk'ūmē Ōdzē'stālisē qā's ts'elwax'ēdē. Wā,
 70 g'il'mēsē lābē wāldemas lāē k'wāg'alila. Wā, lā lāx'ūlilē xamā-
 gema'yasa G'ig'ilgēmasa Q'ōmoyā'yā, yix Yāqoladzē, qā's
 ts'elwax'ēdēx 'māxūlayugwa. Wā, g'il'mēsē lābē wāldemas lāē
 k'wāg'alila. Wā, lā lāx'ūlilē xamāgema'yasa Yaēx'agemā'yē, yix
 Lālak'ōts'la, qā's ts'elwax'ēdē. Wā, g'il'mēsē lābē wāldemas lāē
 75 k'wāg'alila. Wā, lā'mē mōkwa g'ig'ilgāmā'yē yaq'eg'a'la. Wā,
 lā'mēs lāx'ūlilē Hāmasaqa, yix g'ig'āma'yasa Dzendzenx'q'layowē.
 Wā, lā'mē dālax Lōbililaxa 'wālasē lāxula lāqwa. Wā, lā'mē dzō-
 xwas qāēda 'nāxwa lēlqūwāla'yā qā 'māxūlayugwa. Wā, lāem

Now | he changed her name to Dōqwāyis (V 1). Then they gave blankets || to the head man. That is all about this. 80

Now Dōqwāyis (V 1) was wooed by Wāg'idis (V 2) head chief of the Laā'la^sSE'ndayo, soon after Dōqwāyis (V 1) had invited all the tribes.¹ |

Dōqwāyis had not had Wāg'idis for her husband for a long time when she had a || son . . . Then his name was Tsāxis (VI 1) [of that 85 boy,] | because he was born in Tsāxis. When he was ten months old, | the thunder-bird rings were put on him . . .

Not long after this Dōqwāyis (V 1) gave away blankets on behalf of her son (VI 1). | Now Dōqwāyis herself spoke, and said to her numaym, || the Dzēndzēn'q'layo, that her son would take the 90 head seat, and that she, Dōqwāyis (V 1), would stand at the end of the | Dzēndzēn'q'layo, and that the name of Dēyad (VI 1) would be Dōqwāyis (VI 1). | His mother's name was now Yāqolas (V 1). It was not | long before Wāg'idis (V 2) and his wife (V 1) Yāqolas had another son (VI 2): || and when he began to grow up, then 95 Wāg'idis (V 2) gave away blankets | on behalf of his new son (VI 2). He was going to place him in the seat | of his own father, of the numaym Laā'la^sSE'ndayo, who had died, and who was named LELBEX'sālag'ilis (IV 9). Now the new child of Wāg'idis (VI 2) had

L'āyoxlā, laem lēgades Dōqwāyisē. Wā, laem yāqwasō^s lāxa kwēkwē. Wā, laem gwāl laxēq. 80

Wā, la'mē gagak'LEX'itSE'wē Dōqwāyisas Wāg'idisē, yix xama-gema'yasa Laā'la^sSE'ndayowē nexwāg'ēqēxs lāx'dē lēlēlē Dōqwāyisaxa 'nāxwa lēlqwālaLa'ya.¹

Wā, k'lēstla gāla lāfwadē Dōqwāyisa Wāg'idisaxs laē xūngwadix'itsa bābagūmē . . . Wā, la'mē lēgades Tsāxisē, yixs bābagū- 85 māē, qaxs hāe māyōlēme Tsāxisē. Wā, lā hēlogwīlaxs laē kūnxwēdekwa . . .

Wā, k'lēstla ālaem gālaxs laē p'LES'idē Dōqwāyisē qaēs xūnō kwē. Wā, la'mē xamōda'mē Dōqwāyisē nēlaxēs 'ne'mēmōtēda Dzēndzēn'q'layowaxs lē'māē lālēs xūnōkwē L'āyostōdLEq lāxa 90 kwēkwē. Wā, ā'misē Dōqwāyisē la lāxwala lāxa gwāxsde'yasa Dzēndzēn'q'layowē. Wā, la'mē lēgadē Dēyadās Dōqwāyisē. Wā, ā'misē lā ābempas la lēgades Yāqolasē. Wā, k'lēstla ālaem gālaxs laē ētlēd xūngwadex'idē Wāg'idisē LE'wiās GENEMē Yāqolasē. Wā, g'il'mēsē q'lwāq'lūlyakwālaxs laē p'LES'idē Wāg'idisē 95 qaēs ālē bābagūm xūnōkwa. Wā, la'mē lax'stōts lāx laxwafyasēs ōmpwūlē lāxa 'ne'mēmōtē, yixa Laā'la^sSE'ndayowēxa lēgadōlas LELBEX'sālag'ilisē. Wā, la'mē lēgadēda ālē xūnōx's Wāg'idisas.

¹ Here follows the description of the customs relating to pregnancy and birth, p. 649. In some families marriage, see also p. 1111.

a name. Then the grandfather (III 8) of Yāqoḷas (V 1) — that is, the
 200 father (III 8) of the mother (IV 8) of Yāqoḷas (V 1), — || died, for her
 father was Hāmisk'enis (III 8). He was the chief of the numaym |
 Ts!ēts!Elwālagāmē of the Ninkish; and the mother of | Yāqoḷas
 (V 1), 'na'nemp!Eng'ilayugwa (IV 8), had no time to take her
 father's seat, when | she also was taken ill and died. Now Yāqoḷas
 (V 1) | was with child, and the chiefs of the Ninkish wished in vain ||
 5 for Yāqoḷas (V 1) to take the seat of her grandfather, Hāmisk'enis
 (III 8). | Then Yāqoḷas (V 1) said that she would take it after a
 while. Then she had another | son (VI 3); and when he began to
 grow up, | Yāqoḷas (V 1) and Wāg'idis (V 2) gave blankets to the
 Ninkish, | and then the new child took the seat of Hāmisk'enis
 10 (III 8) in his numaym the || Ts!ēts!Elwālagāmē; and his name was
 Hāmisk'enis (VI 3), although he was | a child, and he also
 took his seat. That is all about this. |

Now I will speak again about Wāg'idis (V 2), when he wooed the
 princess of | 'māxwa (V 3), head chief of the Māmālēleqāla on behalf
 of his eldest son | Dōqwāyis (VI 1); for the princess of 'māxwa (V 3)
 15 was Hāmdzid (VI 4). Now || Dōqwāyis (VI 1) married her. It was
 not a long time before they had | a son (VII 1). When the son of
 Dōqwāyis (VI 1) was | ten months old, he was given the name
 Wāwalk'inē (VII 1), for this is the name of the child | of Dōqwāyis.
 Now the child got a name from his | mother's side. Then 'māxwa

Wā, la'mē le'lē gagempās Yāqoḷasē, yix ōmpas ābempas Yāqo-
 200 lasē, yixs āyadaas Hāmisk'enisē, yixa g'igāma'yasa 'ne'mēmāsa
 Ts!ēts!Elwālagāma'yasa 'nemgēsē. Wā, wisomālat!a ābempas
 Yāqoḷasē, yix 'na'nemp!Eng'ilayugwa la lax'stōdxēs ōmpāxs laē
 ōgwāqa ts!ex'q!ex'ida, wā, lā wik!ex'ēda, yixs la'maaxaa Yāqo-
 lasē bewēkwēkwa. Wā, laem wāx'a g'ig'egāma'yasa 'nemgēsē 'nēx'
 5 qa hē'misē Yāqoḷasē lā lax'stōdxēs gagempdē Hāmisk'enisdē.
 Wā, lā 'nēk'ē Yāqoḷasē, qa's hayalālēs la. Wā, la'mē ēt!ēd
 xūngwadex'ida, yisa bābagūmē. Wā, g'il'mēsē q!wāq!ūlyax'ewi-
 dāxax laē Yāqoḷasē lō' Wāg'idisē p!ēts!ēlēlaxa 'nemgēsē. Wā,
 la'mē lax'stōdēda ālē xūnōx'sēx Hāmisk'enisdē lāxēs 'ne'mēmota
 10 Ts!ēts!Elwālagāma'yē. Wā, la'mē lēgades Hāmisk'enisā wāx'ēmē
 g'īnānema. Wā, laemxāē lāLEX k!wā'yas. Wā laemxāē g'wā! lāq.

Wā, la'mēsen ōdzaqwaLES Wāg'idisaxs laē gagak!ax k!lēdēlas
 'māxwa, yix xāmagemā'yē g'igāmēsa Māmālēleqāla qaēs lawūl-
 gāma'yē Dōqwāyisē, yixs k!lēdadaē 'māxwas Hāmdzidē. Wā,
 15 la'mē gegradē Dōqwāyisas. Wā, k!lēst!a gāxax laē xūngwadex'is-
 tsā bābagūmē. Wā, la'mēs hāyaqēda xūnōkwas Dōqwāyisaxēs
 hēlogwilaēna'yē, yix Wāwalk'ina'yē, qaxs hē'maē lēgēmas xūnō-
 kwas Dōqwāyisē. Wā, laem gwēk!ōt!ēndalē lēgēmas xūnōkwas
 lāxēs ābask!ōtē. Wā, la'mē ts!ex'q!ex'idē 'māxwa. Wā, k!lēst!a

(V 3) was taken ill, and after a || short time he died. Before he died, 20
 but | when he knew that he was not going to recover, because he was
 getting | weaker all the time, he asked his daughter (VI 4) to call
 in his numaym, the Mamalēleq lām, for he said he wanted to speak to
 them. | Immediately Hāmdzid (VI 4) called in her numaym. When 25
 all came in, Chief ʿmāxwa (V 3) | spoke, and he told his numaym that
 his mind was getting weak | on account of his sickness. "I wish
 my grandchild Wāwalk'inē (VII 1) to take my place. His name
 shall be ʿmāxwa when I die." Thus he said to his tribe. | Now, what 30
 should his numaym say? for really the child was of his own blood,
 the child of Dōqwāyis (VI 1) and of his wife Hāmdzid (VI 4). When
 night came, Chief ʿmāxwa (V 3) died, | and in the morning at day-
 break the Mamalēleqāla buried | their chief ʿmāxwa (V 3). When
 the people who had buried him came back, || the chief of the numaym 35
 Wīwomasgem, | Neg'ā, called his tribe the Mamalēleqāla; and
 when | they were all in his house, Neg'ā said that he called them | to
 comfort Hāmdzid (VI 4) and her child Wāwalk'inē (VII 1).
 Then all who were in the house of Neg'ā went out and | went into the 40
 house of Wāwalk'inē (VII 1); and the | chiefs of the Mamalēleqāla
 spoke in turns, comforting Wāwalk'inē (VII 1) | and his mother

gālaxs laē wik'lex'ida. Wā, hēxōlēxs k'les'maē wik'lex'ida. Wā, 20
 laem q'lālelē ʿmāxwāxs k'lesāē la ēk'lēma, yixs ā'maē hēxtāla
 wāl'lēmadze'nākūla. Wā, hē'mis la āxk'lālsēxs k'ledēlē qa lēl-
 ts!ōdēsēxs ʿne'mēmōtēda Mamalēleq'lemē, qaxs ʿnēk'aaxs wāldem-
 nōk'wēxsdaaq. Wā, hēx'ida'mēsē Hāmdzidē lēlts!ōdex ʿne'mē-
 motas. Wā, g'il'mēsē g'āx ʿwīlaēlexs laasa g'igāma'yē ʿmāxwa 25
 yāq'leg'a'la. Wā, la'mē nēlaxēs ʿne'mēmōtaxs lē'maē ʿwīwēl'lē-
 x'ēdē nāqa'yas lāxēs ts!ex'q!aēna'yē: "Wā, yu'mēsen gwe'yō qa
 L'lāyo g'axenen ts!ōx'LEMāqōx Wāwalk'ina'yē. Wā, lā'mōx L'ēgad-
 les ʿmāxwa qenlō lāl weyemsalēlō;" ʿnēk'ēxs g'ōkūlōtē. Wā,
 qa ʿmāsēs wāldemas ʿne'mēmōtas, qaxs āla'maē hesemq elkwēda 30
 g'inānemē, yix xūnōkwas Dōqwāyisē L'ēwis genemē Hāmdzidē.
 Wā, g'il'mēsē gānu'fidxs laē wik'lex'ēdēda g'igāma'yē ʿmāxwa.
 Wā, g'il'mēsē ʿnāx'idxa gālāxs laē wūnemt'ēdēda ʿnāxwa Mama-
 lēleqālāxs g'igāmēx'dē ʿmāxwa. Wā, g'il'mēsē g'āx nā'nakwa
 wūnemtax'daq, laē hēx'ida'mē g'igāma'yasa ʿne'mēmōtasa Wīwo- 35
 masgemē Neg'ā lēx'lelsaxēs g'ōkūlōtēxa Mamalēleqāla. Wā, g'il-
 'mēsē ʿwīlaēl lāx g'ōkwasēxs laē nēlē Neg'āxs hē'maē lēlts!ōdeg'il.
 qa's lā ts!elwaqax Hāmdzidē L'ēwis xūnōkwē Wāwalk'ina'yē.
 Wā, la'mē ʿwīla lā hōqūwels lāx g'ōkwas Neg'ā qa's lā hogwīl.
 lāx g'ōkwas Wāwalk'ina'yē. Wā, la'mē L'lāLayogūlilela ts!elwa- 40
 qēda g'ig'egāma'yasa Mamalēleqāla ts!elwaqax Wāwalk'ina'yē. L'ē-
 wis ābempē Hāmdzidē L'ō'mē Dōqwāyisē. Wā, g'il'mēsē ʿwīlxtōd

43 Hāmdzid (VI 4), and Dōqwāyis (VI 1). After all the chiefs had comforted her, Hāwaselal, who was chief under ^εmāxwa, arose and
45 promised to give away blankets to all the tribes on behalf of Wāwalk'inē (VII 1); and now his name was to be changed, and his name was ^εmāxwa (VII 1); and he was the highest among all the Mamalēleqāla, although he was a child. That is all about this.

Now, you know there was one daughter of ^εmāx'mewisagemē (II 1), Lāqwaēl (III 3), and also one son, Gwēnō (III 4), who were left behind among the Āwīl'ēdex^u, when he went home with his prince Lālēhila (II 1) and K'anek'as (II 2) to Ts'ādē. As soon as Gwēnō (III 4) was a young man, he married the princess of Wāk'as (II 5), chief of the Ōyalaīdex^u; and the name of the princess
55 of Wāk'as (II 5) was Q'ākūyig'ielak^u (III 9). They had a son, and the name of this child was Gwāyōtelas (IV 10). He took this name from the names of ^εmax'mewisagemē (II 1). That is all that I will say about this.

Now, Lāqwaēl (III 3) married Chief Ts'esē (III 10) of the Xaēsela, and she had a son, and the name of the son was ^εmax'mewisagemē (IV 11). The boy obtained his name from the Dzendzenx'q'ayo; and Lāqwaēl (III 3) was also given in marriage the name Lāqwaēlax ^εmaxūyalidze (III 3). These names also came from the Dzendzenx'q'ayo. And she had another child, a girl.

43 la ts'elwax'ēdēda g'ig'egāma'yaxs laē Lāx'ūlīdē Hāwaselalēxa g'igabā'yax ^εmāxwa. Wā, la'mē dzōxwa qāēda ^εnāxwa lēlqwālala'ya
45 qa Wāwalk'ina'yē, yixs le'maē Lāyōxlā. Wā, laem lēgades ^εmāxwa. Wā, laem kwēkwa yīsa ^εnāxwa Mamalēleqāla, yixs wāx'maē g'inānema. Wā, la'mē g'wāl laxēq.

Wā, laemlas q'ālelaqēxs ^εnemōkwaēda ts'edāqē xūnōx's ^εmāx'mewisagemāē, yix Lāqwaēlē; wā, hē'misa ^εnemōkwē bābagūm
50 xūnōx's, yix Gwēnawē lō'wales lāxa Āwīl'ēdexwaxs g'āxaē nā'nak^u Lē'wis Lēwūlgāma'yē Lālēhila; wā hē'misē K'anētk'asē lāx Ts'ādē. Wā, g'il'mēsē hēlak'ōx'widē Gwēnawaxs laē geg'adex'its k'ēdēlas Wāk'asē, yix g'ig'āma'yasa Ōyalaīdexwē. Wā, la lēgadē k'ēdēlas Wāk'asas Q'ākūyig'ielakwē. Wā, la'mē xūngwadex'itsa
55 bābagūmē. Wā, la'mē lēgadēda g'inānemas Gwāyōtelas. Wā, la'mē gwēk'ōt'ēndāla lāx Lēx'lēgemēlas ^εmax'mewisagemā'yē. Wā, hēmen walox'walelal lāq.

Wā, lū lā'wadē Lāqwaēlē lāxa Xaēsela lāx g'ig'āma'yasē Ts'esē. Wā, laem xūngwadex'itsa bābagūmē. Wā, la'mē lēgadē xūnō-
60 kwas ^εmāx'mewisagemā'yē. Wā, laemxaē gwēk'ōt'ēnalē lēgemasa bābagūmē lāxa Dzendzenx'q'ayowē. Wā, laemxaē lēgem-g'elxalē Lāqwaēlax ^εmaxūyalidzēx. Wā, laemxaē g'āyola lēgemē lāxa Dzendzenx'q'ayowē. Wā, la ēt'ēd xūngwadex'itsa ts'āts'ēdagēmē. Wā, la lēgades ^εwālaslāla. Wā, laemxaē g'āyola lē-

Her name was *ʷālasīlāla* (IV 12), and she obtained the name from the Dzendzenx'q'layo, and the winter dances which she gave in marriage | to her husband. It is said that *L'āqwaēl* (III 3) had many children by her | husband; and it is said the children married other women | among the Xaēsela, and therefore the northern tribes have the names *Hāmdzid* and *L'āqwag'ila*. At last this is the end.

This is the reason why the names of the Dzendzenx'q'layo are scattered. | It is on account of their chief *ʷmax'mewisagemē* because he went far away to marry, | and on account of his children and grandchildren. That is all. |

THE LĀXSĀ

I shall begin with *L'ōl'lotsa*, the poor one who helped *Ōmaxt'lālē*, when they lived in the village *K'āq'la*. Nobody knows where *L'ōl'lotsa* came from. He would have been chief on account of his supernatural treasure, the canoe found on the river *G'eyōxwē*, but he just gave it to *Ōmaxt'lālē*, || when he first came home sitting in the hunting- | canoe, which he obtained as a supernatural treasure from Blue-Grouse. Then *L'ōl'lotsa* was foolish, || and he was only the steersman of *Ōmaxt'lālē*. He | never became rich, for he was made unlucky by the hunting-canoe which he obtained as supernatural treasure. | He only continued skinning sea-otters which were speared by || *Ōmaxt'lālē*, and only was looking on when

gemē lāxa Dzendzenx'q'layowē *lēʷa tslēts'ōxlenē lā lāgrēlxlē* *lāxēs lāʷunēmē*. *Wā, lāʷlāē q'lēnemē sāsēmas L'āqwaēl lēwis lāʷunēmē*. *Wā, laēm'laxaāwisē laelwadē waōkwē tslēdaq sāsēmas lax gwāyasa Xaēsela, yix lāgrila lēlēgadēda gwāyasēs Hāmdzid lō' L'āqwag'ila*. *Wā, lādžālaēmē lāba lāxēq*.

Wā, hēem lāgrilas gwēl'idē lēlēgemasa Dzendzenx'q'layowē *qāēs g'īgāma'yē ʷmāx'mewisagemā'yaxs qwēqūsg'ilaē lāx gegradē lēʷis sāsēmē lēʷis ts'ōts'ōx'lema*. *Wā, laēm gwāla*.

THE LĀXSĀ

Hēemlen g'āgrilelālē L'ōl'lotsa, yixa wīwosilaga hēlōbalt'slanes *Ōmaxt'lālē, yixs g'ōkūlaē lāx K'āq'la*. *Wā, hē'mēsēx k'lēsaē q'lālē g'āyolasas L'ōl'lotsa, yixs wāx'ilaxsdē g'īgāmē qāēs lōgwa'yaxwāk'lūna lāx wās G'eyōxwē*. *Wā, ā'mēsē la ts'ās lax Ōmaxt'lālala'yaxs g'ālaē g'āx nā'nakwa k'waxsāla lāxēs lōgwa'yax ālē'wats'ē xwāk'lūna lāxa māgragu*. *Wā, laēmē gwālelaem nenolowē L'ōl'lotsa*. *Wā, laēmē āem la k'waxlēs Ōmaxt'lālala'yē*. *Wā, laēmē hēwāxa q'ōmx'ida qaxs lē'maē amēlamatsōsēs lōgwa'yax ālē'wats'ē xwāk'lūna*. *Wā, laēm'lāē āem hēmenāla sūpaxa q'āsa ālē'wanēns Ōmaxt'lālala'yē*. *Wā, laēm'lāē āem x'its'ax'ilax Ōmaxt'lālala'yaxs*

12 Ōmaxt!ālalē invited all the villages in the bay of Tsāxis. | Many tribes lived there — Lālx's'endayo, and Dzenx'q!ayo, | and the others. L!ōl!otsa was always walking, | and he went to the village
 15 of Lālx's'endayo at Tāyagol. He would always come home when it was nearly morning, for | Lālx's'endayo had a pretty woman for a slave. Her name was Tsēlē. It is | not known where she came from. L!ōl!otsa went to her | every day. Now Tsēlē was pregnant. | L!ōl!otsa took Tsēlē for his wife. After some time she
 20 gave || birth to a child, and L!ōl!otsa did not marry his wife Tsēlē in the formal way. | This is called an illegitimate marriage (sticking together). Now Tsēlē gave birth | to a boy, and Lālx's'endayo was ashamed of what had been done | by his slave Tsēlē. He thought about the name which he was to give | to L!ōl!otsa. Then he gave
 25 him [the name in marriage] Nenōlogemē as || a marriage-name for L!ōl!otsa, and also L!ēsp!ēgaak^u for the name of his child. | Lālx's'endayo just invented these two names. | Now Nenōlogemē wished to remain with Lālx's'endayo. Then | Nenōlogemē left Ōmaxt!ālalē. Now | his wife Tsēlē was again with child, and she
 30 gave birth to a boy, || and his children were called illegitimate children. | Then Lālx's'endayo made a name for him [his name], and he named him | Bawelē. Then Tsēlē had another child; and | Lālx's'

11 lēlelaaxa 'nāxwa g'ōx'g'egwēs lāxg'a ōts!ālisg'as Tsāxis. Wā, laem-
 'laē q!ēnem la lēlqwalala'ya g'ōkūlotas Lālx's'endayo lōē Dzenx'q!a-
 yo lē'wīs waōkwē. Wā, laem'lāwisē hēmenala'mē L!ōl!otsa la qā'sida
 qā's lē lāx g'ōkūlasas Lālx's'endayo lāx Tāyagolē. Wā, la'laē ālna-
 15 xwaem g'ūx nā'nax'xa la elāq 'nāx'idxa gaāla, yixs q!āgwadaē Lā-
 lax's'endayāsa ēx'sōkwē ts!edāqaxa lēgadās Tsēlē. Wā, laemxaē
 k'lēs q!ālē grayolasas. Wā, hē'mis lānaxwa hēlensōs L!ōl!otsaxa
 'nāxwa gāgenola. Wā, laem'lāwisē bewēx'widē Tsēlē. Wā, āem-
 'lāwisē L!ōl!otsa la geg'adex'ides Tsēlē, g'āgalagemaqēxs k'lēs'māē
 20 māyul'ida. Wā, la'mē hēwāxa qādzlē L!ōl!otsāxēs genemē
 Tsēlē. Wā, hēem lēgades klūt!exsdē. Wā, la'mē Tsēlē māyul-
 'itsa bābagūmē. Wā, la'laē Lālx's'endayo max't!as gwēx'idaa-
 sasēs q!āk'owē Tsēlē. Wā, la'mē senx'id qā's lēgemg'elx!ā'yē
 lax L!ōl!otsa. Wā, laem'laē lēgemg'elx!ālx Nenōlogema'yē qa
 25 lēgēms L!ōl!otsa; hē'misē L!ēsp!ēgaak^u qa lēgēms xūnōkwās. Wā,
 laem ā'mē Lālx's'endayo senēnōx'sa ma'ltsemēx lēlēgema. Wā,
 la'mē Nenōlogema'yē hēla dzēnaasē Lālx's'endayowē. Wā, la'mē
 ālax'id bewē Nenōlogema'yas Ōmaxt!ālalā'yaxs laē ēt!ēd bewē-
 kwēs genemē Tsēlē. Wā, laemxaē māyul'idē Tsēlasa bābagūmē.
 30 Wā, hēem lēgades klūt!exsdānem g'ing'inānemē sāsemas. Wā,
 la'mē Lālx's'endayowē lēqēla qa lēgēms. Wā, la'mē lēx'ēts
 Bawelē. Wā, la'mē wāx'dzāla māyolē Tsēlē. Wā, laemxaē
 Lālx's'endayowē l!āyux lēgēmas Tsēlē. Wā, laem lēx'ēdes

s^eendayo changed the name of Tsēlē and he named her Lā-lax-
 s^eaq!anak^u, for he was helped by || Nenōlogemē^s, his wife and his
 children, for they all were working. | And therefore Lā-lax's endayo
 treated Lā-lax's^eaq!anak^u as his own daughter. | Now Lā-lax's^eaq!
 nak^u gave birth to a girl | next to the two boys which were first
 born. | Then Lā-lax's^eendayo named her Ālāk'ilayugwa, and he also
 only made up this name. "The name means," | thought Lā-lax-
 s^eendayo, "that she will make dressed skins for me." | Thus he
 thought. Therefore he named the girl Ālāk'ilayugwa. | Then the
 many children of Nenōlogemē^s grew up. | Then Lā-lax's^eendayo saw
 that || L!ēsp!ēgaak^u, the eldest one of the children of Nenōlogemē^s,
 was wise. He took care of his property. Then || L!ēsp!ēgaak^u said
 that he would invite the people living at K'!āq!a s^ewālas Kwax'ila-
 nōkūmē^s, and his prince Ōmaxt!ālalē, and his younger brother
 s^ewālas nēmōgwis — to give a potlatch. As soon as they came into
 the house of Lā-lax's^eendayo, s^ewālas Kwax'ilanōkūmē^s felt sick at
 heart | when he saw L!ōl!otsa, who had now the name Nenō-
 logemē^s, | who formed now a great tribe with his children; for
 s^ewālas Kwax'ilanōkūmē^s had given Nenōlogemē^s to Lā-lax's^eendayo
 to be his slave. And then Lā-lax's^eendayo said that || Nenōlogemē^s
 and his children should now form another tribe. | And the name of

Lā-lax's^eaq!anakwē lāq, qaxs ālaē Lā-lax's^eendayowē la hēlemālas
 Nenōlogema^syē Lē^swis genemē Lē^swis sāsēmē, qaxs ēaxelāē nāxwa:
 wā hē^smis lāg'ilas Lā-lax's^eendayowē nēmāx'isēm lā Lō^s xūngwad^s
 Lā-lax's^eaq!anakwē. Wā, laēm^slaē ts!āts!edagemē māyulēmas Lā-
 lax's^eaq!anakwē māk'ilāxa ma'ōkwē bābēbagūmē g'il māyulēms.
 Wā, laēm^slaē Lā-lax's^eendayowē lēx^sēdes Ālāk'ilayugwa lāq. Wā,
 laēm^sxāē āem senānemaxa lēgem, yix nē^snak'ilasa lēgemē, yixs
 nēnk'lēqelaē Lā-lax's^eendayo, "Lē^smaas ālāk'ilal qaem," nēx^slaē
 nāqa^syas. Wā, hē^smis lāg'ilas lēx^sēdes Ālāk'ilayugwa lāxa ts!ā-
 ts!edagemē. Wā, lā^slaē q!ūlsq!ūlyax^swidēda q!ēnemē sās^sms
 Nenōlogema^syē. Wā, laēm^slaē Lā-lax's^eendayowē dōqūlaqēxs nāga-
 daē begwānemē L!ēsp!ēgaakwēxa nōlast!egema^syas sāsēm^s Nenō-
 logema^syē. Laēm^slaē axēlaxēs dādek^sasē. Wā, laēm^slaē nēk'ē
 L!ēsp!ēgaakwē qa^s lēlēlēxa g'ōkūla lāx K'!āq!a lux s^ewālas Kwax'-
 lanōkūma^syē Lē^swis lēwelgāma^syē Ōmaxt!ālalā^syē Lē^swis ts!ā^syē
 s^ewālas nēmōgwisē qa^s p!ēsēq. Wā, g'ilēm^slāwise g'āx hogwila
 lāx g'ōkwās Lā-lax's^eendayo lāā^slasē ts!ex'ila nāqa^syas s^ewālas Kwax'-
 lanōkūmē laē dōx^swalelax L!ōl!otsaxa la lēgades Nenōlogema^syaxs
 laē la q!ēnem lēlqwālā^sya Lē^swis sāsēmē. Wā, hē^smis lāg'ilas
 g'ēx^sēdē s^ewālas Kwax'ilanōkūma^syas Nenōlogema^syē lāx Lā-lax-
 s^eendayowē qa q!āk'ōs. Wā, hē^smis la nēgrats Lā-lax's^eendayowaxs
 ōgū^sla^smaē la lēlqwālā^sya Nenōlogema^syē Lē^swis sāsēmē. Wā,
 la^smēsōx lēgūxlā-lax elgūnwē g'āg'ilela lāxwa nā-lax, nēx^slaē

- 57 that tribe was *elgūnwē* beginning that day. Thus said *Lālxax's^ēendayo* to *ēwālas Kwax'īlanōkūmē*, and now the name of the tribe of *Nenōlogemē* and his children was *elgūnwē*. Now *L'lēsp'lēgaak^u* gave away property to his guests. And then *L'lēsp'lēgaak^u* said that he would change his name, and he said his name would be *G'ēxk'enis*. He did not get the name *G'ēxk'enis* from any place. He only thought that he was a chief, because he invited the tribe from *K' lāq'la*. But they can not wipe off their ancestors: his father *L'ōl'lotsa* and his mother *Tsēlē* had been slaves. This is called by the Indians "not-noble stock," because they are slaves on both sides, those whose tribal name is *elgūnwē*. It is a great disgrace to the *numaym elgūnwē* that both were slaves — the father of *G'ēxk'enis* and his mother — and also that *ēwālas Kwax'īlanōkūmē* gave away *Nenōlogemē* that is *L'ōl'lotsa*, to *Lālxax's^ēendayo*. ||
- 70 Now *G'ēxk'enis* and his younger brother *Bawelē* were grown up, and also their sister *Ālāk'ilayugwa*. Now he tried in vain to marry the princess of *Dzenx'q'layo*, whose name was *ēmāxūlayugwa*. Now *Dzenx'q'layo* had also changed his name *Dzenx'q'layo*; and he had the name *Hayalk'engemē*. He laughed, and said, "Don't try too much *G'ēxk'enis*. Evidently you believe that you are a chief, *G'ēxk'enis*, that you ask for your wife *Dzenx'q'layugwa*." Thus said *Hayalk'engemē*, and called him his slave. Then *G'ēxk'enis*

57 *Lālxax's^ēendayo lāx ēwālas Kwax'īlanōkūma'yē*. Wā, la^ēmē *lēgūxlā-lax elgūnwa'yē Nenōlogema'yē lē^ēwis sāsemē*. Wā, lā^ēlāē yāx-
 60 *ēwidē L'lēsp'lēgaakwaxēs lēlēlakwē*. Wā, la^ēmē *ē^{nē}k'ē L'lēsp'lēgaakwē* *qā's lāyoxlēxēs lēgemē*. Wā, laem^ēlāē *ē^{nē}x' qā's lēgadēs* *G'ēxk'enis*. Wā, laem^ē k'ēās *g'ayolatsēxēs lēgemē G'ēxk'enisē*, *yīxs ā^ēmaē k'ōta laem g'īgāma'ya qā's lēlēlāēna'yaxa g'ōkūla lāx* *K' lāq'la*. Wā, la k'ēās *g'wēx'ēdaas dēg'īlēlē q' lāq' lēk'āēs g'īlg'ālī-sēxēs ōmpē L'ōl'lotsa lē^ēwis ābēmpē Tsēlē*. Wā, hēem *g'wēyāsa*
 65 *bāklūmē k'ēās āwānāya ōgū'la lāx q' lāq' lēgūnōsē*, *yīxa la lēgūxlālx elgūnwa'yē*. Wā, laem *ēwālas q' lēma'sa ē^{nē}mēmotasa elgūnwa'ya*, *yīxs malēdāla*, *yīxs q' lāq' lēk'āē ōmpas G'ēxk'enis lē^ēwis ābēmpē*. Wā, hē^ēmisē *ēwālas Kwax'īlanōkūma'yaxs lāē g'ēx'its Nenōlogema'yē*, *yīx L'ōl'lotsa lāx Lālxax's^ēendayowē*.

70 Wā, laem^ēlāwisē *q' lūlsq' lūlyakwē G'ēxk'enisē lē^ēwis ts' lā'yē Bawelē*. Wā, hē^ēmisēlēs *wēq' wē Ālāk'ilayugwa*. Wā, laem^ēlāē wāx' *ē^{nē}k' qā's g'ēgadēs k' lēdēlas Dzenx'q'layāxa lēgadā las ē^{nē}māxūlayugwa*. Wā, āem^ēlāwisē *Dzenx'q'layāxa lē^ēmāxat! L' lāyoxlā Dzenx'q'layowē*. Laem^ēlāē *lēgadēs Hayalk'engemē, dā^ēlāda*. Wā, lā^ēlāē
 75 *ē^{nē}k' a: "G'wāldzās xēnlāla G'ēxk'enisā lē^ēmaaxēnqōs ōq' lū's^ēem la g'īgāma'ya G'ēxk'enisā, yūdāx'ē genēmsē yūx Dzenx'q'layugwax,"* *ē^{nē}x' lāē Hayalk'engema'yē lēx'ēdxēs q' lāk'owē*. Wā, laem^ēlāē *G'ēxk'enisē q' lā^ēlāēlāq'x's q' lāq' lēk'āēs g'īg'āōlhu^u lāxēq' qaxs wē-*

found out that his parents had been slaves; for he did not believe it, although he had been told by them that his parents had been slaves. Now he only had Dzenx'q!ayugwa for his sweetheart. He had not so long | in the house of Hayalk'engemē, when Dzenx'q!ayugwa left | and went into the house of Lālx's'endayo. Now Lālx's'endayo changed his name | and his name was Lāqwalal; for Nenologemē and his children still remained there. The reason why Dzenx'q!ayugwa went away was that she discovered that she was with child. Then she | gave birth to a girl. Now Lāqwalal thought up a | name for her, and a name occurred to him, and he called | the child of G'ëxk'enis Ālāg'imil. Then Dzenx'q!ayugwa gave birth to a boy, who was born next to | Ālāg'imil. Then G'ëxk'enis 90 invented a name, and his invention was Ēk'lawig'īlak'. That was the name of the boy. | He named him Ēk'lawig'īlak'. The name was | only an invention. |

Now I stop for a while to talk about G'ëxk'enis, and I shall talk 95 about the sister of G'ëxk'enis, Ālāk'ilayugwa, who became | the sweetheart of Tsāg'īlak', a foolish man, the youngest one | of the five sons of the chief of the numaym Haāyalik'awa, who was named Hāxūyōsemē; for | the youngest one is never taken care of by his father, there being five sons and | he was like a slave and a 100

yōq!ūsaaxs wāx'ae ēnēx'sē'wa, yixs q!āq!ēk'āēs g'īg'aōlmukwē. Wā, laēmē ā'mel wāladex'ēides Dzenx'q!ayugwa. Wā, k'lēs'lat!a gāla 80 hēla g'ōkwas Hayalk'engema yixs g'āxāē bewē Dzenx'q!ayugwa qā's g'āxē lāx g'ōkwas Lālx's'endayo yixs lē'maaxat! Lāyuxlā Lālx's'endayowē. Wā, laēm lēgades Lāqwalal qaxs hēx'sā'maē lā Nenologemē'yē lē'wis sāsēmē. Hēel lāgilas g'āx mū'wa lāē Dzenx'q!ayugwa, qaxs laē q!ālxas lē'maē bewēkwa. Wā, lā'laē 85 māyul'itsa tsāts'edagemē. Wā, laēm'laē Lāqwalal sena qa lēgēms. Wā, lā'laē g'īg'aēx'ēd qa lēgēms. Wā, laēmē lēx'ēts Ālāg'imilē lāxa xūnōkwas G'ëxk'enisē. Wā, laēm'laē Dzenx'q!ayugwa yāla māyulasa bābagūm lāē ēt'ēdē māyulēms muk'ilax Ālāg'imilē. Wā, hē'lat!a G'ëxk'enisē senx'ēd qa lēgēms. Wa, 90 laēm'laē senānemax Ēk'lawig'īlak'. Laēm'laē lēx'ēts lāxēs bābagūmē xūnōkwa. Wā, laēmē lēgades Ēk'lawig'īlak' lāq. Wā, laēm'laē ā'em senānemaxa lēgēms.

Wā, la'emēn gwāl gwāgwēx'sāla lāx G'ëxk'enisē yāwas'ida qen gwāgwēx's'alē lāx wūq!wās G'ëxk'enisē lāx Ālāk'ilayugwa, yixs 95 laaxat! wāladēs Tsāg'īlak'xa nenōlowē begwānema āmāyinxā'fyas sek'lāk'wē bēbegwānem sāsēm bagwanēm'sūs g'īg'ūma'yasa ēnēmōtasa Haāyalik'awa'yēxa lēgades Hāxūyōsemē'yē, yixs k'lēs'ae q!ādzayo āmāyinxā'fyasēs ōmpax sek'lāk'waē bagwanēm'sāye sāsēmas, yixs ā'maē ēnemāx'is lē'wa q!āk'ō lē'wa ēwats'ē. Wā, laēm'laē 100

- 2 dog. Now | *Ālāk'ilayugwa* really loved *Ts!āg'īlak^u*, and | *Ts!āg'īlak^u* never left the house of *L!āqwalal*; for | *Ts!āg'īlak^u* came as a stranger from south of *Tsāxis*. Now *Ālāk'ilayugwa* really did not
 5 mind that her brother *G'ēxk'enis* tried to tell her || in vain that she should not make known that *Ts!āg'īlak^u* was her lover. | *Ālāk'ilayugwa* only said that she was proud | to have for her lover the prince of *Ilāxūyōsemē*. Then | *G'ēxk'enis* was silent. Now *Ālāk'ilayugwa* was with child. | Then she was driven away by her brother
 10 *G'ēxk'enis*, when he found out that || *Ālāk'ilayugwa* was with child. Immediately *Ts!āg'īlak^u* | asked *Ālāk'ilayugwa* to carry their goods to | a cave this side of *K'!āq!a*. Then the lovers carried their goods there. | Then *Ts!āg'īlak^u* and his beloved *Ālāk'ilayugwa* | staid there a long time. Then she gave birth to a boy in the cave. They |
 15 lived there a long time in the cave. Then *Ālāk'ilayugwa* | asked her lover *Ts!āg'īlak^u* to go with their goods to *Wādzolis*. | Immediately *Ts!āg'īlak^u* loaded his small canoe, and | they went to *Wādzolis*. When they arrived there, | *Ts!āg'īlak^u* took his slow-match box and
 20 he took out || his slow-match, which was burning at one end just like a rope of soft cedar bark. | Then he made a fire; and when the fire blazed up, | he put out his slow-match, and put it into the slow-match box. | Now he was already making fires wherever he went

- 1 *ālak!lāla lāxūlanōkwē* *Ālāk'ilayugwas* *Ts!āg'īlakwē*. *Wā*, *laēmē* *Ts!āg'īlakwē* *k'!ēs* *bēx^ubōkwās* *g'ōkwās* *L!āqwalalē*, *yīxs* *bāgūnsaē* *Ts!āg'īlakwē* *g'āx'ēd* *lāxa* *ēnālēnak!ālās* *Tsāxisē*. *Wā*, *laēmē* *ālak!lāla* *k'!ēs* *āwīlagilē* *Ālāk'ilayugwa* *lāx* *wāx'aēs* *wūq!wa* *yīx* *G'ēxk'enisaxs*
 5 *wāx'aē* *āxk'!lāla* *qa* *k'!ēsēs* *xenlela* *nēltsemālax* *wāladaas* *Ts!āg'īlakwē*. *Wā*, *āemēlāwisē* *Ālāk'ilayugwa* *ēnēk'exs* *lemqaēs* *nāqayaxs* *wāladaasa* *lāwelgāma'yas* *Hāxūyōsema'yē*. *Wā*, *āemēlāwisē* *G'ēxk'enisē* *la* *q!wē!ēda*. *Wā*, *laemēlāē* *bewēx'widē* *Ālāk'ilayugwa*. *Wā*, *laēmē* *k'āyōlemsēs* *wūq!wē* *G'ēxk'enisē*, *yīxs* *laē* *q!ā'staqēxs* *laē*
 10 *bewēkwē* *Ālāk'ilayugwa*. *Wā*, *āēmēsē* *bēx'ēdaēmē* *Ts!āg'īlakwē* *āxk'!ālax* *Ālāk'ilayugwa* *qaēs* *lāx'da'xwē* *ma'wa* *lāxa* *gwāsa'yas* *K'!āq!a* *lāxa* *x'opēsē*. *Wā*, *laemēlāwisē* *mā'wēda* *wā!āla*. *Wā*, *laemēlāwisē* *gālak'as* *hēlē* *Ts!āg'īlakwē* *lē'wis* *wā!elē* *Ālāk'ilayugwa*. *Wā*, *laemēlāē* *māyul'itsa* *bābagūmē* *laxa* *x'opēsē*. *Wā*, *laemē*
 15 *lāwisē* *gālak'asēm* *g'ōkūla* *lāxa* *x'opēsē*. *Wā*, *lā'laē* *Ālāk'ilayugwa* *āxk'!ālaxēs* *wā!elē* *Ts!āg'īlak^u* *qaēs* *lā* *ma'wa* *lāx* *Wādzolis*. *Wā*, *bēx'ēdaemēlāwisē* *Ts!āg'īlakwē* *moxsaxēs* *xwāxwāgūmē*. *Wā*, *laēmē* *lāx'da'x* *lāx* *Wādzolis*. *Wā*, *g'ilēmēlāwisē* *lāg'aa* *laē* *bēx'ēdaēmē* *Ts!āg'īlakwē* *āx'ēdxēs* *penāgats!ē* *g'ildasa*. *Wā*, *lā'laē* *āxwūlts!ōd-*
 20 *xēs* *penaqēxa* *x'ixbala* *g'il'tla* *hē* *gwēx'sa* *deneima* *k'ādzekwē*. *Wā*, *laēmē* *lex'wālisā*. *Wā*, *g'ilēmēsē* *x'ik'ōstāwē* *leqwēla'yas* *laē* *k'!ilx'ēdxēs* *penaqē*, *qaēs* *g'ēts!ōdēs* *lāxēs* *penāgats!ē* *g'ildasa*. *Wā*, *laēmē* *gwālelaem* *lāxsā* *lāxēs* *lēqwi'lālasē*. *Wā*, *laēmē* *ēnēx'xēs*

(Lāxsä). Now he said to his | beloved Ālāk'ilayugwa "Let our child have a name, || and his name is Mā'nakūla (Moving-dong'. || 2) we were doing when we went | moving our goods to Wādzolis." Thus said Tslāg'īlak^u to his beloved | Ālāk'ilayugwa. Now their illegitimate child had the name Mā'nakūla. He also just invented this name for his | son. These are the ancestors of the numaym Lāxsä. || And therefore the people of the numaym are ashamed of the 30 name Lāxsä, | for Tslāg'īlak^u was the youngest of the children of Hāxūyōsemē, the | head chief of the numaym Hañyalik'awē of the Q'ōmoyā'yē. |

And Ālāk'ilayugwa gave birth to a girl. and Tslāg'īlak^u invented a name for her, || and the name he invented for his daughter was 35 Ālē'stalidzemga. | Then he named her Ālē'stalidzemga. | Now Tslāg'īlak^u and his wife Ālāk'ilayugwa had two children, the boy Mā'nakūla and Ālē'stalidzemga. | Then Tslāg'īlak^u moved again, and went to G'eyōx^u. || There he lived; and now his two children 40 grew up. | Now Ālē'stalidzemga was grown up, and | Mā'nakūla also was a full-grown man. Then | Tslāg'īlak^u saw a canoe coming along towards them | from the south. It arrived at the beach of the house of Tslāg'īlak^u. || Then Tslāg'īlak^u and his two children went to 45 meet them. | And immediately Tslāg'īlak^u asked the stranger why

wālela, lāx Ālāk'ilayugwa: "Wā, gadzāx'ōx lēgadens xūnōkwēx qa hēmes lēgēmsōqē Mā'nakūla lāxen gwēg'ilasē graxēg'ins 25 ma'wa laxōx Wādzolisē," ēnēx'laē Tslāg'īlakwaxēs walelē Ālāk'ilayugwa. Wā, laem'laē lēgadē klūtēssdānemē xūnōkwa, yis Mā'nakūla. Wā, laemxaē āem senānemaxa la lēgēmsēs būbagūmē xūnōkwa. Wā, hēm g'ilgalitsa ēnēmēmotasa Lāxsä. Wā, hēmis lāg'ilas la max'ts'ōlem lēqelase'wē ēnēmēmotasa Lāxsä, 30 yixs āmāyinxā'yē Tslāg'īlakwas sāsēmas Hāxūyōsema'yē yix xāma-gēma'yē g'igāmēsa ēnēmēmotasa Hañyalik'awa'yasa Q'ōmoyā'yē.

Wā, laem'laxaē ēt'lēd māyul'idē Ālāk'ilayugwa yisa ts'āts'ēdagēmē. Wā, laem'laxaāwisē Tslāg'īlakwē sena qa lēgēms. Wā, lā'laē senānemax Ālē'stalidzemga qa lēgēmsēs ts'āts'ēdagfme 35 xūnōkwa. Wā, laem'lāwisē lēx'ēdes Ālē'stalidzemga lāq. Wā, laem'laē ma'lōkwē sāsēmas Tslāg'īlakwē lē'wis genēmē Ālāk'ilayugwa, yixa begwānemē xūnōx'sē Mā'nakūla lō' Ālē'stalidzemga. Wā, laem'laxaē ma'wa yix Tslāg'īlakwē qa's lā lāx G'eyōxwē. Wā, hēx'sāem'lāwisē la g'ōkūlē. Wā, laem'laē q'lūsq'lūyax'widē ma'lō- 40 kwē sāsēms. Wā, laem ēxentē Ālē'stalidzemga. Wā, laem'laxaāwisē la nexlaala begwānemē Mā'nakūla, laa'lasē dōx'walelē Tslāg'īlakwaxa siō'nakūla xwāk'lūna gwasx'āla g'āyax'nakūla lāxa ēnalenak'āla. Wā, g'āx'laē grax'alis lax l'ēma'isas g'ōkwas Tslāg'īlakwē. Wā, laem'lāwisē ē'wīla lālālē Tslāg'īlakwē lē'wis ma'lōkwē 45 sāsēmq. Wā, hēx'fidaem'lāwisē Tslāg'īlakwē wūlaxa lelakume lax

48 he came paddling. The man replied to him. Now the visitor saw that *Ālēstali dzemga* was a pretty woman, and he guessed that she must be the daughter of *Ts'āg'īlak'*: therefore he said, ||
 50 "I came to marry your princess, chief. I am *ᵐnāxūyalisēmē*, head chief of the numaym *Haāyalik'awē*, and my father is *Haāxūyōsemē*." || Thus said the visitor. He did not recognize that this was his younger brother *Ts'āg'īlak'*, from whom he asked a wife. *Ts'āg'īlak'* just said, "Go, son-in-law, to your wife *Ālēstali dzemga*." || Now she had her uncle for her husband. *ᵐnāxūyalisēmē* and his wife *Ālēstali dzemga* had not been married long when she was with child. Then she gave birth to a boy. || Now *ᵐnāxūyalisēmē* was really glad, because he had a son. || He felt only badly because
 60 he did not know the name of his father-in-law; for the children never named him anything but *Dāda*, and *Ālāk'ilayugwa* also called her husband *Dāda*, and *ᵐnāxūyalisēmē* hesitated to ask for the name of his father-in-law. || But *Ts'āg'īlak'* knew already that he was his eldest brother *ᵐnāxūyalisēmē* when he said that his
 65 father was *Haāxūyōsemē*, head chief of the numaym *Haāyalik'awē*. Then *Ts'āg'īlak'* was glad on account of what his brother had done: for *ᵐnāxūyalisēmē* had always tormented his youngest brother *Ts'āg'īlak'* | — |.

47 *sēwēnāyas*. *Wā, lālaē nānaxima'yēda begwānemaq*. *Wā, laem'laēda lēlakūmē dōqūlax Ālēstali dzemgāxs ēx'sōkwaēs ts'ēdāq'ēnā'yē*. *Wā, lālaē k'ōtaq xūnōx'us Ts'āg'īlakwē, lāg'ilas 'nēk'ē*: "*Gāga-*
 50 *k'lenlaxs k'lēdēlaqōs, g'īgāmē*. *Wā, nōgwaem ᵐnāxūyalisema'yā ōgūmēsa 'ne'mēmōtasa Haāyalik'awayen ōmpē Haāxūyōsema'yē*," *'nēx'laēda lēlakūmē*. *Wā, la'mē k'lēs malt'ālaqēxs hē'maē ts'ā'yēs la g'āyālasa lāx Ts'āg'īlakwē*. *Wā, āem'lawisē Ts'āg'īlakwē 'nēk'a*: "*Gēlag'a, nēgūmp, laxg'as genemg'ōs lāxg'a Ālēstali dzemgak*." *Wā, la'mē lāwatsēs q'ūlē'yē*. *Wā, k'lēst'la gāla hayasek'ālē ᵐnāxūyalisema'yē lē'wis genemē Ālēstali dzemgāxs laael bewēx'wida*. *Wā, lālaē māyul'itsa bābagūmē*. *Wā, laem'laē lōma ēk'ē nāq'ayas ᵐnāxūyalisema'yē qaxs begwānemaēs xūnōkwa*. *Wā, lēx'a'mēs 'yāg'ems nāq'ayasēxs k'lē'smaē q'āl'āle-*
 60 *lax lēgēmasēs nēgūmpē, qaxs hēwāx'a'maēs sāsēmē lēqelas ōgū'lax Dāda*. *Wā, lāxāē Ālāk'ilayugwa lēqelas Dāda lāxēs lā'wūnemē*. *Wā, la ᵐnāxūyalisema'yē hālala wūlax lēgēmasēs nēgūmpē, yixs g'wāhela'maē q'āl'ālelē Ts'āg'īlakwaqēxs hē'maē 'nōlast'ēgēma'yē ᵐnāxūyalisema'yē, yixs laē 'nēk'ēxs ōgūma'yāēs ōmpasa 'ne'mē-*
 65 *mōtasa Haāyalik'awa'yē, yix Hāxūyōsema'yē*. *Wā, la'mē ēk'ē nāq'ayas Ts'āg'īlakwē qa g'wēx'idaasasēs 'nōla, qaxs hē'maē ᵐnāxūyalisema'yē hēmēnala mōmayalaxēs āmāyēnxa'yē Ts'āg'īlakwē*.

Now *ᵐāxūya'li-mē* said that he was very happy on account of 70
his son. "Now I | shall give my name to be his name. Now you
will call him *ᵐāxūyalisēmē*." Thus he said. Then *Ts!āg'īlak*
had obtained what he was wishing for (to | he said by his son-in-
law), and *Ālak'ilayugwa* thought in the same way. Now *ᵐāxūya-*
lisēmē wished to || go home to his village in *LEX'siwē* with his wife 75
Ālē'stalidzemga, and his father-in-law *Ts!āg'īlak*, and his wife
Ālak'ilayugwa, and also *Mā'nakūla*, the elder brother of *Ālē-*
stalidzemga. | Then they loaded their traveling-canoe with their
belongings; | and when all their belongings were in, they paddled.
Now *ᵐāxūyalisēmē* — for I continue to call him so, | for now 80
ᵐāxūyalisēmē, the child of the | former *ᵐāxūyalisēmē*, had that
name — sat in the bow of the canoe of his wife *Ālē'stalidzemga*,
who was carrying in her lap her son. | Then they arrived at *LEX'siwē*
where his village was. Then | his three younger brothers came down 85
to meet him, and they | unloaded the goods. Then *Ts!āg'īlak* and
his wife *Ālak'ilayugwa* | and his son *Mā'nakūla* went into the house
of his son-in-law. | Now the former *ᵐāxūyalisēmē* was asked by
his father *Hāxūyōsemē*. | He said, "Now tell me where did your
father-in-law come from. || What is his name, and that of your wife?" 90
Thus he said. | Then the former *ᵐāxūyalisēmē* said, "I don't

Wā, *laēm'lāwisē ᵐnēk'ē ᵐāxūyalisema'ŷē ᵐnēk'ēxs*: "Lōmak.
ēx'g'en nāqēk' qaen xūnokwaxs begwānemaēx. Wā, *la'mēsen* 70
lēqosaltsg'en lēgemk' laq'. *Laems lēqelales ᵐāxūyalisema'ŷē*
lāq'," *ᵐnēx'laē*. Wā, *la'mē lālē Ts!āg'īlakwaxēs wālagelē qa*
waldemsēs negūmp. Wā, *hēmxaāwisē gwāla nāq'ŷas Ālak'ila-*
yugwa. Wā, *laēm'laē ᵐnēk'ē ᵐāxūyalisema'ŷē qa's lālag'ī nā-*
nakwa lāxēs g'ōkūlasa lāx LEX'siwa'ŷē LEX'wis genēmē Ālē'sta 75
lidzemga LEX'wis negūmpē Ts!āg'īlakwē LEX'wis genēmē Ālak'i-
layugwa; wā, *hē'misla Mā'nakūla, yix ᵐnōlās Ālē'stalidzemga*.
Wā, *lāx'da'x'laē mōxsasēs memwāla lāxēs yaē'ŷatslē xwāxwāk'ūna*.
Wā, *g'īl'ēm'lāwisē wīlxsē memwālās lāx'da'xwāē sēx'wida*. Wā,
laēm'laē ᵐnēk'ē ᵐāxūyalisema'ŷē;—*qen hēx'sā'mē lēqelayoq*, 80
yixs hāaḷaḷ la lēgades ᵐāxūyalisema'ŷa g'inānemē, yix xūnō-
kwas ᵐāxūyalisēmēmōt'la. Wā, *laēm'laē klwāg'iwala, yixēs genēmē*
Ālē'stalidzemga q!Elk'!eqelaxēs bābagūmē xūnōkwa. Wā, *laēm-*
lāwisē lāg'aa lāx LEX'siwa'ŷē lāxēs g'ōkūlasē. Wā, *g'āx'ēm'lāwisē*
g'āg'axalasōsēs yūdukwē ts!āts!a'ŷa. Wā, *hēx'idaēm'lāwis mōtoye-* 85
wē memwālās. Wā, *la'mē Ts!āg'īlakwē LEX'wis genēmē Ālak'ila-*
yugwa LEX'wis xūnōkwē Mā'nakūla, hēm gaēlēlē g'ōkwasēs negūmpē.
Wā, *laēm'lāwisē wūlasē'wē ᵐāxūyalisēmēmōt'la yisēs ōmpē Hāxū-*
yōsema'ŷē. Wā, *lā'laē ᵐnēk'a*: "Wāg'adzā gwās'ides g'āyemaxa-
sasōx negūmpēx. *Āngwax'lōx LEX'wōs genēmak'ōs*," *ᵐnēx'laē*. 90
Wā, *āēm'lāwisē ᵐāxūyalisēmēmōt'la ᵐnēk'a*: "K'!ēdzen q'āts-

- 92 know any other name of my father-in-law but Dāda, and my mother-in-law has the name Ālāk'ilayugwa, and my brother-in-law's name is Mā'nakūla, and my wife's name is Ālē'stalidzemga."
- 95 Thus he said. Then the chief, his father, Hāxūyōsemē, spoke again, and said, "He must be a great man on account of these names, for they seem to be very high names. Let me ask your father-in-law where he came from." Thus he said to his prince.
- 200 Now Hāxūyōsemē called his whole numaym, the Haāyalik'awē, to come into his house with his children. When they were in, Ts'āg'īlak with his wife Ālāk'ilayugwa and his son Mā'nakūla and Ālē'stalidzemga, the wife of the former māxūyalisemē, sat
- 5 among them. Chief Hāxūyōsemē did not stand up, and he was just sitting in the house, when he spoke, and said, "The reason why I call you, tribe, is that you shall listen to the answer of the father-in-law of my prince māxūyalisemē to my question." Thus he said. Then he turned towards Ts'āg'īlak and said, "O chief! do
- 10 tell me where you come from, and your name, and the name of your father." Thus he said. Then Ts'āg'īlak arose and said, "I will answer your question, chief, indeed, since you really ask for my name. Evidently this your prince did not recognize me. I

- 92 xōx lēgemaxsen negūmpēx ōgū'lā lēgēmsōx la Dāda. Wā, lālōx Ālāk'ilayugwa'x'len ts'edāqēx negūmpa. Wā, lōx Mā'nakūla'x'len q'ūlēsēx. Wā, lāx Ālē'stalidzemga'x'len gēnemēx," 'nēx'laē.
- 95 Wā, lālaē ēdzaqwa yāq'leg'ā'lēda grīgāma'yē, ōmpšē Hāxūyōsaāma'yē. Wā, lālaē 'nēk'a: "Āwilaemxentōx bek'wēna'yaxs qaōs lēlēgemēx, yīxs lōmaēx cālasgem lēlēgema. Wēg'ax'en wūlaxōx begwānemēx negūmpa lāx g'āyemamaxālasasōx," 'nēx'laēxēs lāwelgāma'yē. Wā, laemēlāwisē lēlālē Hāxūyōsema'yē 'wīlaxēs
- 200 'nē'mēmota Haāyalik'awa'yē qa g'āxēs 'wīlaēlela lāx g'ōkwas lēwis sāsemē. Wā, g'īlēmēlāwisē 'wīlaēla, wā, g'āxēmēlaē Ts'āg'īlakwē lēwis gēnemē Ālāk'ilayugwa lēwis begwānemē xūnōkwē Mā'nakūla; wā, hē'misla Ālē'stalidzemga, yīx gēnemas 'māxūyalisemēmōt'la k'wagelileq. Wā, k'les'lat'la lāx'ūlilēda grīgā-
- 5 ma'yē Hāxūyōsema'yē. Āemēlaē k'waēla laē yāq'leg'ā'la. Wā, lālaē 'nēk'a: "Hēden lāg'ila lēts'lōdōl, g'ōkūlot, qa's hōlēlaōs lāx nānaxma'yayōlasōx negūmpaxsen lāwelgāma'yē 'māxūyalisemā'yē lāxen wūlāsōla lāq," 'nēx'laē. Wā, lālaē gwēgemx'īd lāx Ts'ālag'īlakwē. Wā, lālaē 'nēk'a: "Yūl, grīgāmē; wēg'adzāx'e-
- 10 nu'x' q'āl'alelaxēs g'āyemamaxasaōs lēwis lēgemaōs lō lēgemas āsa," 'nēx'laē. Wā, lālaē lāx'ūlilē Ts'āg'īlakwē. Wā, lālaē 'nēk'a: "La'men nānaxēmōlxēs wūldēmōs, grīgāmē. Āla'mas wūlaxen lēgema. Wā, laxentōx lāwelgāma'yāqōs k'les malt'ila g'uxen. Nōgwaem Ts'āg'īlakwa, āmā'yenxēsōs sāsēmaqōs, ōmp,"

am Ts!äg'ielak^u, the youngest of your children, father. | Thus he 15
said. As soon as he ended his speech, they saw that | their chief was
dead. He died of shame on account of what had been done | by his
prince, who married the (common) little daughter of his | youngest
son: therefore the breath of the past chief Häxüyösemē^ε jumped out
of his body | — ||.

I forgot part of what Ts!äg'ielak^u said to his father | when he said 20
at the end, "My tribe, and that of my children are the Lāxsä. |
Now my grandson, whose name is 'māxūyalisemē^ε, | stands at the
head of the Lāxsä." Thus he said. |

As soon as the former 'māxūyalisemē^ε found that his father the
chief || was dead, because he had died of shame, he arose and | spoke. 25
He said, "O tribe! Let my | past father-in-law and the whole
number of them and my child stay away for a while. | Now my
former name, 'māxūyalisemē^ε, shall be his true name, for the | head
chief for the Lāxsä." Thus he said. "Now I shall have the name
Häxüyösemē^ε, || the former name of my father." Thus he said. 30
Immediately | Ts!äg'ielak^u, and his wife Äläk'ilayugwa, and
Mā'nakūla, and Älē'stalidzemga, and her child | 'māxūyalisemē^ε
got ready and went aboard their traveling-canoe. They | went
home to G'eyōx^u. Ts!äg'ielak^u was happy because he had fooled ||
his eldest brother, and because he had obtained the true name | 35

'nēx'laē. Wä, g'il'ēm'lāwisē q!lūlbē wāldemasēxs laē dōx'waḷeha 15
g'igāmēx'dāxs le'maalaxōl le'la. Laem max'ts'lālisem qa gwēx'fi-
daasasēs lāwelgāma'yaxs laē geg'ades ts!āts!edagemē xūnōx'usēs
āmā'yenxa'yē, lāg'ilas dex'āwē hasā'yasa g'igāmāyōlē Häxüyöse-
mayōla.

Wä, hēxōlen l!elēwēsēwē wāldemas Ts!äg'ielakwaxēs ömpdē, 20
yixs laē älxlāla 'nēk'a: "Hē'men legūxlāyo lōgūn sāsemg'ē Lāxsä.
Wä, g'āx'mēsge'n ts!ōx'lemak' lēgades 'māxūyalisema'yē qa lāxū-
mēsa Lāxsä," 'nēx'laē.

Wä, g'il'ēm'lāwisē q!lā'alelē 'māxūyalisemēmōt lāxēs g'igāmēx'dē
ömpexs le'maē le'la, yixs māx'ts'lālisemaē, wä, lä lāx'ūlila qa's 25
yāq!eg'a'le. Wä, lā'laē 'nēk'a: "'ya, g'ökūlōt, hāga'eml laslak'
qwēdg'en negūmpdg'en lōgwas 'wāxaasek', lōgūn xūnōx'dek'.
Wä, la'mēs lālen lēgemx'dē 'māxūyalisema'yē qa āla lēgēms lāxa
lāxuma'yasa Lāxsä," 'nēx'laē. "Wä, la'mēsen lēgade'ts Häxüyö-
sema'yē lāx lēgemx'dāsen ömpdā," 'nēx'laē. Wä, hēx'idaem'lā- 30
wisē xwānal'idē Ts!äg'ielakwē lē'wis genemē Äläk'ilayugwa lō'
Mā'nakūla; wä, hē'misē Älē'stalidzemga lē'wis xūnōkwē 'māxūya-
lisema'yē, qa's hōgūxsē lāxēs yā'yats!ē xwāk!ūna. Wä, g'āx'mē
nā'nak' lāx G'eyōxwē ēk!lēqela laē Ts!äg'ielakwē qaēs nanoltsēlax-
'idaaxēs 'nōlast!egema'yē. Wä, hē'misēxs laē lā'la ālaem lēgemē 35

37 'māxūyalisemē^ε for his grandchild. Only once | did the numaym
 Lāxsā obtain a name from their relatives; for | their other names
 were invented: therefore they have only one | true name 'māxū-
 40 yalisemē^ε. They have no privileges, because || nobody allowed the
 sons (of the Lāxsā) to marry the princesses of the | chiefs of the
 tribes; for only that way do | the chiefs of the tribes obtain privi-
 leges. The | Lāxsā are called "slaves-born-from-the-youngest-one,"
 and here the one who told me the story stopped. | He said that he was
 15 ashamed to talk || about the clan Lāxsā, because Ts!āg'!lak^u just
 made up | the names. The past chief | Hāxūyōsemē^ε gave the
 name Ts!āg'!lak^u to his youngest son. | Therefore there are two
 names obtained from their relatives, | 'māxūyalisemē^ε and the name
 of the wife of Ts!āg'!lak^u. ||

THE ELGŪNWĒ^ε

1 Now Lāxax's'endayo, he who changed his name | Lāxax's'endayo
 to the name L!āqwalal, had a slave. He also changed | the name of
 his slave Tsēlē, and gave her the name Lāxax's'aq!anak^u. | Then he
 5 regretted what he had done with his name || Lāxax's'endayo, and
 therefore he changed his name to L!āqwalal. Now he only | invented

36 'māxūyalisema'yē qa lēgemēs ts!ōx^u!ema. Wā, 'nemp!ena-
 em!aē lālē 'ne'mēmotasa Lāxsāxa lēlē!ādzēsē lēgema, yixs ā'maē
 'wīla senānemaxēs lēlēgemē. Wā, hē'mis lāg'ilas 'nemsgem āla-
 k'lāla lēgemē 'māxūyalisema'yē. Wā, laem k'leās k'les'ōs qaxs
 40 k'lesāē hēlq'ōlem gēg'adēs bēbegwānemē sāsemsa k'lesk'!edēlasa
 g'īg'egāma'yasa lēlqwālala'yē, yixs lēx'a'maē āxnōgwatsa al'ōgū-
 qāla k'lek'les'āxa g'īg'egāma'yasa lēlqwālala'yē. Wā, hēem āmā-
 'yenxa'yawā q!āx^uk'!ōtemx'lēda Lāxsā. Wā, hēem wālaē wāldē-
 masa nōsa qaen. Wā, laem 'nēk'rexs māx'ts!aē ēt!ēd g'wāgwēx'-
 45 s'āla lāxa 'ne'mēmotasa Lāxsā yix lāg'ilas 'nēx'sō āem senānemē
 Ts!āg'!lakwaxēs lēlēgemē. Wā, laem!aē hās'emxa g'īgāmayōlaē
 Hāxūyōsemayola lēqēlaē Ts!āg'!lakwē qaēs āmā'yenxa'yē xūnōkwē
 Ts!āg'!lakwē. Wā, la'mē maltsemxōxa lēlē!āladzēsē lēgem lō'
 'māxūyalisema'yē. Wā, hē'maē lēgēmas genemas Ts!āg'!lakwē.

THE ELGŪNWĒ^ε

1 Wā, la'mē q!āgwidāsē Lāxax's'endayo, yixa la L!āyoxlā Lāxax'-
 s'endayowē, yixs laē lēgades L!āqwalal. Wā, laemxaē L!āyox
 lēgemasēs q!āk'owē Tsēlē. Wā, laem lēx'ēdes Lāxax's'aq!anakwē.
 Wā, laem!aē māyatasēs gwēx'idaasasēs lēgemē Lāxax's'enda-
 5 yowē, lāg'ilas L!āyox'lālabents L!āqwalal. Wā, laemxaē āem
 senēnu^x la lēgemis L!ōl!otsa, yixs laē lēgades Nenōlogema'yē

a name for L'ōl'lotsa when he named him Nenōlogemē, | because he 7
 was a foolish man. Then the latter had a boy, | and L'āqwalal
 thought about a name. Then he invented the name | L'ēsp'ēgaak^u.
 Then (L'ōl'lotsa) had another son, and || L'āqwalal named him 10
 Bawelē, and he also invented this | name. Then he had a daughter,
 and it occurred to | L'āqwalal that she should work dressing skins
 when she was grown up, | and therefore L'āqwalal named her Ālā-
 k'ilayugwa. | Now the eldest of the children of Nenōlogemē, || L'ēsp'ē- 15
 gaak^u, invited the tribe living at K'āq'la, 'wālas Kwax'īlanōkūmē |
 and his children; and L'ēsp'ēgaak^u planned to change his name. |
 Then he invented the name G'ēxk'enis for his new name. Then |
 his name was G'ēxk'enis. All his names were invented, | and these
 were the ancestors of the munaym elgūnwē of the || Gwētela who 20
 are now called Kwēxāmōt. | Gēxk'enis was the head chief of the mu-
 naym elgūnwē. He had for a | sweetheart the slave of Dzenx'q'ayu,
 whose name was Dzenx'q'ayugwa; | for the house of L'āqwalal and
 Dzenx'q'ayu were close together | at Tayagōl. As soon as Dzenx'q'ā-
 yugwa had found that she was || with child, she loaded her belong- 25
 ings, and went to the house of L'āqwalal, | and there she lived with
 her illegitimate husband. And Dzenx'q'ayugwa gave birth to a |
 girl, and L'āqwalal invented a | name for the girl. Then it occurred

qaēs nenōlāē begwānema. Wā, lā xūngwadex'ētsa bābagūmē. 7
 Wā, lā L'āqwalal senx'ēid qa lēgēms. Wā, lāxaē senānemax L'ē-
 p'ēgaakwē. Wā, lāxaē ēt'ēd xūngwatsa bābagūmē. Wā, laemxaē
 L'āqwalal lēx'ēdes Bawelē lāq. Wā, laemxaē āem senānemaxa 10
 lēgēmē. Wā, laemxaē ēt'ēd xūngwatsa ts'āts'edagemē. Wā, lā
 L'āqwalal g'ig'āx'ēdqēxs ēaxelēlaxa ālāg'ēmē qō q'ūlyax'wīdla
 ts'āts'edagemē, lāg'ilas L'āqwalal lēx'ēdes Ālāk'ilayugwa lāq. Wā,
 g'il'īnēsē 'nōlast'ēgema'yas sāsēmas Nenōlogema'yē, yix L'ēsp'ē-
 gaak^u lēlēlaxa g'ōkūla lāx K'āq'la, yix 'wālas Kwax'īlanōkūma'yē, 15
 lē'wis sāsēmē lāē senx'ēidē L'ēsp'ēgaak^u qa's L'āyuxlālabendayā.
 Wā, lā senānemax G'ēxk'enisē qa's āl lēgēma. Wā, la'mē
 lēgades G'ēxk'enisē. Wā, la'mē āem 'nāxwa senānu'x'sēs
 lēlēgēmē. Wā, hēem g'il'alitsa 'nē'mēmōtasa elgūnwā'yasa
 Gwētelaxa g'wē'yo Kwēxāmōta. Wā, laem'elāē lāxuma'yē 20
 G'ēxk'enisasēs 'nē'mēmōta elgūnwā'yē. Wā, laem'elāwisē
 wāladex'ēdes q'āk'ās Dzenx'q'ayāxa lēgades Dzenx'q'ayugwa
 qaxs nenxwag'ālaē g'ōkwas L'āqwalalē lōē g'ōkwas Dzenx'q'ayo
 lāx Tayagōl. Wā, g'il'ēm'elāwisē Dzenx'q'ayogwa q'ālēlaxs lē-
 'maē bewēx'wīda, lāē hēx'idaem lāēl mā'wa lāx g'ōkwas L'āqwalal. 25
 Wā, la'mē k'ūtēxsda. Wā, lā'elāē māyuf'idē Dzenx'q'ayugwāsa
 ts'āts'edagemē. Wā, hēem'elaxaāwisē L'āqwalal senx'ēid qa lē-
 gēmsa ts'āts'edagemē. Wā, lā'elāē g'ig'āx'ēdqēxs ēaxelēlaxa ālā-

to him that she would work dressing skins | in his house, and there-
 30 fore he named her *Ālāg'imil*; || and it was not long before *Dzenx'q'layugwa* was again with child, | and she gave birth to a boy. And then *G'ēxk'enis* | thought up a name for the boy, and he invented the name | *Ēk'lawig'ielak^u* for him. Then the | two children of
 35 *G'ēxk'enis* and of his illegitimate wife || *Dzenx'q'layugwa* grew up. When *Ālāg'imil* was grown up, | *Ts!āg'ielak^u* was looking for a wife for his son *Mā'nakūla* | of the *Lāxsā* of the *Q!ōmoyā'yē*. None of the chiefs who had | daughters wanted *Mā'nakūla*, for it was known that | his father *Ts!āg'ielak^u* was the youngest of the children of
 40 Chief || *Hāxūyōsemē*, who was the head chief of the numaym *Haāyalik'awē*, | and also that *Ts!āg'ielak^u* had contracted an illegitimate marriage with the slave *Ālāk'ilayugwa*: | therefore they were unwilling. Then | *Ts!āg'ielak^u* learned that *G'ēxk'enis* had a daughter who was just | grown up, namely, *Ālāg'imil*. Then
 45 *Mā'nakūla* || tried to get *Ālāg'imil* for his wife, and *G'ēxk'enis* asked | *Mā'nakūla* to marry her at once. Now *Mā'nakūla* did so, | and *Mā'nakūla* at once was married. Now | he had *Ālāg'imil* for his wife. This was the first time that | those descended from
 50 *Ts!āg'ielak^u* bought a wife. They had not been || married for a long time, when *Ālāg'imil* was with child. Then she gave birth to a girl. | And the father of the girl *Mā'nakūla* | thought of the name of

g'imē lāx g'ōkwās. Wā, hē'mis lāg'ilas lēx'ēdes *Ālāg'imilē lāq*.
 30 Wā, k'!ēs'lat!a gālaxs laē ēt!ēd bewēx'wida, yix *Dzenx'q'layugwa*. Wā, lā'laē māyul'idxat! yisa bābagūmē. Wā, laem'laē hē'mē *G'ēxk'enisē sena qa lēgēmsēs bābagūmē xūnōkwa*. Wā, lā'laē senā-nemax *Ēk'lawig'ielakwē qa lēgēms*. Wā, laem'lāwisē q!ūlsq!ūl-yax'widē ma'ōkwē sāsēms *G'ēxk'enisē lē'wis k'ūtēxsdotē*
 35 *Dzenx'q'layugwa*. Wā, laem'laē ēxentē *Ālāg'imilē*. Wā, laem'lāwisē yāla *Ts!āg'ielakwē ūlā qa genēmsēs xūnōkwē Mā'nakūla*, yixa lāxsāsa *Q!ōmoyā'yē*. Wā, lā'laē k'!ēās āx'ēxsdesa sāsēmno-kwasa ts!ēdaqē g'ig'egūmēx *Mā'nakūla qaxs q!ēq!ālagālayāaxs āmā'yēnxa'yāē ōmpasē Ts!āg'ielakwaxs sāsēmas g'igāmayōlaē Hā-*
 40 *xūyōsemayōla*, yix lāxūma'yasa 'nē'mēmotasa *Haāyalik'awa'yē*. Wā, hē'mesēxs k'ūtēxsdaē *Ts!āg'ielakwē lē'wa q!āk'owē Ālāk'ilayugwa*. Wā, hē'mis lāg'ilas k'!ēs nānagēg'ēsēwē. Wā, lā'laē q!ālē *Ts!āg'ielakwē yixs xūngwadaē G'ēxk'enisē yisa hē'ma ālē ēxentē xūnōkwasē Ālāg'imilē*. Wā, gāx'em'laē gagek'!ē *Mā'nakūla lāx Ālāg'imilē*. Wā, āem'lāwisē *G'ēxk'enisē āxk'!ālx Mā'nakūla qa hēx'ida'mēsē qādzēla*. Wā, hēem'lāwisē gwēx'ēidē *Mā'nakūla*. Wā, la'mē hēx'idaem qādzēlē *Mā'nakūla*. Wā, la'mē geg'ades *Ālāg'imilē*. Wā, hēem ātēs 'nemp!ēna qādzēlaxēs genema g'āg'ilela lāx *Ts!āg'ielakwē*. Wā, k'!ēs't!a laem gāla hāyase-
 50 k'ālaxs laē bewēx'widē *Ālāg'imilē*. Wā, lā'laē māyul'itsa ts!āts!ēdagēmē. Wā, lā'laē ōmpasa ts!āts!ēdagēmē, yix *Mā'nakūla sen-*

his father Ts!āg'ílak^u, who had died. || Then he cut in two the name 52
of Ts!āg'ílak^u, and he named | the girl Ts!ālalíílak^u. Now Ālāg'í-
míl was a Lāxsā woman, || because her husband was Mā^εnakūla, 55
and she turned | to the numaym Lāxsā. |

Here the story-teller said to me that he had forgotten the middle
part of the story which he was telling | me, and he said that he would
jump a long way to the latter half of the | story of the ancestors of
two numayms Lāxsā and || elgūnwē^ε. | 60

Now G'ēxk'enis remained head chief, and his | name was always
given to the eldest son of G'ēxk'enis, whenever the father died. |
Now there were many people in the numaym of the | elgūnwē^ε, who
had for their chief G'ēxk'enis, and the || numaym elgūnwē^ε still 65
keeps together with he Lāālax's'endayo, for they | also had for their
chief L!āqwalal, and he did the same; for when a | L!āqwalal dies,
then his eldest | son takes the name L!āqwalal; even if the eldest
child is a woman, she | takes the place of her father. Although she
may have many || younger brothers, they can not even take it away 70
from their | eldest sister. |

Now all the seven numayms had gathered | at Qālogwis. G'ēxk'E-
nis had many children. | The youngest one of his children was a

g'aalelax lēgemasēs ōmpdē Ts!āg'ílakwē, yixs le^εmaē le^εla. Wā, 52
hē^εmis la māts!endzōsxa lēgemē Ts!āg'ílak^u. Wā, la^εmē lēx^εēdes
Ts!ālalíílakwē lāxēs ts!āts!edagemē xūnōk^u. Wā, la^εmē Lāxsāax-
semē Ālāg'imílē qaxs laē lāwades Mā^εnakūla. Wā, laem g'wāgwa- 55
aqa lax ^εne^εmēmotasa Lāxsā.

Wā, laem ^εnēk'ēda nōsa qaenlaxs lenoyox^εwidaaxēs nōyemē
qaen. Wā, la ^εnēk'exs g'wāsg'ilīlē dex^useq!axa negoyā'yasa nōye-
maxs g'ilgalisasa ma^εltsemak'ūsē ^εnāl^εne^εmēmatsa Lāxsā lē^εwa
elgūnwa^εyē. 60

Laem^εlaē hēx^εsāem laxūma^εyē G'ēxk'enisēxa āem hayōsela lē-
gem lāxa ^εnōlast!egema^εyas sāsēm^εnākūlāsa G'ēxk'enisaxs laē le-
lē^εs ōmpē. Wā, laem^εlaē q'lēnem^εel la lēlqwalalā^εya ^εne^εmēmotasa
elgūnwa^εyēxa g'igades G'ēxk'enisē. Wā, laem^εlaē q!ap!ēx'sāem-
ēlaēda ^εne^εmēmotasa elgūnwa^εyē lē^εwa Lāālax's'endayoxa hēx'sā- 65
^εmaxat! g'igāma^εyē L!āqwalal, yixs ā^εmaaxat! hē g'wēg'ilē g'il^εmaē
lē^εlē L!āqwalalē laē hēx'idaem L!āyo L!āqwalalīlē ^εnōlast!egema^εyas
sāsēmsxa begwānemē xūnōx^us. wāx'ē ts!edāqa ^εnōlast!egema^εyē, lā
hēem L!āyostōdxēs ōmpdē. Wāx'maē q'lēnemē bēbegwānem ts!ā-
ts!a^εyas. Wā, lā k'leās g'wēx'idaas dāxlēyaq lāxēs ts!edāqē ^εnōla- 70
st!egema^εya.

Wā, laem^εlaē ^εwī^εla la q!ap!ēx'ídēda ālēbōsgemak'ūsē ^εnāl^εne-
^εmēmas lax Qālogwisē. Wā, laem^εlāwisē q'lēnemē sāsēmas G'ēxk'E-
nis. Wā, laem^εlāwisē lōma ēx'sōk^u begwānemē āmā^εyenxa^εyas

75 handsome boy, || whose name was Hāwas. And the youngest |
daughter of Wāg'ides, the speaker of the house of L!āqwalal, | chief
of the numaym Lāālx's'endayo, whose name was L!āx'L!ēldzemga,
was also very pretty. | Now G'ēxk'enis and his children lived
together in a house; | and Wāg'ides and his children lived in the
80 house of L!āqwalal. || Then Hāwas was in love with L!āx'L!ēld-
zemga, and went to her | every night. They never guessed that
Hāwas was the | lover of L!āx'L!ēldzemga. When it was | seen
that L!āx'L!ēldzemga was stout, she was called by her father
Wāg'ides, | and she was asked by her father: "Why are you ||
85 stout and has your face so much | changed?" he said to her. L!āx'-
L!ēldzemga did not try to deceive | her father Wāg'ides. She told
him at once that | Hāwas lay with her every night and that he was
the cause of her | pregnancy. (She said) "I do not love any one
90 except Hāwas:" || therefore what could her father Wāg'ides say?
What could he do, when he | saw that his youngest daughter was
really in love with | Hāwas? Therefore he only said, "Really show
yourself with him, | that it may be the same as though Hāwas were
your husband." Thus he said. Then | Hāwas and L!āx'L!ēldzem-
ga lived together as illegitimate husband and wife. Hāwas belonged ||
95 to the numaym elgūnwē and his illegitimate wife | L!āx'L!ēldzemga,
whose father was Wāg'ides, belonged to the numaym | Lāālx'-

75 sāsemasxa lēgadās Hāwasa. Wā, lā'elaxāē lōma ēx'sōkwē āmā-
'yēnxa'yē ts!edāq xūnōx's Wāg'idesē ye'elax yāq!endēlas L!āqwalal,
yix g'igūma'yasa 'ne'mēmōtasa Lāālx's'endayo, L!āx'L!ēldzem-
gax'lēda ts!edāqē. Wā, la'mē q!āp!aēlē G'ēxk'enisē lē'wis
sāsēmē lōē Wāg'idesē lē'wissāsēmē lāx g'ōkwās L!āqwalal. Wā,
80 hēmē'lāwis laats Hāwasaxa gāgenōlē qā's lā kū'lil lōē L!āx'L!ē-
ldzemga, hēmenalaxa gāgenōlē. Wā, hēwāxaem'lāwisē k'ōtasōē
wāladē Hāwasās L!āx'L!ēldzemga. Wā, āl'emē'lāwise dōx'wālēlē,
L!āx'L!ēldzemgaxs laē penla, wā, lā'elāē lē'lalasōsēs ōmpē Wā-
g'idesē. Wā, lā'elāē wūlasē'wa yīsēs ōmpē: "ēmadzēs xenlelag'i-
85 laos la penla. Wā, yō'mēsōxda gōgūma'yāqōs yixs laaqōs xenlela
ōgūqem la," 'nēx'elāēq. Wā, k'lē'slat!a wū'em hāyamē L!āx'L!ē-
ldzemga qāēs ōmpē Wāg'idesē. Laem'elāē āem hēx'ida nēlax
hēmenalā'māē kūlkūlk'a lōē Hāwasaxa gāgenōlē; "Wā, hē'mēsēn
bewēgwasē qaxg'en k'elāsēk' ōgū'la wālēla lāx Hāwasa," 'nēx'elāē;
90 qā masēlawis wāldemas ōmpasē Wāg'idesē qā wēx'edēs qaxs dō-
qūla'maax nāqā'yasēs āmā'yēnxēgasaxs ālak'lālaē lāxūlanux's Hā-
wasa, lāgilas āem 'nēk'eq: "Ālagaema nēltsemx'ēd lē'wē qā's
'nemāx'is'maōs lōē lā'wadās Hāwasa," 'nēx'elāē. Wā, laemxāē
k'ūtēxsēdē Hāwasa lōē L!āx'L!ēldzemga. Wā, hēmxaē g'āyolē
95 Hāwasa lāxa 'ne'mēmōtasa elgūnwā'yē. Wā, lā k'ūtēxsdotasē
L!āx'L!ēldzemga g'āyolē ōmpasē, yix Wāg'idesa lāxa 'ne'mēmōtasa

s'endayo. Then L!āx'L!ēlēdzemga gave birth to a boy, and the 98 father of L!āx'L!ēlēdzemga, Wāg'ides, named | the son of Hāwas and L!āx'L!ēlēdzemga Lēlbēx'sālag'ilis. || This was a real name, and 100 was not invented as | a name for the boy who was named Lēlbēx'sālag'ilis. It was not | long before L!āx'L!ēlēdzemga gave birth to another boy, | and Wāg'ides gave a name to his grandson. | He gave the name K'!āsō^ε as the name for the boy. || He gave him improperly 5 a true name; for it is wrong, because | L!āx'L!ēlēdzemga was not properly married when she became the wife of Hāwas. Now | the father of Hāwas, G'ēxk'enis, died, and at once || Hāwas took the place of his father. Then his name was G'ēxk'enis. | Now Lēlbēx'sālag'ilis grew up. Then || Lēlbēx'sālag'ilis saw a girl belonging to 10 the | numaym Hēmasxdō, the daughter of a common man whose name was Q'ōmlēdenol. | His daughter's name was also L!āx'L!ēlēdzemga. | Then Lēlbēx'sālag'ilis always went | with her to Tsāxis; for the Kwāg'uł tribes had followed the || white men, when 15 they first built houses at Fort Rupert. Now | Lēlbēx'sālag'ilis was the lover of | L!āx'L!ēlēdzemga. Then L!āx'L!ēlēdzemga went at once into the house of her sweetheart | Lēlbēx'sālag'ilis, and soon L!āx'L!ēlēdzemga was with child, | that is called "to get pregnant outside," when a woman without a husband becomes pregnant. ||

Lāālx's'endayo. Wā, laem^εlaē māyul'idē L!āx'L!ēlēdzemgasa bā- 97 bagūmē. Wā, lā ōmpas L!āx'L!ēlēdzemga, yix Wāg'idesa lēx'ēdes Lēlbēx'sālag'ilis qa lēgemsa bābagūmē xūnōx^{us} Hāwasa lō^ε L!āx'L!ēlēdzemga. Wā, laem āla lēgema yixs k'!ēsaē āem sena'yaxa 100 lēgemasa bābagūmēxa la lēgades Lēlbēx'sālag'ilis. Wā, k'!ēst'la gālaxs laē ēt'lēd māyul'idē L!āx'L!ēlēdzemgāsa bābagūmē. Wā, lā'elaxaē hē^εmē Wāg'idesē lēx'ēd qa lēgem^sēs ts'ōx^ulema. Wā, la^εmē lēx'ēdes K'!āse^εwē qa lēgemsa bābagūmē. Wā, laemxaē wāx' ālak'!ala lēgema. Wā, lā lek^wālaxs k'!ēsaē qādzēlase^εwē 5 L!āx'L!ēlēdzemgāsēs k'!ūtexsdōtē Hāwasa. Wā, la^εmē lēlē ōmpas Hāwasa, yix G'ēxk'enisē. Wā, hēx'idaem^εlāwisē Hāwasa lāyostōdxēs ōmpdē. Wā, la^εmē lēgades G'ēxk'enisē. Wā, la^εmē q'ūlyax^εwidē Lēlbēx'sālag'ilisē. Wā, laem^εlāwisē dōqūlē Lēlbēx'sālag'ilisxa ts'edāqē xūnōx^{usa} g'āyolē lāxa 'ne- 10 'mēmotasa Hēmaxsdō, yixa begwānemq'lālamē lēgades Q'ōmlēdenol. Wā, lā'laē L!āx'L!ēlēdzemgax'laem laxaē ts'edāqē xūnōx^{us}. Wā, laem^εlaē Lēlbēx'sālag'ilis hēmenalaem la qlēq'eyōt lē^εwē lax Tsāxisē, qaxs g'āx^εmaē 'wīla māsgemēxa Kwākūg'ulaxa māmałaxs g'ālaē g'āx g'ōxwalēs lāx Tsāxisē. Wā, laem^εlaē Lēlbēx'- 15 salag'ilisē wāłades L!āx'L!ēlēdzemga. Laem^εlāwisē ā^εmē L!āx'L!ēlēdzemga āem hēx'ida la laēl lāx g'ōkwasēs wālēlē Lēlbēx'sālag'ilis qaxs hēx'ida^εmaē bewēx^εwidē L!āx'L!ēlēdzemga. Wā, hēem lēgades bōxūlsxa wūl^εmē bewēx^εwidexs k'!ēasaē lā^εwūnema. Wā,

- 20 All the men and all the women made fun of her, because she got pregnant outside: therefore it occurred to L'āx'L'elēdzemga that | she would go into the house of her lover Lelbex'sālag'ilis, and | to live with him as his illegitimate wife. Now this was a new disgrace to the | numayin elgūnwē; for all kinds of disgrace happen to them.
- 25 Then || L'āx'L'elēdzemga gave birth to a boy; and immediately | the father-in-law of Lelbex'sālag'ilis, Q'ōmlēdenōl said that he | would give a name to his grandson, and he named his grandson Wāwūngenōl. | And it was not long before | L'āx'L'elēdzemga gave
- 30 birth to another boy, and he did not live long || before (the boy) died. Then L'āx'L'elēdzemga gave birth to another | boy, and his grandfather Q'ōmlēdenōl gave him the name | Hayalk'in. Then the name of the boy was Hayalk'in. | Hayalk'in was the youngest after his two elder brothers. | When Hayalk'in grew up, his elder
- 35 brother || Wāwūngenōl paddled, hunting at the lower end of Lēlād; and | there his canoe upset, and Wāwūngenōl died by the upsetting of his canoe. | Now Hayalk'in was the only son of | L'āx'L'elēdzemga and Lelbex'sālag'ilis. Now | he grew up to be a young man, and
- 40 he always went to the || house of Dōqwāyis; for L'āx'L'elēdzemga, the mother of | Hayalk'in, said that she was a near relative of the past chief Dōqwāyis; | and therefore Hayalk'in always went there.

- 20 lā aemlatayowa bōxūlsasa 'nāxwa bēbegwānema Lē'wa 'nāxwa ts'lēdaqa. Wā, hē'mis g'ig'aēgēs L'āx'L'elēdzemga lāg'ilas hē ē'asē āem la laēl lāx g'ōkwāsēs wālelē Lelbex'sālag'ilisē qas āla-g'a'mē k'lūtlexsd Lē'wa. Wā, la'emxaē alēg'ē q'ema'yasa 'nē'mē-motasa elgūnwa'yēxa 'nāxwa'mē q'ema'yēs gwayi'lālasē. Wā, lā māyul'idē L'āx'L'elēdzemgāsa bābagūmē. Wā, hēx'idaem'lāwisē wūnāla negūmps Lelbex'sālag'ilisē, yix Q'ōmlēdenōlē 'nēx' qas hē'mē lēqēla qu lēgēmsēs ts'ōx'LEMA. Wā, lā Lēx'ēdes Wāwūngenōlē qa lēgēmsēs ts'ōx'LEMA. Wā, k'lēst'la gālaxs laē ēt'lēd māyul'idē L'āx'L'elēdzemgāsa bābagūmē. Wā, k'lēst'la gāēl q'lū-
- 30 laxs laē lēlēda bābagūmx'dē. Wā, lāxaē ēt'lēd māyul'idē L'āx'L'elēdzemgāsa bābagūmē. Wā, lā gāgēmpasē Q'ōmlēdenōlē Lēx'ēdes Hayalk'inē lāq. Wā, lā'mē lēgades Hayalk'inēxa bābagūmē. Wā, la'mē āmā'yenxa'yē Hayalk'ināsēs ma'lōkwē 'nō'nēla. Wā, g'il'mēsē q'wāq'lūlyax'widalē Hayalk'inaxs laē sēx'widē 'nōlās, yix
- 35 Wāwūngenōlē qas lā hanāla lax gwalaās Lēlādē. Wā, hē'mis la qebats hānāl'aatslās xwāk'lūna. Wā, la'mē qabalise'mē Wāwūngenōlē lāxēq. Wā, la'mē la 'nemōx'EM la begwānem xūnōx's L'āx'L'elēdzemga lōē Lelbex'sālag'ilisē Hayalk'inē. Wā, la'mēsē q'lūlyax'wida, laem hē'fa begwānema. Wā, la'mē hēmenāla lā lax
- 40 g'ōkwās Dōqwāyis qaxs 'nēk'aē L'āx'L'elēdzemga, yix ābēmpas Hayalk'inaxs māg'ilāē Lēlēlāla lāxa g'igāmayōlaē Dōqwāyiswūla. Wā, hē'mis lāg'ilas hēmenāla'mē Hayalk'inē lā lāq. Wā, la'em

Now, the | princess of Dōqwāyis was grown up, and Dōqwāyis was 43
 the chief of the | numaym Dzendzenx'q'layo; and they never
 thought || that Hayalk'in was the lover of 'māxūlayugwa. Then | 45
 Chief Dōqwāyis became sick, and he had not been lying down more
 than | four days when he died. Then Hayalk'in | never left his
 sweetheart 'māxūlayugwa. Now, Dōqwāyis left his copper |
 Lōbelila, a high-priced copper. And when || 'māxūlayugwa had been 50
 an orphan for almost two months, | all the men and all the women of
 Fort Rupert began to talk about them secretly. | Now it was known
 Hayalk'in was going to marry 'māxūlayugwa; | but Hayalk'in was
 of too low rank to marry the princess of Chief | Dōqwāyis. Then
 they discovered that the princess 'māxūlayugwa herself || wished 55
 it; therefore they thought that she was with child, and that there-
 fore | she had made up her mind to marry Hayalk'in. When | the
 chief, the father of Dōqwāyis died, | 'māxūlayugwa gave away
 property at once to the Kwāg'ul; and then she took the name
 Dōqwāyis. | This was her chief's name, and her princess name was
 'māxūlayugwa. Now she had || always two names, and she was a 60
 chief on the | right-hand side, and she owned a princess on her left-
 hand side; for she was the only | daughter of Dōqwāyis and his
 wife, whose name was 'nā'nemp'eng'ilayugwa, | the princess of the
 chief of the numaym | Ts!ētsēlwālagāmē of the 'nengēs. Then

ēxent!ēdē k'!ēdēlas Dōqwāyisē, yixs g'igāma'yaē Dōqwāyisasa 43
 'ne'mēmotasa Dzendzenx'q'layo. Wā, la'mē hēwāxa gayōl k'ōt!ē-
 tse'wē Hayalk'inē wālaḍes 'māxūlayugwa. Wā, la'mēs ts!ex'q'le- 45
 x'!ēdēda g'igāmāyōlāē Dōqwāyiswūla. Wā, k'!ēst!a hāyāqax
 mōxxa 'nālās qelgwila laē wik!ex'ida. Wā, la'mē Hayalk'inē
 hēwāxa bāsēs wālalē 'māxūlayugwa. Wā, la'mē L!āqwaēlālē
 Dōqwāyisdāx Lōbelilaxa q!eyōxwē L!āqwa. Wā, laem elāq māl-
 tsemg'ila la xamalē 'māxūlayugwa laasē wūnwūnōsa q!ēq!eyodēda 50
 'nāxwa bēbegwānem lē'wa 'nāxwa ts!ēdāq lāxga Tsāxis. Wā,
 la'mē q!ālē Hayalk'inaxs lē'maē geg'adōlts 'māxūlayugwa. Wā,
 la'mē k'!ōdemē Hayalk'inē la geg'ades k'!ēdēlasa g'igāmēx'dē, yix
 Dōqwāyisdē. Wā, lā q!āstasōxs hāmaaxa k'!ēdēlē 'māxūlayugwa
 nāqa'ya. Wā, hē'mēs lāg'ilas k'ōtasō laem bōxūlsa, yix lāg'ilas 55
 xēnlela ts!āsafa qa's lā'wadēs Hayalk'inē. Wā, hē'maaxs laē
 lē'lēda g'igāmēx'dē ōmpse Dōqwāyisdē, lā hēx'idaem p!esē 'māxū-
 layugwāxa Kwāg'ulē. Wā, lā'mē lēgades Dōqwāyis. Wā, la'mē
 g'ig'EXLālaq. Wā, lā k'!ēdēlEXLālaq 'māxūlayugwa. Wā, la'mē
 hēmenalaem ma!tsemē lēlēgemas. Wā, la'mē g'igāma'yaē yix 60
 hēlk'!ōt!ana'yas. Wā, lā k'!ēdadeses gemxot!ana'yaē, yixs 'nemōx-
 'maē xūnōx's Dōqwāyisdē lē'wēs genēmōlēxa lēgādās 'nā'nemp-
 p!eng'ilayugwa, yix k'!ēdēlwūlasa g'igāmāyōlasa 'ne'mēmotasa
 Ts!ēts!ēlwālagāma'yaasa 'nengēs. Wā, la'mē Hayalk'inē qādzēlax

65 Hayalk'in married || Dōqwāyis, and it was not long before 'māxūlayugwa gave birth | to a boy. Now, 'māxūlayugwa herself caused her name to be disgraced | and to become a bad name, because she had a common man for a husband. | for Hayalk'in had no chiefs among his ancestors. | Now 'māxūlayugwa was called a fool on
 70 account of what she had done; and so || all her children will be bad on their father's side, and | they will be in vain good on their mother's side. Now Dōqwāyis gave away | to Hayalk'in the copper Lōbelila left behind by the chief, her father. | Then she gave in marriage the name Wanuk^u for the name of Hayalk'in. | Now Hayalk'in had
 75 obtained a chief's name, and || he was no longer called Hayalk'in, because he obtained by good luck the real name | Wanuk^u. And now he had the name Wanuk^u; for now he invited all the | tribes with the price of the copper Lōbelila. Now, | it was just as though Wanuk^u had taken away the copper from the father of his wife, || for the deceased Dōqwāyis was going to sell his copper in order to
 80 invite || all the tribes: therefore all the men were sick at heart | on account of what Wanuk^u and his | illegitimate wife 'māxūlayugwa had done, she whose name was now Dōqwāyis. |

There was one woman whose name was Q'wālaw'alayugwa, who was always | going to Victoria, for she was a prostitute. When she
 85 came home to || Fort Rupert, she brought many blankets, and she |

65 Dōqwāyisē. Wā, ālak'!ālat!a k'!ēs gālawx laē māyulē 'māxūlayugwāsa bābagūmē. Wā, laem q'!ūlēx'sēmē 'māxūlayugwa q'!āmāg'ila qā's lēgādēsa 'yāx'sēmē lēgēmē qaxs laē lā'wadasa bēgwānemq'!ālemēxa k'!ēāsē g'igag'iwa'yē wīwōmpwūlas Hayalk'inē. Wā, la'mē lēqelase'wē 'māxūlayugwās nenōlō qāēs gwēx'idaasē. Wā, hē'mē-
 70 sēxs lālē 'nāxwaeml lāl 'yāx'k'!ōt!enālālē sāsemasēxēs ask'!ōtē. Wā, lā ēx'k'!ōt!enālāl wāx'laxēs abāsk'!ōtē. Wā, la'mē sap!ēdē Dōqwāyisasa L'lāqwaēlawayāsēs g'igāmayōla ōmp, yix Lōbelila lāx Hayalk'inē. Wā, lā lēgemg'exilāx Wanuk^u qā lēgēms Hayalk'inē. Wā, la'mē lālē Hayalk'inaxa g'igāmedzēsē lēgēma. Wā, la'mē
 75 gwāl lēgades Hayalk'inē, qaxs le'inaē lōgwalaxa ālak'!āla lēgemē Wanukwa. Wā, laem lēgades Wanuk^u, yixs laē lēlalaxa 'nāxwa lēlqwālala'ya yis k'ilōmax Lōbelilaxa L'lāqwa. Wā, la'mē 'nemāx'isē Wanukwē lō' lēnemānemaxa L'lāqwa lāx ōmpdāsēs genēmē qaxs wāx'ilaxsdē laxōdē Dōqwāyisdāxēs L'lāqwa qā's lēlēlayāxa
 80 'nāxwa lēlqwālala'ya. Wā, hē'mis lāg'ilas ālak'!āla ts!ex'ilē nēnāqā'yasa 'nāxwa bēbēgwānem qā gwēx'idaasas Wanukwē lē'wis k'!ūt!exsdōtē 'māxūlayugwa, yixa la lēgades Dōqwāyisē.

Wā, lā 'nemōkwa ts!edāqē lēgades Q'wālaw'alayugwaxa hēmenala la lāxa Ts'lāmasē qaxs L'lāsgasaē. Wā, g'āxē nā'nakwa lāx
 85 Tsāxisē. Wā, la'mē mālaxa q'lēnemē p'lēxelasgema. Wā, lā hē

carried them into the house of Wanuk^u, but Q!wālx'alayugwa⁸⁰ was no | relative of Wanuk^u, (but) she had no relatives living. | Therefore she went into the house of Wanuk^u. | Then Malēd intended to sell his copper named Wāx^{usē}stāla, || and Q!wālx'alayugwa⁹⁰ bought it with seven hundred and sixty blankets (which she paid | for the copper Wāx^{usē}stāla. Before | long Q!wālx'alayugwa became sick, and she also | died, and Wanuk^u obtained by luck the copper Wāx^{usē}stāla. | Now Wanuk^u sold Wāx^{usē}stāla, and it was bought || for five thousand one hundred and twenty blankets; | and ⁹⁵ Wanuk^u again invited all the tribes; and | he took the name of the father of Q!wālx'alayugwa, whose name was Wāg'ides. Now they stopped calling Wanuk^u, Wanuk^u, | for he had the name Wāg'ides. Now || his child had the name Hāmadzālas, and now ²⁰⁰ Wāg'ides was called | chief because he had invited twice the tribes. Then the heart of Wāg'ides was proud because he was spoken to as a chief by | all the chiefs of all the tribes. And in the feast | his seat was among the real chiefs. ||

Now, you, Chief Dr. Boas, you must have been surprised when I ⁵ went to | Chicago with Johnny Wanuk^u and his wife Dōqwayis' | that is 'māxūlayugwa — when I called 'māxūlayugwa a queen, | but Johnny Wanuk^u was just like a slave of his wife 'māxūlayugwa.

māwīlē g'ōkwās Wanukwē, yixs k'lēsaē Q!wālx'alayugwa lēlē- ⁸⁶ lāla lāx Wanukwē, yixs k'lēsaē la q'ūlas lēlēlālx'dās Q!wālx'alayugwa. Wā, hē'mis lāg'ilas hē laēlē g'ōkwās Wanukwē. Wā, lā lāxoyuwa lāq'waxa lēgades Wāx^{usē}stāla, yis Malēdē. Wā, lā k'ilx'widē Q!wālx'alayugwāsa māma'lgūnālp!enyag'alasa q'ēl'ax'- ⁹⁰ sōkwē p!ēlxelasgema laxa lāq'wa lāx Wāx^{usē}stāla. Wā, k'lēst'la gālxas laē ts!ēx'q!ēx'idē Q!wālx'alayugwa. Wā, laemxaē wīk'!ēx'idā. Wā, laemxaē Wanukwē lōgwalax Wāx^{usē}stāla lāq'wa. Wā, la'mē Wanukwē lāxōdex Wāx^{usē}stāla. Wā, la'mē k'ilx'wa sē'wa yisa q'lāq'la!ēp!enyag'anālasa ma'itsōkwē p!ēlxelasgema. ⁹⁵ Wā, laemxaē Wanukwē lēlēlaxa 'nāxwa lēlqwālala'ya. Wā, la'mē Wanukwē āx'ēdex lēgemas ōmpwūlas Q!wālx'alayugwax'dē, yixa lēgades Wāg'ides. Wā, la'mē gwāl lēgadē Wanukwas Wanukwē. Wā, la'mē lēgades Wāg'idesē. Wā, la'mē lēgadē bābagūmē xū- ²⁰⁰ nōx's yis Hāmadzālas. Wā, la'mē lēqalase'wē Wāg'idesas g'ig'ē- ma'yē qaxs laē mālp!ēna lēlālaxa 'nāxwa lēlqwālala'ya. Wā, la'mē lēmqa nāq'ayas Wāg'idesē qaxs laē g'āg'ēgēlaqwalasōsa 'nāxwa g'ig'ēgāmēsa 'nāxwa lēlqwālala'ya. Wā, la'mē k'wāgēlilxa āla'mē g'ig'ēgāmēxs k'wēlaē.

Wā, yūL, g'igāmē^ē Dr. Boas, yixs q'ayaxag'anemaqōs lāx ⁵ Chiagoxg'en lā lō^ē Johnny Wanuk^u lē'wis genēmē Dōqwayis, yix 'māxūlayugwaxg'in lāk' lēqalas Queen lāx 'māxūlayugwa. Wā, ā'mēsē 'nemāx'isē Johnny Wanukwē lō^ē q'āk'ōsēs genēmē 'māxūla-

¹ They were among the Kwakiutl who visited the World's Fair in 1893.

- And this is what I now talk about, the ancestors of the married couple || Wanuk^u whose name was Wāg'ides, which name he obtained from || Q!wāla^xalayugwa, and his illegitimate wife 'māxūlayugwa. || I only wish you to know that Wāg'ides probably thought that you considered him a real | chief. This is called by the Indians "a-newly-made-chief," | like Wāg'ides in the numaym elgūnwē'. ||
- 15 When we came back to Fort Rupert Wāg'ides went into his house, | and he said at once that he would buy oil with | the money that he had obtained, paid by you, Dr. F. Boas. Then he gave a grease | feast to all the tribes, and now his wife 'māxūlayugwa | gave him the marriage name Kwākūx'ālas for the feast name of her || husband Wāg'ides. Now, 'māxūlag'ilis, | the chief next to L!āqwalal, chief of the | numaym Lāāla^xs'endayo, became sick. Now, he had the copper Lōbelila. | Wāg'ides always took care of him; and when he became very | sick, Wāg'ides took the chief 'māxūlag'ilis || into his house. At once 'māxūlag'ilis said to | Wāg'ides, "You make me glad, because you take pity on me, because you | come and do good to me. If I should die quickly, | only take this my copper Lōbelila, and sell it, and | invite again all the tribes." Thus he said to him in
- 30 the morning. || And when night came 'māxūlag'ilis died. | Wāg'ides also obtained by good luck the copper Lōbelila. Now, | Wāg'ides

-
- yugwa. Wā, g'a'mēsen la gwāgwēx's'ālasē g'alemg'alisasa hayase-k'ālē Wanukwē, yixa la lēgades Wāg'idesxēs hēlanemē lēgem lāx Q!wāla^xalayugwōlē, lē'wis k'ūtēxsdōte 'māxūlayugwa. Wā, ā'men 'nēx' qa's q!ālaōsax Wāg'idesē yixs 'nēganemaak'osaq ālaem g'igāma'ya. Wā, hēm gwe'yōsa bāk'lumē ala'lēk' g'igāma'ya yix Wāg'idesē lāxēs 'ne'mēmota elgūnwē'yē.
- 15 Wā, g'āxenu'x^u nā'nak^u lāx Tsāxisak'. Wā, lā laēl lāxēs g'ōkwē Wāg'idesē. Wā lāxaē hēx'idaem 'nēx' qa's k'ilxwēxa L!ē'na yīsēs gwānemē dāla^xēs hālāgemōs Dr. F. Boasaq. Wā, la'mē L!ē'nag'ila k!we'lasxa 'nāxwa lēlqwāla'ya. Wā, la'mē genemasē 'māxūlayugwa lēgemg'elxlāla^x Kwākūx'ālas qa k!wēladzēxlāyōsēs
- 20 lā'wūnemē Wāg'idesē. Wā, la'mēsē ts!ex'q!ex'idē 'māxūlag'ilisxa g'igāma'ya mākilāxa g'igāma'ya L!āqwalalēxa g'igāma'yasa 'ne'mēmotasa Lāāla^xs'endayo. Wā, la'em l!āgwades Lōbelila. Wā, la'mē Wāg'idesē hēmenala la āaxēlaq. Wā, g'il'mēsē la āla^x'id ts!ex'q!āxs laē Wāg'idesē āx'ēdxa g'igāma'ya 'māxūlag'ilisē qa's lās
- 25 lāxēs g'ōkwē. Wā, ā'misē hēx'ida'mē 'māxūlag'ilisē 'nēk'ax Wāg'idesē: "Laems ēk'amasg'en nāqēk' qaēs laēnayōs wāsen qa's g'āxaōs aēk'ila g'āxen. Wā, hē'maak'enlō yix'elāla^x wīk!ex'ēdelax las āem āx'ēdxōx Lōbelilaxen L!āqwa^x qa's lāxōdaōsasōx qa's ēt!ēdaōs Lēlēla^xwa 'nāxwāx lēlqwāla'ya," 'nēx'laēqxa gāila.
- 30 Wā, g'il'mēsē gānul'idēxs laē wīk!ex'ēdē 'māxūlag'ilisdē. Wā, la'emxaē lōgwālē Wāg'idesaxa L!āqwa lāx Lōbelila. Wā, la'emxaē

sold that also. Then he invited all the tribes. | Now Wāg'ides was 33
really proud, | and said that he was not afraid of any one, even not of
the true chiefs of || all the tribes. |

Then Wāg'ides sat among all the chiefs of the tribes, | when they
were all invited by the Lāwēts'ēs. This is called | the chief's feast.
Wāg'ides boasted, saying that he was not | afraid of any one; and
therefore the chief of the Mamalēqāla, || whose name was 'wālas 40
Kwāx'īlanōkūmē, became angry. Then the | chief, 'wālas Kwāx'ī-
lanōkūmē, became angry. Then the | chief, 'wālas Kwāx'īlan-
ōkūmē, said that he would put him back into the place of || the
slaves his forefathers. Thus he said. Then he took | the expensive
copper named Q!emts'axsdē and | broke it, and he asked one man
to throw || the copper into the sea outside the village Qālogwis; and 45
after | he had finished, T!ēqwap arose and sent a man | to get his
copper Ts!ägēs; and when that man came | carrying Ts!ägēs, he
gave it to T!ēqwap. Then he spoke, | and said to his uncle, 'wālas
Kwāx'īlanōkūmē, "Now, || chief, you told us to do this to him who 50
claims that he is not afraid of any one, | this new man Wāg'ides—that
little slave who comes from his slave ancestors: | Now I'll try him who
claims to be a | true chief." Thus he said, and broke the copper
Ts!ägēs. He | said, "Chief Wāg'ides, now you will be a bullhead

Wāg'idese lāxōdeq. Wā, la'emxaē lēlalas lāxa 'nāxwa lēlqwāla- 32
la'ya. Wā, la'mē ālax'dela lem qē nāqa'yas Wāg'idēsē. La'em
'nēk'exs k'leāsaē la k'ilems lāxa wāx'mē ālak'lāla la g'igāmāsa
'nāxwa lēlqwāla la'ya. 35

Wā, la'mēsē Wāg'idēsē k'wāgēlilxa 'nāxwa g'ig'egāmēsa lēlqwā-
la la'ya, yixs laē 'wīla lēla'elax'sa Lāwēts'ēsē. Wā, hēm lēgades
g'igēlkwa k'wēlē. Wā, lā Wāg'idēsē q'ayōdālag'ilil 'nēk'exs k'leā-
saē k'ilema. Wā, hē'mis lāg'ilas 'yāk'ililē g'igāmā'yasa Mamalēle-
qālaxa lēgades 'wālas Kwax'īlanōkūmē. Wā, la'mē 'nēk'ēda g'i- 40
gāmā'yē 'wālas Kwax'īlanōkūmē qa's aēdaaqēs "lāx gwēx'sdemasēs
q'lāq!akwagiwa'yaōs yixēs g'ālemg'alisaōs," 'nēx'elaēxs laē dāx'īd-
xa q'ayōxwē L!āqwaxa lēgades Q!emts'axsdē. Wā, la'mē k'ō-
qwaq. Wā, lā āxk'lālaxa 'nēmōkwē begwānem qa lēs ts!exsten-
daxa L!āqwa lāxa L!āsakwasa g'ōkūla lāx Qālogwisē. Wā, g'il'mēsē 45
gwāla laē lāx'ūlilē T!ēqwapē qa's 'yālaqēsa 'nēmōkwē begwānem
qa lās āx'ēdex L!āqwās yix Ts!ägēsē. Wā, g'il'mēsē g'āxēda begwā-
nem dālx Ts!ägēsē lā ts!ās lāx T!ēqwapē. Wā, lā yāq'eg'a'la.
Wā, lā 'nēk'a lāxēs q'ūlēyē 'wālas Kwax'īlanōkūmē: "Laq'amaaqōs
'nēk'a, g'igāmē, qens hē gwēx'īdexg'a 'nēk'eq k'leās k'ilem lāxg'a- 50
da ālak' begwānema, yixwa q'lāq!agūmēx g'āg'elēla lāxēs wīwōmp-
wūlasōx Wāg'idēsēx. Wā, la'mēsen gūnx'īdōlxwa 'nēk'ēx la'em
āla'em g'igāmā'ya," 'nēk'exs laē k'ōx'widex Ts!ägēsē. Wā, lā
'nēk'a: "Wā, g'igāmāyai, Wāg'idēsai'. la'ems lāl k'lōmasōx Qālo-

55 of Qālogwis." || Thus he said, and gave the rib of the copper to a |
man, and told him to throw it into the sea outside | of the village.
Thus he said to him. Then K'lwāmaxalas, | chief of the Hāxwāmis,
arose, and he sent a man | to get the copper named Kwēxanēm.
60 Now he broke || it on account of Wāg'ides, and he gave him the rib.
This was | given to Wāg'ides. Then Wāg'ides became a slave again |
after this. He could not get three large | coppers to break to meet
the other three; and he thought it best | not to go with his tribe
65 when they were invited by the tribes, || because he was really ashamed.
Now 'māxūlayugwa never became a true chieftainness. |

The copper Lōbelila that was broken on account of Wāg'ides, is
worth | twelve thousand blankets; and | the copper Ts'lāges, broken
by T'lēqwap on account of Wāg'ides, | is worth nine thousand
70 blankets; and || the great copper Kwēxanēm, broken by K'lwāma-
xalas on account of Wāg'ides, | is worth eighteen thousand blan-
kets. | Now, Wāg'ides could not get thirty-nine thousand | blankets
to buy three coppers | to meet those broken; and all the Kwāg'ut
75 were ashamed || on account of what they had done. That is the end
of this. |

I forgot this: that the eldest of the children of | Wāg'ides and his
wife 'māxūlayugwa died. She took the one next to (the eldest), |
and Dōqwāyis put him into the numaym Dzēndzenx'q'ayo, | and

55 gwisēx," 'nēk'exs laē ts'lāsa galasa'yasēs L'lāqwa'x'dē lāxa 'nemōkwē
begwānema. Wā, lā 'nēk'eq: "Hlāg'a ts'exstentsōq" lāxa L'lāsa-
kwakwasa g'ōx'demsēx," 'nēk'eq. Wā, la'mē lāx'ūlilē K'lwāmaxa-
lasxa g'īgāma'yasa Hāxwāmisē. Wā, lā 'yālaqasa begwānēm qa lās
āx'ēdex L'lāqwasēxa Lēgades Kwēxanēmē. Wā, laemxāē k'ōx'wī-
60 deq qa Wāg'idesē. Wā lā yax'witsa galasa'yē lāq. Wā, la'mē
ts'lewē lāx Wāg'idesē. Wā, la'mē ētlēd la q'alq'ax'ū'sē'sta Wāg'i-
dēsē lāxēq. Wā, laem k'leūs gwē'yōlatsēx yūdūx'sema āwā L'lā-
lāqwa qa's k'ak'ogwalayāxa yūdūx'semē. Wā, hēxent'ā ēgatsēxs
k'lēsaē la lālasgēmēxēs g'ōkūlōtaxs Lēlalase'waasa lēlqwālala'yē
65 qaxs ālaē māx'ts'la. Wā, la'mē hewāxa mōdzēl'ēidē 'māxūlayugwa.

Hē'maē Lōbelilaxa L'lāqwa la k'ōqwasōs qa Wāg'ides yixs mā'lg'e-
yop'enaē lōxsemx'ēid p'lēlxelasgēmē lāoxwas. Wā, hē'misē Ts'lā-
gēsxa L'lāqwa k'ōqwasōs T'lēqwap qa Wāg'ides yixs 'nā'namap'enaē
lōxsemx'ēid p'lēlxelasgēmē lāoxwas. Wā, hē'misē Kwēxanēmxa
70 'wālus L'lāqwa k'ōqwasōs K'lwāmaxalas qa Wāg'ides, yixs mā'lg'ū-
nāleg'eyop'enaē lōxsemx'ēid p'lēlxelasgēmē lāoxwas. Wā, la'mē
k'leūs gwē'yōlasē Wāg'idesax mamōsgēm'g'ustālaxa 'nā'namap'ena
lōxsemx'ēid p'lēlxelasgēm qa's k'ilōmx yūdūx'sema L'lālāqwa qa's
k'ak'ogwalayā. Wā, lā 'nāxwaem max'ts'lēda Kwāg'ulas gwēx'ēi-
75 daasaq. Wā, laem lāba lāxēq.

Hēxolēn L'elēwēsē'wa yixs laē lē'lē 'nōlast'egema'yas sāsēmas
Wāg'idesē lē'wis genēmē 'māxūlayugwa. Wā, lā āx'ēdxa mā'k'flāq
qa lās lāx'ustōdex Dōqwāyisē lāxa 'ne'mēmotasa Dzēndzenx'-

his name was Dōqwāyis. And ʼmāxūlayugwa || put his younger 80
brother in the numaym Ts!ēts!ēlwālagāmē | of the Nimkish, as
chief Q!ūmx'alag'ilis; for he was the father of | ʼnāʼnemp!Eng'i-
layugwa, the mother of ʼmāxūlayugwa. Now | the name of the son
of Wāg'ides was Q!ūmx'alag'ilis among the Nimkish. | Now ʼmāxū-
layugwa herself thought little of her husband. |

STORY OF THE LĒLEGĒDĒ, Q!ŌMK'!UT!ES, KŌWĀG'UL

This is the tale of the reason why the double-headed serpent is on 1
the | outer front of the house of Lālep!alas at Q!eg'ēs, for that is
where the | ancestors of the numaym LĒLEGĒD live, who have as
their chief Lālep!alas. | The young men were talking about a salmon
of bright color || which they were trying to spear in the river of 5
Q!eg'ēs, for their house was on the bank of the river. | They could not
hit it when they were trying to spear it, for there were many | steel-
head salmon there, and one of them had a very bright color. Then
Chief Lālep!alas said that he would try to spear it, for he was a |
good spearman, because he was a seal-hunter. They || went and 10
followed him to the river. Many young men followed | their chief
Lālep!alas. When they got to what was | referred to by the young

q!ayowē. Wā, laʼmē lēgades Dōqwāyisē. Wā, lāxaē ʼmāxūlayu-
gwa āxʼēdex ts!āʼyās qaʼs lās lāx ʼneʼmēmotasa Ts!ēts!ēlwālagāma- 80
ʼyasa ʼnemgesēxa g'igāmayōlae Q!ūmx'alag'ilis yixs hēʼmaē ōmps
ʼnāʼnemp!Eng'ilayugwa yix ābempas ʼmāxūlayugwa. Wā, hēʼmis
la lēgēms xūnōkwās Wāg'idesē Q!ūmx'alag'ilisē lāxa ʼnemgesē.
Wā, lem q!līlēsʼsēmē ʼmāxūlayugwa k!ōtaxēs lāʼwūnemē.¹

STORY OF THE LĒLEGĒDĒ, Q!ŌMK'!UT!ES, KŌWĀG'UL

Wā, gʼaʼmēs nūyamsa gʼāxēlas āxēwaʼya sīseyūlē lāx tsāqema- 1
ʼyas L!āsanāʼyasa gʼōkwās Lālep!alas lax Q!eg'ēs. yixs hānēl gʼōkūlē
gʼālāsa ʼneʼmēmotasa LĒLEGĒDĒxa gʼigadās Lālep!alasē. Wā, laem-
lāwisēda hāʼyālʼa gwāgwēxʼsʼala lāxēs wāxʼa sekʼasōē ēxʼstok!ūn
k!ōtela lāxa ʼwās Q!eg'ēsē qaxs hēʼmaē gʼōkwāgēseʼwa ʼwa. yixs 5
k!ēsāē q!āpaqēxs wāxʼaē sekʼaq. yixs q!ēnemaēda k!ōtelaxa
gʼexwa. Wā, lāʼlāē Lōma ēxʼstok!ūna ʼnemē. Wā, laemlāwisa
gʼigāmaʼyē Lālep!alasē ʼnēkʼ qaʼs lē gūnxʼīd sexʼīdeq qaxsʼālakʼla-
lāē sekʼlēnoxwa qaxs ālēʼwinoxwaaxa mēgwatē. Wā, lāxʼdaʼxʼlāē
qāsʼida ʼnāgamālaxa ʼwa. Wā, laemlāē lāgʼaʼyōda q!ēnemē hāʼyā- 10
fāxēs gʼigāmaʼyē Lālep!alasē. Wā, gʼilʼemlāwise lāgʼaa lāx gwe-
ʼyāsa hāʼyālʼa māgʼiltātsa ēxʼstok!ūna k!ōtela lāē āxkʼālaseʼwē

¹ Continued on p. 778, line 1.

- 13 men as the bright salmon swimming about, | Lālep!alas was asked
to stand downstream from the place where the bright | salmon was
15 swimming about. He had not been standing there long when ||
Lālep!alas saw a very bright salmon. Immediately he | threw his
spear and hit it. He took it and went home | to his house. Before
he got to his house he felt | like giddy, and he just hid the salmon |
20 and went to his house, and before long he was very sick. || When he
arrived in front of his house, he just | sat down; and there it was
seen by his wife, 'nā'nemp!eng'ilayugwa, | that her husband was very
sick. Therefore | she built a small hut over him. And when they
finished the house for the sick man, the ancestors | of the numaym
25 Lēlegēd went to see their chief Lālep!alas. || Their chief was hardly
alive. Then Lālep!alas heard | a canoe coming to the beach in
front of the sick man's hut, and he heard | a man say, "Go to him
and let our | friend come." Thus said what was heard by the sick
Lālep!alas. Then the one who was sent said, | "I can not go to
30 our friend for || many are watching him." Thus he said. Then the
man who had | spoken just said, "Just come aboard the canoe.
Let me | go and pull him out." Thus he said. Then the man
stepped out of the canoe, and | went into the sick man's hut where
Lālep!alas was lying down. Then he took the | soul of Lālep!alas,

-
- 13 Lālep!alas qa's hā lā'wisa gwābalisasa māg'iltalasasa ēx'stōk!ūnē
k'!ōtela. Wā, wīlaxdzē!aē gāla lāxēs lā'widzasē lāael dōx'walelē
15 Lālep!alasaxa āla la ēx'stōk!ūn k'!ōtela. Wā, hēx'idaem'lāwisē
sex'ideq. Wā, la'mē q!āpaq. Wā, lā'laē āx'ēdeq qa's lē nā'nak'^u
lāxēs g'ōkwa. Wā, k'!ēs'ēm'lāwisē lāg'aa lāxēs g'ōkwaxs lāael hē
gwēx's k'!edelxa'nakūlē. Wā, āem'lāwisē la q!elafesaxa k'!ōtela
qa's lā hayafemk'!a lāxēs g'ōkwaxs k'!ēs'maē ālax'īd ts!ex'q!ex'īda.
20 Wā, g'il'ēm'lāwisē lāg'aa lāx L'āsanā'yasēs g'ōkwē lāael āem k!wū-
gaelsa. Wā, laem'laē dōgūltsēs genemē 'nā'nemp!eng'ilayugwa,
yixs ālaē ts!ex'q!ēs lā'wūnemē. Wā, lāg'ilas āem hēx'idaem
hōsgemelsaq. Wā, g'il'ēm'lāwisē gwālā hōsē lāaelasa g'ālāsa 'ne-
mēmotasa Lēlegēdē la āwelpaxēs g'igāma'yē Lālep!alasē. Wā,
25 laem'laē halselaem la sāk!egelsēda g'igāma'yē. Wā, lā'laē wūle-
laxa g'āxalis xwāk!ūna lāxa L!ema'isas hōdzasas. Wā, laē wūle-
laxa begwānema 'nēk'a: "Hāg'a lāqō qa g'āxlag'isens 'nemō-
kwax," 'nēx'laē wūlelas Lālep!alasēxa ts!ex'q!a. Wā, lā'laē 'nēk'a
wāx'ē 'yālagema: "Ya, k'!ēādzen gwayōlasgens 'nemōkūk' qaxs
30 q!ēnemēg'a q!ēsēmsgaqek," 'nēx'laē. Wā, āem'lāwisa g'ilx'dē
yāq!ent!āla begwānem 'nēk'a: "Wā, gēlag'a, āem g'āx'alexs qen lā
nēxawelsaqō," 'nēx'laē. Wā, g'āx'laē lāltāwēda begānemē qa's lā
laēl lāxa hōsē qelk!wadzasas Lālep!alasē. Wā, la'mē āxōdex bexū-
na'yas Lālep!alasē qa's lā lūxas lāxēs yū'yats!ē xwāk!ūna. Wā,

and went aboard his canoe. || Lālep!alas knew that he had gone 35
 aboard the canoe. | He heard those say in the hut where he had
 lain, when he was taken | by the man, "Oh! He is dead!" Thus
 they said, and | all the women began to wail. They had not been
 paddling long when they arrived at | many houses. There were
 really many people. Then || they all went ashore out of the canoe, 40
 and went into the great | house. Then Lālep!alas was asked to sit
 down | near the door of the large house on the right-hand side.
 Then Lālep!alas looked at the great raven which was sitting in the
 middle of the doorway. Its legs were spread apart, and the doorway
 was between the || legs, and a double-headed serpent was on top of 45
 the front outside | of the house, and a wolf was standing on the head
 of the man in the middle of the | double-headed serpent. Then he
 remembered this. Lālep!alas just sat down. | Then a handsome
 man spoke | and said, "Stand up, spirits, and let us be happy and |
 dance on account of the game of our friend Dādoxkwēnē." He 50
 meant the salmon speared by Lālep!alas, for the bright salmon was a
 double-headed serpent. | Then the spirits arose, and immediately
 a man came to where Lālep!alas was sitting | and said, "O friend
 Lālep!alas! run away, else you might || stay away. Just look at 55
 this house and imitate it." | Thus he said. Then Lālep!alas was glad

laem!laē q!ālela!mē Lālep!alas yixs laē lāxs lāxa xwāk!ūna. Wā, 35
 lā!laē wūlālaxa 'nek'a lāx hōsē qelk!wādzats yixs g'ālaē āx'ētse'wu
 yisa begwānemē: "Ā, le'mōx wēk!ex'ida." 'nēx'elaēxs laē q!wāq!ūsā-
 wēda 'nāxwa ts'ēdaqa. Wā, k'les'lat!a gāla sēxwaxs laē lāg'aa lāxa
 q!ēnemē g'ōkūlaxa lōma q!ēnem lēlqwālala'ya. Wā, laem!lāwisē
 'wīla hōx'wūltā lāxēs yā'yats!ē xwāk!ūna qas lā hōgwīl lāxa 'wālasē 40
 g'ōkwa. Wā, la'mē āxsewē Lālep!alasē qas hē'mō k!wāg'alilē
 max'stālīlāsa t!ex'ilāsa 'wālasē g'ōkwa lāx hēlk!ōtstālīlās. Wā,
 laem!laē Lālep!alas dōqūlaxa 'wālasē gwa'wina k!waēl lāx nexstā-
 'yasa t!ex'ilē. Wā, lā!laē gaxala hē'mē la t!ex'ilē awāgawa'yas
 g'ōg'ūgwa'yās. Wā, hē'misa siseyūlē gēg'iwēsa tsūgēmas l'āsānā- 45
 'yasa g'ōkwē. Wā, lā g'ilālēda ālanemē lāx x'ōmsas bāk'awa'yasa
 siseyūlē. Wā, laem!laē g'ig'aēqelaq. Wā, hēem!lāwis ālēs k!wā-
 g'alilē Lālep!alas lā!lasē yāq!eg'a!lēda ēx'sokwē begwānem. Wā,
 lā!laē 'nēka: "Wāg'il la q!wāg'ilīlex hāeyalīlagas qens ēek!ēq!alē
 yīxwa qaōx yānemaxsens 'nemōkwaē Dādoxkwēna'ya," hēem gwe- 50
 'yāsēda k'ōtēla seg'ekwas Lālep!alas yixs siseyūlaēxa ēx'stōk'lūnē
 k'ōtēla. Wā, lā!laē q!wāg'ililēda hāeyalīlagasē. Wā, hēx'idaem-
 'lāwis 'nemōkwē begwānem g'āx lāx k!waēlasas Lālep!alas. Wā,
 lā!laē 'nēk'a: "ya, qāst, Lālep!alas. Hāg'a k!ēxwax ālas g'āxlax
 xek!a lāq". Ā'ma dōqwalaxōxda g'ōkwēx qas nānaxts!ewēlō- 55
 saq", 'nēx'elaē. Wā, āla!lat!a Lālep!alasē mōlas wāldemas qaxs

57 on account of what he had said, | for the one who had told Lālep!alas to run away said also that this was | the gathering-place of the souls of the dead; and when | the spirits began to sing, Lālep!alas ran out
60 of the door of the | house, and ran along the beach. He went a | long distance, and arrived at a place where eagle-down was thick. He had not | gone far when his breath gave out. Then he died again. | Then he heard the words of another tribe | where he was
65 staying. He was taken and buried on a tree. || There was no coffin. This was the village of Winālag'ilis. | Before evening a man came and | sat down at the place where he was. Then the man spoke, | and said, "O, friend Lālep!alas! how is your mind? Don't you |
70 wish to go home to your country?" Thus he said. Then || Lālep!alas replied and said, "Indeed, but I wish in vain, | for I do not know in what direction my house is." Thus said Lālep!alas to the | man. Then the man spoke again, | and said, "I am Bluejay. Arise and | sit on my back that I may take you to your house."
75 Thus said Bluejay to him. || Lālep!alas went at once and sat on his back; and | Bluejay flew inland over a great mountain. | And when they had passed over the mountain, they arrived. It was nearly | dark in the evening. And Lālep!alas saw that his | hut was still

57 laē nē'ida la āxk'lāx Lālep!alasē qa k'lēxwēs, yīxs hē'maē la q'laplē'nakūlats bēx'ūna'yasa la lēlēla. Wā, g'ilēm'lāwisē denx-
60 idēda hāyā'ilagāsē lān'lasē Lālep!alasē dzēx'wels lāxa t'ēx'lāsa g'ōkwē qa's dzēlx'wāēsēlē lāxa l'ēma'isē. Wā, laēm'lāwisē qwēs-
g'ilaxs laē lāg'aa laxa wākwē qēm'xwasa kwēk'. Wā, k'lē'slat'la qwēs'g'ilaxs laē wibaliseema. Wā, laēmxaē wēk'lēx'ēda. Wā, la
lāla 'nāxwaēm wūlēlax wūldemasa ōgū'la'mē la lēlqwāla'fēs la āxāsa. Wā, laēm'lāē āx'ētse'wa qa's lā wūnemtasō' lāxa lāsē.
65 Wā, laēm k'leās degats'ēs. Wā, hēēm'el g'ōx'demtsa Winālag'ilisē la āxāts. Wā, k'lē'slat'la laēm dzāqwa'x g'āxaasa begwānemē k'wāg'aa'lēla lāx āxāsas. Wā, lā'lāēda begwānemē yāq'eg'a'la. Wā, lā'lāē 'nēk'a: "yā, qāst, Lālep!alas. Wā'lēs nāq'yaqōs k'lē'sas
'nēk' qa's laōs nā'nak' lāxēs āwīnagwisaōs," 'nēx'laē. Wā, lā'lāē
70 Lālep!alasē nā'naxmēq. Wā, lā'lāē 'nēk'a: "Qālen wax'a āēm-x'st'en k'lē's q'lālēlax gwāqenwa'yaaasasē," 'nēx'laē Lālep!alasē lāxa begwānemē. Wā, lā'lāē ēdzaqwa yāq'eg'a'lēda begwānemē. Wā, lā'lāē 'nēk'a: "Nōgwaēm kūskūsa. Wāg'a lāxelelax qa's g'āxaōs
k'wāg'ē g'āxen qen lā taōdōs lāxēs g'ōkwaōs," 'nēx'laē kūskūsaq.
75 Wā, lā'lāē Lālep!alasē hēx'idaēm la k'wāg'ēndeq. Wā, lā'lāē kūskūs aalaaqaxs laē p'lē'l'ida qa's lē p'lēltseq'laxa 'wālasē neg'ā. Wā, g'ilēm'lāwisē hayaqaxa neg'ā laē lāg'aa. Wā, lā'lāē ēlāq p'lēdex'ēdaxa dzāqwa lān'lasē Lālep!alas dōqūlaqēxs hēx'sū'maē lās
hosē. Wā, lā'lāē lūēl lūq. Wā, lā'lāē dōx'walelaxēs ōk'wina'yaxs

there. He went in, and he saw his body || lying there dead. Then 80
his soul went into it, | and immediately the body became warm.
In the | morning when day came many men and women came in ||
to wail, and they came to bury him. Then one man | went into the
hut, and the man saw that Lālep!alas || was alive, and at once he 85
spoke with him. | Then they made a house just like the house where
he had been; | and therefore the numaym lēlēgēd own the house. |
This is all. |

WĀXAP!ALASŌ^ē (LĒLĒGĒD, Q!ŌMK!UT!ES, KWĀG!UL)

The ancestor of the Yaēx'agemō^ē Yix'agemō^ē, lived at Xūdze- 1
dzālis, | at the village site LEX'siwō^ē; and | Wāxap!alasō^ē, and his
prince Xāxosenāsō^ē, lived on the east side of Xūdzedzālis; | and it is
said that Yix'agemō^ē || and Wāxap!alasō^ē, claimed Xūdzedzālis 5
as their property. Finally Wāxap!alasō^ē began to get tired | of
Yix'agemō^ē. He moved away. | and came to Gek!exsdels with
his prince, Xāxosenāsō^ē, | and they built a house there; and when the
house they built was finished, | Wāxap!alasō^ē lay down on his back,
thinking what to do. || Then it occurred to him that he had been 10
told in his former village, Xūdzedzālis, | from a man who lived at
Xōxop!a, a Qwēq"sōt!ēnox". | He did not name him, for he did not

hēmaē ālēs yāq!ūsē. Wā, lā!laē lālak'axēs bex'ūnāyēdē. Wā, 80
hēx'idaem!āwisē ts!elx'widē ōk!wina'yas. Wā, laem!āwisē
'nax'idxa gaālāxs g'āxaasa q!ēmāla bēbegwānem lē'wa ts!ēdaqē
q!wāq!ūsālaxa wūnemtalaq. Wā, lā!laēda 'nemōkwē begwānem
laēl!āxa hōsē. Wā, lā!laē dōx'walelēda begwānemax Lālep!alasax
q!ūlaē, qaxs āmaē hēx'idaem yaēq!ēga! lē'wē. Wā, la'mē ām 85
hēx'idaem g'ōkwēlaxa g'ōkwē hē gwēx'sē g'ōkwasēs laasdē. Wā,
hēmis g'āxēlts g'ōgwadēda 'nē'mēmotasa lēlēgēdāsa g'ōkwē. Wā,
laem!āba.

WĀXAP!ALASŌ^ē (LĒLĒGĒD, Q!ŌMK!UT!ES, KWĀG!UL)

Gōkūla!laē g'alāsa Yaēx'agemā'yē yix Yix'agemā'yē lāx Xūdze- 1
dzālisē, lāx gwāk!ōtas 'wās LEX'siwa'yē. Wā, lā!laē g'ōkūlē Wāxap!
!alasō^ē lē'wis lāwelgāma'yē Xāxosenāsō^ē lāx 'nālanālisas Xūdze-
dzālisē. Wā, laem!āwisē hēmenālaem lēnemāp!ē Yix'agemā'yē
lō^ē Wāxap!alasō^ēwaxa xūselās Xūdzedzālisē. Wā, lā!laē k'!lt!ēdē 5
Wāxap!alasō^ēwas Yix'agemā'yē. Wā, laem!laē māwa Wāxap!alasō^ē
qā's g'āxē lāx Gek!exsdelsē lē'wis lāwūlgāma'yē Xāxosenāsō^ē.
Wā, lā!laē g'ōkwēla qā's g'ōkwa. Wā, lā!laē gwālē g'ōkwēla'yas.
Laem!āwisē Wāxap!alasō^ē tlēg'il sen'yastōlil qā's gwēg'ilasa. Wā,
lā!laē g'ig'aēx'ēdxa g'āxē ts!ek!ālem lāxēs g'alē g'ōkūlasē Xūdze- 10
dzālisē, yisa g'āx'idē lāx Xōxop!a Qwēq"sōt!ēnox" begwānemā.
Wā, la'mē k'lēs lēx'ēdex lēgēmas qaxs k'lēsaē q!ālelax lēg'mas.

14 know his name. The visitor had said to Wāxap!alasō^ε, "Look
out for the one of our tribesmen who has a great treasure!—I mean
15 Head-Winter-Dancer— for he will go around our world to play | with
the people of supernatural power, all around our world." Thus he
had said.

This occurred to Wāxap!alasō^ε while he was lying on his back. |
When night came, he tried to lie down in his bed; | he did not go to
20 sleep the whole night, however; but | his prince, Xāxosenāsō^ε
slept sweetly. When day came, | in the morning, Wāxap!alasō^ε
arose and scolded his | prince. He said to him, "Don't think
always of sleeping! Don't you think of Head-Winter-Dancer, | the
great shaman, the great war-dancer, who is famous all over the
25 world, | and who is looking for a great shaman to play with? I |
mean you ought to rise and wash yourself in this good river |
Ts!elgwad. Thus he said. Xāxosenāsō^ε took up the | tongs and
struck his prince with them. ||

30 Xāxosenāsō^ε arose at once and went out of | the house. He
wanted to kill himself. He went up the river | Ts!elgwad; and
when he came to the cascade of | Ts!elgwad, he saw a hole in the
rock on the bank of the | river. He wanted to examine it, and he
35 saw | that the holes were the eyes of a Dzōnoq!wa. They were

13 Wā, lā!lāē 'nēk'ēda bāgūnsē begwānem lāx Wāxap!alasō^ε: "Wā-
g'il la yāl!lāLEX qāōnda 'wālasē lōgwala lāxenu'x" g'ōkulōtēx, yix
15 Ts!āqāma'yē qaxs 'nēk'aē qa's lā'stalēSELēXENS 'nālaX qa's āmlē
lē'wōx nānāwalakwaxsōx āwī'stāxsENS 'nālaX," 'nēx'!lāē.

Wā, hēm'lāwis g'āx g'ig'āegēs Wāxap!alasō^ε lāxēs t'ēg'!lēna'yē.
Wā, lā!lāē gānol'ida lāē wāx' kūlx'ida lāxēs kū'lēlasē. Wā, lā!lāē
hēwāxam mēx'ēDEX 'wāsgemasasa gānolē. Wā, lā!lāē ēx'p'laste-
20 'wēSE'wēs lāwūlgāma'yasē Xāxosenāsō^ε. Wā, laēm'lāwisē na'nakū-
laxa gāalaxs lāē lāx'widē Wāxap!alasō^ε qa's lā lawits!ālagwāxēs
lāwūlgāma'yē Xāxosenāsō^ε. Wā, lā!lāē 'nēk'ēq: "Gwāldzās xēnLEl
lēx'aem nāqa'yōsxēs mēxēna'yōs. K'!ēsas g'ig'āeqelax Ts!āqāma-
'yaxa 'wālasa pāxālaaxa 'wālasa tōx'wida yixs ts!ēlwāla lā'stalīSE-
25 lālxENS 'nālaX ālāx 'wālasa pāxāla qa's āml'wūta. Wā, hēm'ēSEN
'nē'nak'ilē qa's lāx'widaōs qa's liōs g'ig'iltāla lāxwa ēk'!ēx wāx
Ts!elgwadēx," 'nēx'!lāē. Wā, āēm'lāwisē Xāxosenāsō^ε lēx'ēlil qa's
ēt!ēdē mēx'ēda. Wā, hēm'lāwis lāg'ilas Wāxap!alasō^ε dāx'īdxa
ts!ēstāla qa's kwēx'īdēs lāxēs lāwūlgāma'yē.

30 Wā, hēx'ēidaēm'lāwisē lāx'ūlilē Xāxosenāsō^ε qa's lāel lāwēls
lāxa g'ōkwē qa's lā ālā qa's g'āyalasa. Wā, laēm'lāē qāswūstālaX 'wās
Ts!elgwadē. Wā, g'il'ēm'lāwisē lag'aa lāxa k'lāmadzēnāsa 'wās
Ts!elgwadē. Wā, lā!lāē dōx'walelaxa x'ōp!a t'ēsema lāx ōgwāga'yasa
'wā. Wā, lāē 'nēx' qa's max'p!altowēq. Wā, hēm'lāwis dōx'wa-
35 lēhtsēqēXS geyagesaasa Dzōnoq!wa. Wā, laēm'lāē qōqūt!astōsa

both full of water. Then Xāxosenāsō^ē heard some one who said: "O friend, Xāxosenāsō^ē! go into these two eyes, for then no one will be too difficult for you." Thus spoke what was heard by him. Xāxosenāsō^ē did not see any one. Then Xāxosenāsō^ē broke off 40 hemlock-branches, tied them together in four bunches, and went towards the eyes. He sat down in the water in the right-hand eye, and rubbed himself with one bunch of the hemlock on the right side of his body; and when all the needles of the hemlock had come off, he put it down on the rock, and took another bunch, dipped it into the water, and rubbed the left side of his body. 15 When all the needles were off, he put it down on the rock and came out of the water. Then he went into the water in the left eye, and he sat down in it. Xāxosenāsō^ē took another bunch of hemlock, dipped it into the water, and rubbed the right side of his body. When all the needles had come off, he put it down on the 50 ground; and he took another bunch of hemlock, dipped it into the water, and rubbed himself on the left side of his body; and he only stopped when all the needles had come off. Then he put the hemlock on the ground. After he had put it on the ground, the man who was invisible to Xāxosenāsō^ē spoke again, and said, 55 "Don't, don't, don't come out of the water in which you are washing! Dive, and stay below water a long time, four times!

éwāpē. Wā, lā^ēlāē Xāxosenāsō^ē wūlēlaxa yāq^ēlēg^ēā^ēlaxa ^ēnēk^ē: 36 "Wēg^ēa, qūst, Xāxosenāsō^ē, lā^ēsta lāxwa mātsēmēx gēgēyagesa qā^ēs k^ēlēāsēlōs wālēml." ^ēnēx^ēlēlāē wūlēlas. Wā, lā^ēlāē k^ēlēās dōgūlts begwānema yix Xāxosenāsō^ē. Wā, lā^ēlāē hēx^ēēdā^ēmō Xāxosenāsō^ē L^ēlēx^ēwīdxa q^ēl^ēwāxē qā^ēs yāēL^ēlēxlēndēxa mōxīa. Wā, lā^ēlāē g^ēwā^ēsta 40 lāxa gēgēyagesē qā^ēs lāēl k^ēl^ēwā^ēsta lāxa hēlk^ēlōtstā^ēyē gēyagesa. Wā, lā^ēlāē g^ēīnx^ēwītasā ^ēnēmīa q^ēl^ēwāxa lāxēs hēlk^ēlōt^ēlēnāyē. Wā, g^ēīlē^ēmēlāwisē ^ēwīlēwē k^ēlāmō^ēmāsa q^ēl^ēwāxē, lāē g^ēīg^ēāelsaq qā^ēs dāx^ēēdēxa ^ēnēmīa qā^ēs hāpstendēs lāxa ^ēwāpē qā^ēs g^ēīnx^ēwī- 55 tasā ^ēnēmīa lāxēs gēm^ēxot^ēlēnā^ēyē. Wā, g^ēīlē^ēmēlāwisē ^ēwīlēwē k^ēlāmō^ēmās lāē g^ēīg^ēāelsaq. Wā, lā^ēlāē lā^ēsta lāxa ^ēwāpē qā^ēs lā lā^ēsta lāx q^ēlōstā^ēyax gēm^ēxōtstā^ēyē gēyagēts. Wā, lā^ēlāē k^ēl^ēwā^ēsta lāq. Wā, lā^ēlāē dāx^ēēdxa ^ēnēmīa q^ēl^ēwāxa qā^ēs hāpstendēs lāxa ^ēwāpē. Wā, lā^ēlāē g^ēīnx^ēwītas lāxēs hēlk^ēlōt^ēlēnā^ēyē. Wā, g^ēīlē^ēmēlāwisē ^ēwīlēwē k^ēlāmō^ēmāsēxs lāē g^ēīg^ēāelsaq. Wā, lā^ēlāē 50 dāx^ēēdxa ^ēnēmīaem lā qā^ēs hāpstendēq. Wā, lā^ēlāē g^ēīnx^ēwītas lāxēs gēm^ēxot^ēlēnā^ēyē. Wā, ālē^ēmēlāwisē g^ēwālēxs lāē ^ēwīlēwē k^ēlāmō^ēmās. Wā, lā^ēlāē g^ēīg^ēāelsaxa q^ēl^ēwāxē. Wā g^ēīlē^ēmēlāwisē g^ēīg^ēāelsaqēxs lāē ēlēd yāq^ēlēg^ēā^ēlēdā begwānēmē, yix k^ēlē^ēsē dōgūlts Xāxosenāsō^ē. Wā, lā^ēlāē ^ēnēk^ēā: "Q^ēwo, g^ēwo, g^ēwo, g^ēwo 55 lā^ēsta lāxōs g^ēīg^ēīltā^ēsēx ^ēwāpax. Wēg^ēa g^ēāgildē^ēsta dā^ēsā^ēdix mōp^ēlēnēnsales qā^ēs lā^ēlāōsaxa lākwēla qā^ēs k^ēlēāsēlōs wā^ēlūp^ēlōs."

- 57 Then you will obtain what makes you strong, so that nothing will be too difficult for you." | Thus said the one who was invisible to Nāxosenāsō^ε. Then Nāxosenāsō^ε | said, "I will do so;" and he
 60 sat down and dived under water, and | held on to the bottom in the very cold water. He staid there a very long time, | and then came up. He just wanted to get his breath. | Then he dived again, and he staid down even longer than he had staid | the first time when he dived. He came up again, and | sat down on the rock to get his
 65 breath; and as soon as he had | recovered his breath, he dived again, and staid below water for really | a long time. Then he came up and sat down on the rock to | get his breath; and as soon as he had recovered his breath, | he arose to dive again. Then spoke again the man | whom he had heard speaking before, and who was invis-
 70 ble to him. | He said, "O friend! now really do not | come up until your breath gives out. Keep open your eyes | while you are under water, then there will be nothing that you can not see." Thus said the one who was heard. | When the speech of the one who was heard by Nāxosenāsō^ε was ended, | he replied, and said, "I shall do so." ||
 75 And he dived into the water in the eyes of the Dzōnoq!wa. | Now he kept his eyes open, and held on to the bottom, while he staid under water; | and he only let go when his breath gave out. | Then he floated up, and he did not know how long a time he had been |

- 58 ^εnēx^ε!aē k'!ēsa dōgūlts Nāxosenāsō^ε. Wā, laem^ε!āwisē nēk'ē Nāxosenāsō^ε: "Hēlen g'walaLē," ^εnēx^ε!aēxs laē k'!ūnsa lāxa ^εwāpē qa^εs
 60 gēlbents!ē lāxa ālā wūda^εsta ^εwāpa. Wā, hē!at!a la geyensela^ε g'āxaē q!āx^εwida. Wā, āem^ε!āwisē ^εnēx' qa q!esmenx^εwidēsēs hāsa^εyaxs laē ēdensa. Wā, lā^ε!aē gāgeyinsela^εgawēsēs ^εwū^εwadzensela^ε lāxēs g'ilaē dās'ida. Wā, g'āx^ε!aē q!āx^εwida. Wā, gālaem^ε!āwisē k!waa qa q!esmenx^εwidēsēs hāsa^εyē. Wā, g'il^εem^ε!āwis ^εnemx^ε-
 65 dze^εx^εwidē hāsa^εyasēxs laē ēt!ēd dās'ida. Wā, laem^ε!aē ālax^ε'id geyensela. Wā, g'āx^ε!aē q!āx^εwida. Wā, lā^ε!aē k!wāgaala qa q!esmenx^εwidēsēs hāsa^εyē. Wā, g'il^εem^ε!āwisē q!esmenx^εwidē hasa^εya laē lāxūla qaxs le^εmaē ēt!ēdēl dās'idel, lāa^εlasē ēdzaqwaēl yāq!eg'a^εlē wūlelnaxwās yāq!ent!āla begwānema, yix k'!ēsē dōgūlts.
 70 Wā, lā^ε!aē ^εnēka: "^εya, qāst, wāgil la ālax^ε'idlex laem ā!fem! q!āx^ε-widēl qaxō lāl lābalōs hāsa^εyaqōs. Wā, lāles dex'ālāl qasō lāl geyensela! qa^εs k'!ēasēlōs k'!ēs dōgūllōl," ^εnēx^ε!aē wūlelas. Wā, g'il^εem^ε!āwisē q!ūlbē wāldemasa yāq!ent!āla wūlelts Nāxosenāsō^ε laē nā^εnaxmēq. Wā, lā^ε!aē ^εnēk'eq: "Hēlen g'walaLē," ^εnēx^ε!aēxs
 75 laē dās'ida lāxa ^εwāpē q!ōstē^εwēs gēgē^εyagesasa Dzōnoq!wa. Wā, laem^ε!aē dex'āla. Wā, āx'sāem^ε!āwisē gēlbents!a laē geyensela. Wā, ā^εmēs hēem gelpāk'elaatsēxs laē wixlax^ε'idēs hāsa^εyē. Wā, g'āx^εem^ε!aē āem pex'ōstā. Wā, laem^ε!aē k'!ēs q!ālelaxēs ^εwū^εwats!aasē yāq!wa. Wā, lā^ε!aē ts!ek'!ex'ida. Wā, laem^ε!āwisē lāxūla-

lying there in a faint. Then he awoke and arose, for he had been 80 dead, and came back to his senses. He had first dived twice into the right eye of the Dzōnoqlwa, and twice into the left eye.

Then again he heard speaking in the woods. (The voice) said, "Come, friend Xāxosenāso^e! Let us try our strength!" Thus said what he heard. || Then Xāxosenāso^e turned around to see who was 85 coming from the place where some one was talking, and he saw a handsome man standing on the ground. Xāxosenāso^e went to him at once. When he reached him, the man asked Xāxosenāso^e to try to twist a spruce-tree, "so that I may see how strong you are." Thus he said. || Immediately Xāxosenāso^e climbed the tree, and, 90 beginning at the top, he came down twisting the spruce-tree. He came to the ground. || It is said that Xāxosenāso^e never found it difficult, because he was exceedingly strong. Then Xāxosenāso^e was given advice by the man to take good care when traveling about: || "and you shall always purify yourself in this river in the 95 morning and in the evening, so that no harm may befall you." Thus he said. |

Then Xāxosenāso^e questioned the man, and said, "O friend! who are you who take pity on me and give me advice?" Thus he said to him. | Then the man replied, and said, "O friend! I am Work- 100

yixs la^emēx^edē lē^ela. Wā, la^emē nāgēs^eida, yixs hāē g'il mā^eplēna 80 dās^eidē hēlk^e!ōtstāyē geyagetsa Dzōnoqlwa. Wā, lā^elaē mā^eplēna dās^eid lāxa gēm^exōtstā^eyas.

Wā, lā^elaē ēt^elēd wū^elaxa yāq^el^eg^ea^ela lāx ā^elā^eyasxa ē^enēk'a: "Gē- 10 lag'a qāst Xāxosenāso^e, qens lā^elokwap^elē," ē^enēx^elāē wū^elaxa. Wā, lā^elaē Xāxosenāso^e mē^el^es^eid qā^es dōx^ewidēx g'aya^enakūlasasa yāq^elēn- 85 t^elālā. Wā, lā^elaē dōx^ewalēlaxa lāsē ēx^esōk^e begwānema. Wā, hēx^eidaem^elāwisē Xāxosenāso^e la lāq. Wā, g'ilē^em^elāwisē lāg'a lāq lā^elasē begwānemē āxk^elā^elax Xāxosenāso^e qā ē^emē^es^eidēs sēlp^elīdxa ālēwasē lāsa, "qen dōqwalēxs lāxwa^eyaqōs," ē^enēx^elāē. Wā, hēx^eidaem^elāwisē Xāxosenāso^e la hāx^ewid lāxa lāsē qā^es g'āxtō- 90 dēxs g'āxaē ba^enōlela sēlpaxa ālēwasē. Wā, g'ax^elāē g'āx^eēlsa. Wā, laem^elāē Xāxosenāso^e hēwāxaem lāxomx^eida qāxs ālāē lā^el lāk^e!wēmas begwānema. Wā, laem^elāwisē lēxs^eālase^ewē Xāxosenāso^e yisa begwānem qā ā^emēs yālāwa lāxēs gwālagildzasē. "Wā, hē^emis qā^es hēmenā^emaōs la^esta lāxwa ēwāxxa gēgaūla lē^ewa dzā- 95 dzeqwa qā^es k^elāsēlōs amēlaslōl," ē^enēx^elāē.

Wā, lā^elaē Xāxosenāso^e wū^elaxa begwānemē. Wā, lā^elaē ē^enēk'a: "ēya, qāst. āngwasēx wāxk^elā^elāx lēxs^eāla g'āxēn," ē^enēx^elāēq. Wā, lā^elaē nā^enaxma^eyēda begwānemaq. Wā, lā^elaē ē^enēk'a: "ēya, qāst, nōgwaem Ēs^eak^eilēlsa. Hēmenā^elaem lēxs^eālaxa g'āxē lāxōs g'āxa- 100

1 man. I always give advice to those who come the way you have come." And after Workman had said so, he disappeared.

- Xāxosenāso^ε just stood there as though he were out of his mind on account of the actions of the one who had spoken. Then it occurred to him to walk again towards the source of the river. He went, and continued going a long distance up the river. Then he saw a large round thing on the rock, which looked like a stone, a little distance away from the place whence he came. It seemed strange to him. He went to it to examine it. Then he saw that it was the great head of a man staring at Xāxosenāso^ε as he stood on the rock. The large head looked angry. It had no body. Then Xāxosenāso^ε was angry, and stared at it. Then Xāxosenāso^ε remembered that his father had talked about something like this, what he was seeing, and that he had called it Head-without-Body. Thus Xāxosenāso^ε was just watching the Head-without-Body, as it was changing the expression of its face. Four times it changed its face, as though it were trying to frighten Xāxosenāso^ε. Therefore it did so. And the great thing opened its mouth, and the head of a man appeared in the mouth of the Head-without-Body. It kept its mouth opened, and uttered the cannibal-cry, like the cannibal-cry of the hāmshāmtsles of the ancestors of the Kwakwiltl. Then a pair of hands appeared in the mouth of the Head-without-

1 qōs gwālag'ildzasa. Wā. hē'mq." 'nēx'laēxs laē x'is'ida. yix
Es'ak'ilelsa.

- Wā, āem'lāwise Xāxosenāso^ε la lāsa hē gwēx's nenōlox^{uε}widēs nā-qā'yē, qā gwēx'idaassas'ēs yaēq'ent'ālōdāxs laē k'leās la dōqūlaqē.
5 Wā, lā'laē 'nēnk'lēx'ēd qā's lālag'i ēt'led qās'ida lāx 'neldzāsa 'wa. Wā. laem'lāwisē qāsa. Wā, laem'lāwisē 'nelg'ila lāx 'neldzāsa 'wāxs laē dōx'walelaxa 'wālasē 'mek'wa hē gwēx's lōxsem t'ēsem lāxa qwāqwēsāla lax gūyōlelasas. Wā, laem'laē āmlq'iseq. Wā, lā'laē qās'ida qā's lā 'nēxwāx'fid lāq. Wā, laem'laē āwūp'altōqēxs
10 'wālasāē x'ōmtsa begwānemē dōqwalax Xāxosenāso^εxs lāwāē. Wā, laem'lāē lāwisemalēda 'wālasē x'ōmsa, yixs k'leāsāē būx'sōs. Wā, āem'lāwisē Xāxosenāso^ε ōgwaqa lāwisemāla dōdōxsendeq. Wā, laem'laē Xāxosenāso^ε g'ig'āēx'ēdxēs ōmpaxs gwāgwēx's'ālaē lāxa hē gwēx'sē la dōqwalasō'sxa lēgadās X'ōsalōlē. Wā, laem'laē
15 āem la lāwā dōqwalē Xāxosenāso^εxa X'ōsalōlē, yixs laē l'āyī'lālēs gōgūma'yē. Wā, lā'laē mōp'ēna l'āyī'lālē gōgūma'yas hē gwēx's k'ak'alemax Xāxosenāso^ε, lāg'ilas hē gwēg'ilē. Wā, ladzēk'as'laē āqrlsē semsas. Wā, hēem'lāwis g'āx nēlemx'idaatsa begwānemē āwūl'exwawā'yas X'ōsalōlē. Wā, laem'laē tsokwalē semsas. Wā,
20 lā'laē hāmts'lālasa hāmts'lalāēna'yasa hāmshāmts'ēsasa g'ālā Kwā-gūla. Wā, g'āx'laē ē'yasās nē'fid lāx wāx'sanōdzexsta'yas semsas X'ōsalōlē xwēxūlēqūla. Wā, g'āx'laē k'wā'nakūlaxs g'āx āōg'ūx-

Body. They were trembling, and the cannibal-dancer came out in a squatting position out of the mouth of the Head-without-Body. After he had come out, the mouth of the Head-without-Body closed; and the hāmshāmts!es went right on and took the right arm of Xāxosenāsō^ε, and bit a wide piece out of it. Xāxosenāsō never moved. And when the piece had been bitten out by the hāmshāmts!es, the latter went back, uttering his cannibal-cry, "Wip, wip, wip!" as he went back into the mouth of the Head-without-Body. Now the hāmshāmts!es had gone back into the mouth; and as soon as he had gone in, the Head-without-Body disappeared. 30

Then Xāxosenāsō^ε heard some one back of him speaking, and saying, "O friend Xāxosenāsō^ε! now you have obtained as your treasure what you have seen, the hāmshāmts!es, and the name One-Man-Eater, whenever you show this; and the front of the sacred room out of which he came is the head of our world, the Head-without-Body; and you will do among your tribe what was done by One-Man-Eater to you when he bit you, for you will eat human flesh. Now spit on your right arm, and press down the place bitten by our friend One-Man-Eater, then it will heal up," said the one whom he heard. Xāxosenāsō^ε never saw who was speaking. He went at once into the river to wash, and after he had done so, he sat down under the branches of a cedar-tree. 40

wels lāx semsās X'ōsalōlē. Wā, g'il^εEm^εlāwisē lāts!āxs laē qem- 23
k!walē semsas X'ōsalōlē. Wā, hē^εnākūlaEm^εlāwisa hāmshāmts!Esē
qa^εs dāx^εidēx hētk'ōlts!āna^εyas Xāxosenāsō^ε qa^εs q'Ex^εidēqxa āla 25
lēxa. Wā, hēwāxaEm^εlāwisē Xāxosenāsō^ε yāwix'ida. Wā, g'il^εEm-
^εlāwisē lawāmasēda hāmshāmts!Esaxēs q'Ek'oyō lā^εlasē aēdaaqa
qa^εs hāmts!Eg'a^εlē wip wip wipxaxs laē āx^εēdei. lāx semsas X'ōsa-
lōlē. Wā, laEm^εlaē laēlēda hāmshāmts!Esē lāx semsas. Wā, g'il^ε
^εEm^εlāwisē laēlēxs laē x'isālēda X'ōsalōlē. 30

Wā, lā^εlaē yāq'eg'a^εlē wūlēlas Xaxosenāso^εwē lāxēs āla^εyexa
ēnēk'ē: "Wā, qāst, Xāxosenāsō^ε, laEm^εs lōgwalaxēs lāyōs dōx^εwalē-
laxa hāmshāmts!Esē lēwis lēgemē Nānogwise, qasō lāl nēl'idāmas-
lēq. Wā, hē^εmislāl māwiltēs g'ayōlts!ēwasa x'ōmsasens 'nalax,
yix X'ōsalōlē. Wā, hēEm^εlwits gwēg'ilalxēs g'ōkūlōtaōsē gwēx'idaa- 35
sas Nānogwise lāl, yixs laē q'Ex^εid lāl, yixs bex^ε'bakwelaqos.
Wēg'a kwēs'idexs hētk'ōlts!āna^εyēx qa^εs lē^εx^ε'stōdaos laxōx q'Ek'a-
^εyasens 'nemōkwaē Nānogwisa lāl qa mēts!elēsox." nēx^εlaē
wūlēlas. Wā, laEm^εhēwāxa dōx^εwalēlē Xāxosenāso^εxa yaq'ent'lāla.
Wā, hēx^ε'idaEm^εlāwisē Xāxosenāsō^ε la^εstEx^εid lāxa 'wa. Wā, g'il- 40
^εEm^εlāwisē g'wālēxs laē k'waagēlsaxa t'Enyabā^εyas wilt^ε!anayasa

- 43 There he slept that night, not far from the | house of his father
Wāxāp!alasō^ε, at Gēk!exsdels. |
- 45 In the morning, when day came, he arose and went | into the river.
He carried four bunches of hemlock-branches, and rubbed | the
right side of his body. When the needles had come off, | he stopped.
Then he took another bunch and rubbed the | right side of his body;
and when all the needles had come off, he | stopped and took another
50 bunch of hemlock-branches, dipped it into the || water, and rubbed
the left side of his body; and when the | needles had come off, he
stopped, and took the one bunch left on the rock, | dipped it into
the water, and rubbed the left side of his body. | When the needles
had come off, he stopped. Then | he remembered the words of the
55 one who had spoken to him; that is, || the one who had taken pity
on him and had given him advice. He dived four times, and staid a
long time under water each time: | and when he came up the fourth
time, | he heard a man back of him speaking. He said, | "You have
done well, friend Xāxosenāsō^ε, to do what you have done, for you
have | dived four times. Go, now! Before you go far, you will ||
60 see your treasure." Thus he said; and Xāxosenāsō^ε said, | "I shall
do so, friend!" He did not try to see | who was speaking to him. |

42 wēlkwē. Wā, hēem!laē mēx^εēdxā gānolēxā k!ēsē qwēsāla lāx
gōkūlasasēs ōmpē Wāxap!alasō^ε lāx Gēk!exsdelsē.

- Wā, gr!ēm!lawisē nā^εnakūlaxā gaālāxs laē lax^εūlsā qa^εs lā la^εsta
45 lāxā wā. Laem!laē dālxā mōxlā q!wāxā. Wā, laem!laē gr!inxwi-
tas lāxēs hēlk!ot!ena^εyē. Wā, gr!ēm!lawisē wī^εlāwē k!amo^εmās
laē gwāla. Wā, lā^εlaē dāx^εidxa nēm^εxlā qa^εs gr!inxwītēs lāxaaxēs
hēlk!ōtena^εyē. Wā, gr!ēm!laxaāwisē wī^εlāwē k!amo^εmās laē
gwāla. Wā, lā dāx^εidxa nēm^εxlā q!wāxā qa^εs hāpstendēs lāxā
50 wāpaxs laē gr!inxwitas lāxēs gēm^εxōt!ena^εyē. Wā, gr!ēm!laxaāwisē
wī^εlāwē k!amo^εmās laē gwāla. Wā, lā dāx^εidxa nēm^εem la g^εeyā
qa^εs hāpstendēs lāxā wāpē. Wā, lāxāē gr!inxwitas lāxēs gēm^εxō-
t!ena^εyē. Wā, gr!ēm!mēsē wī^εlāwē k!amo^εmās laē gwāla. Wā, laem-
!lawisē gr!ēgāx^εidex wāldemasa yāq!ent!āla begwānema, yāxā
55 wāxk!ālā lēxs^εālāq. Wā, laem!laē mōp!ena gēgēyenselexs laē
dās!ida. Wā, gr!ēm!lawisē q!āx^εwidexs laē mōp!ena dās!ida,
laa^εlasē ēt!ēd wūlehaxā yāq!eg^εla begwānem lāx āla^εyasxa nēk'a:
"Laems hēlāxā. qāst Xāxosenāsō^ε lāxōs gwēx^εidaasēx, laaqōs
mōp!ena dās!ida. Hāg'a qās!idex k!ēsLES qwēsgr!ilal qasō dōx^εwa-
60 lehaxōs lōgwēlaqōs." nēx^εlaē. Wā, lā^εlaē Xāxosenāsō^ε nēk'a:
"Hēlen gwālalē. qāst." Wā, laem!laē k!ēs wū^εem dādox^εwale-
laxā yaq!ent!ālāq.

At once Nāxosenāsō^ε started and went up the river. After he had been going up [some time], he saw a || large bird sitting on the rock. 65 As soon as he saw it, he remembered what the man had said to him when he said to him, "Go! You will not go far before you see your treasure." | Then Nāxosenāsō^ε started, and stood near the thunderbird that was sitting on the rock. Then the thunderbird first 70 spoke to him, and said, "O friend! why do you come here walking?" And | Nāxosenāsō^ε said at once, "I came to obtain you, Great-Supernatural-One, as a treasure." | Thus he said. Then the thunderbird called Nāxosenāsō^ε to come to him. He went there at once; and || the thunderbird said, "Come and sit among the | 75 feathers of my wings, that we may go and see our world!" Thus he said. | Nāxosenāsō^ε at once went up to the wings and sat among the feathers at the base of the wings; and when Nāxosenāsō^ε was seated among || the feathers, the thunderbird flew up. Then | 80 Nāxosenāsō^ε was asked by the thunderbird to look at everything that was going on where they were going. | Nāxosenāsō^ε did so. He kept in mind the strange things that | he saw everywhere. After four days they came || back. Then the thunderbird sat down on 85 the rock | where he had been seated when Nāxosenāsō^ε met him.

Wā, hēx^εidaem^εlāwisē Nāxosenāsō^εwē qās^εida qa^εs lā nā^εnā^εlaaqa 63 lāxa wā. Wā, laem^εlāwisē nelgilaxs laē dōx^εwalelaxa k^εwaa wālas ts^εl^εk^εwa. Wā, gril^εem^εlāwisē dōx^εwalelaqēxs laē grig^εaēx^εi- 65 dex wāldemasa yāq^εentlāla begwānemqxa nēk^εeq: "Hāga qās^εidex. K^εlēsles qwēgrilal qasō dōx^εwalelatxōs lōgwēlaqōs." Wā, laem^εlāwisē Nāxosenāsō^ε qās^εida qa^εs lā lāx^εwala lāxa nēxwāla lāx k^εlwaaasasa künkūn^εxūlig^εa^εyē. Wā, hēem^εlāwis gril yāq^εleg^εa^εlēda künkūn^εxūlig^εa^εyaq. Wā, lā^εlaē nēk^εa: "ēya, qāst, ēmāsōs grāg^εexi- 70 jaqōs lāxwa grāxaqōs qāyasa," nēx^εlaē. Wā, hēx^εidaem^εlāwisē Nāxosenāsō^ε nēk^εa: "lālogwasdeyen. qāst. yūl nāwala^εdzēk^εas." nēx^εlaē. Wā, hēx^εidaem^εlāwisēda künkūn^εxūlig^εa^εyē lō^εlāla Nāxosenāsō^ε qa lās lāq. Wā, hēx^εidaem^εlaē la lāq. Wā, lā^εlaē künkūn^εxūlig^εa^εyē nēk^εa: "Gēlaga qa^εs k^εwāk^εwagayaōs lāxga ts^εl- 75 ts^εl^εk^εg^εasg^εin p^εlēm^εk^ε qens lā dōx^εsēstaliselaxens nāla^εx," nēx^εlaē. Wā, hēx^εidaem^εlāwisē Nāxosenāsō^ε lā lāg^εustā lāx p^εlēm^εmas qa^εs lē k^εwāk^εwaqax ts^εl^εts^εl^εk^εas ēk^εlōt^εexlā^εyas o^εxlā^εyas p^εlēm^εmas. Wā, gril^εem^εlāwisē hē^εalela k^εwāk^εwagayaēna^εyas Nāxosenāsō^ε lāx ts^εl^εts^εl^εk^εē lāu^εlasē p^εl^εidēda künkūn^εxūlig^εa^εyē. Wā, 80 laem^εlaē Nāxosenāsō^ε āxk^εlālasō^εsa künkūn^εxūlig^εa^εyē qa dōqwalak^εasēsēx nāxwa gwayi^εlālatsēs lālālasa. Wā, hēem^εlāwisē gwēgrile Nāxosenāsō^ε, nāxwaem^εlaē āxēlā^εnākūlaxēs āmlq^εedza^εyē lāxēs nāxwa dōdegūla lāxēs nāxwa lālālasa. Wā, lā^εlaē mōp^εlenxwa^εsens grāxūē aēdaaqa. Wā, hēem^εlāwisē k^εwāg^εaalēda künkūn^εxūlig^εa^εyēs k^εwaaa- 85 saxs grālaē bāk^εō lō^ε Nāxosenāsō^ε. Wā, gril^εem^εlāwisē k^εwāg^εaalaxs

87 As soon as he sat down on the rock, the thunderbird asked Nāxosenāsō^ε to go down: and when the thunderbird went down, he gave advice to him to remember all the time, if the great supernatural
90 one, Head-Winter-Dancer of the Qwēq^usōt^lēnox^u, should come and make war on him, that there was really nobody who could overcome his supernatural power. "And if he discovers that you are not an ordinary man, he will at once come to make war upon you; and as soon as you want me to help you, sing my sacred song. Now, listen to my sacred song! so that you may sing it
95 when Head-Winter-Dancer comes to make war on you." Thus he said, and he sang it. These are the words of his sacred song:

"Burn them, burn them, burn them, you who burn the world!
Hail, hail, hail, hail, hailstorm is brought by you!"

"This you shall sing when you want those to die who come to play with you, and if you want them to turn into stone or into ice; namely,
200 all the men, the crew of Head-Winter-Dancer, if they should come." Thus said the thunderbird to Nāxosenāsō^ε. Then Nāxosenāsō^ε turned away from the thunderbird. Then he turned his face back to the place where the thunderbird had been seated on the rock, and the thunderbird had disappeared. Immediately Nāxosenāsō^ε went into the river.

5 He did not know that he had been away four years from his house in Gek^lExsdels. Now he wished to go home to his house

87 laē kūnkūñūlig^aʔyē āxk^llālx Nāxosenāsō^ε qa lāxalagⁱs. Wā, gⁱl^εem^lāwisē lāxaxs laē kūnkūñūlig^aʔyē lēxs^lālaq qa āⁱmēsē hēmenālaem gⁱg^aēqelaqēxs g^axēlē wīnasōltsa ʔwālasa ʔnawalakwa.
90 yix Ts^lāqūma^aʔyasa Qwēq^usōt^lēnoxwē qaxs āla^amaē k^llēās^εem ēk^alax ʔnawalak^lwēna^aʔyas. "Wā, qō q^lālalexs k^llēsaagōs la aōms begwānema lālē hēx^lidaeml g^axl wīnalōl. Wā, gⁱl^εem^lwits ʔnēx^lqen g^εex^εwīdaōl, wā, lās yālaqwasgⁱn yālux^ulenk^l. Wēg^a hōlēlax qen yālaqwē qas āⁱmēlōs yālaqwaltsek^l qasō g^axl wīnasōles Ts^lāqūma^aʔya," ʔnēx^llaēxs laē yālaqwa. G^amēs qāyatsa yālaxleng^a:

"Tseḡwaamit, tseḡwaamit, tseḡwaamit xūmtxūmtelig^aʔyā.

Tsaalx, tsaalx, tsaalx, tsaalx, tselxtselxelig^aʔyā."

"Wā, hēems yālagwatsōxs laaqōs ʔnēx^l qa lēlēlēs g^axlā aeml-q^len^lwalōl qa t^lsemx^lidēs lō^ε qa l^lōx^εwidēs ʔnāxwēda bēbegwā-
200 nemē lēlēlōts Ts^lāqūma^aʔyē qa g^axlō," ʔnēx^llaē kūnkūñūlig^aʔyē lāx Nāxosenāsō^ε. Wā, laem^lāwisē Nāxosenāsō^ε lōx^εwits kūnkūñūlig^aʔyē. Wā, lā^llaē ēt^lēd^lel gwēgemx^lid lax k^lwaaasdās. Wā, laⁱmē x^lis^lida yix kūnkūñūlig^aʔyē. Wā, hēx^lidaem^lāwisē Nāxosenāsō^ε laⁱsta lāxa ʔwā.

5 Wā, laⁱmē k^llēs q^lālēlaxs lē^amaē mōx^εūnxēlaxa ts^lāwūnxē bāsēs g^lōkwa lāx Gek^lExsdelsē. Wā, laem^llaē ʔnēx^l qas lūlagⁱ nāⁱna-

that evening. He resolved to go home. Then he heard the sacred song of a sacred song downstream. Immediately Xaxosenâsô¹ sat down on the rock and went into the river; and he repeated the sacred song, which sounded like that of a woman. After Xaxosenâsô¹ had been in the water, a small man came to the place where Xaxosenâsô¹ was seated; and as soon as he came to the place where Xaxosenâsô¹ was seated, the small man spoke, and said, "O friend Xaxosenâsô¹! I have been sent by our friend Tewag'in to call you to witness her 15 dance. Come!" Thus said the small man to Xaxosenâsô¹. Xaxosenâsô¹ immediately arose from the place where he was seated, and followed the one who had invited him, and it was not long before they were inside of a large house. When they reached 20 the door, it opened, and Xaxosenâsô¹ and the one who had invited him went in. Then Xaxosenâsô¹ was asked to sit down at the left side of the door of the large house, so that he should be able to witness well what was being done there, and the speaker of the great winter-dance house spoke to him. Then Xaxosenâsô¹ 25 listened to the sacred song of the woman behind the large winter-dance house, and he secretly repeated her song. When Xaxosenâsô¹ had sat down, the speaker of the large winter-dance house spoke, and said, "Now, take good care, friend Xaxosenâsô¹! You

kwa lâxēs g'ōkwaxa dzāqwa. Wā, laem'lawise elēsta nāq'iyas 7
qas lālag'i nānakwa, lā'lasē wūlax'alelaxa yālaq'wālā laxes gwā-
lāa. Wā, hēx'idaem'lawisē Xaxosenâsô¹ k'wāg'aalā qas la ste
lāxa ēwā. Wā, lā'laē denxig'ēx yālaq'ēlayāsa ts'edāq'ēxsda. Wā, 10
hēem'lawis ālēs gwālē Xaxosenâsô¹ la'staxs g'āxasa āmāsgemāla
begwānem gwāsofela lax k'waaasas Xaxosenâsô¹. Wā, g'il'em la-
wisē g'āx'alelā lāx k'waaasas Xaxosenâsô¹ lā yāq'eg'alēda āmas-
gemāla begwānema. Wā, lā'laē 'nēk'a: "Yūl qāst Xaxosenâsô¹,
'yālagemenlasens 'nemōkwē Tewag'in qen g'āxe lē'lalol qas lāyēs 15
x'itslax'ilaqēxs kwēxelasē'wēlē. Wā, gēlag'a," 'nēx'laēda āmāsgemāla
begwāmemx Xaxosenâsô¹. Wā, hēx'idaem'lawisē Xaxosenâsô¹ lāx'ūla
lāxēs k'waaasē qas lā lāg'ixa lē'lālaq. Wā, k'les
'lat'la qwēsg'ilaxs lāē lāg'aa lāx lāsanaēyasa 'wālasē g'ōkwa. Wā,
g'il'em'lawisē lāg'aa lāx t'ēx'ilās lā'lasē āxstoda. Wā, hēhe 20
hōgwālē Xaxosenâsô¹ lē'wa lē'lālel'g'isē. Wā, laem'lawise Xaxosenâsô¹
wē āxk'lālasē qas hē k'wāg'alilē gemxotstāhās t'ēx'ilāsa
'wālasē g'ōkwa "qa wāg'iltōx hēlp'ahālalxens gwēgwālag'il'lasla."
'nēx'laē yāyaq'entemēlasa 'wālasē ts'āgats'le g'ōkwa. Wā, laem-
'laē Xaxosenâsowē hēmenalāem wūlelaxa yālaq'wālā ts'edāq' lāxa 25
ālāsa 'wālasē ts'āgats'lē g'ōkwa. Wā, lā'laē wūnala denxig'ēq
Wā, g'il'em'lawisē k'wāg'alilē Xaxosenâsowē lā'lasē yāq'eg'alēda
yāyaq'entemēlasa 'wālasē ts'āgats'lē g'ōkwa. Wā, lā'laē 'nēk'a
"Wēga yālewilōl, qāst, Xaxosenâsô¹, g'āx'emx g'axel lāxwā wūlā

- 30 have come into this great || winter-dance house. Now you will see what we are going to do." | And the cannibal-cry was uttered back of the sacred room, which was | the head of a man standing on the floor of the house. It opened its mouth, and the | hāmshāmts!ēs showed himself from inside of the head. He came | out and danced;
- 35 and when his song ended, he went back || into the mouth of the head; and it was not long before he came, wearing the revolving || mask on his head. Then he went around the fire | of the large winter-dance house; and after he had gone around, he | went back into the mouth of the sacred room, which had the form of a head. It was not long before | he came again, uttering the cannibal-cry in this way, "Wip, wip, wip!" || when he was uttering the cannibal-cry. He had no whistles. He danced, accompanying three || songs, besides the one song with which | he first came out of the mouth of his sacred room, the great head of the Head-without-Body. | When the last song was at an end, he went back into the mouth of the | sacred room of the Head-without-Body. ||
- 45 As soon as he had gone in, the speaker of the great winter-dance house spoke, | and said, "O friend Nāxosenāso! | now you have seen your treasure: This is One-Man-Eater whom you saw | dancing, and this is your dancing-dress that you will wear on your face, | and this is the sacred room of the Head-without-Body. Now all this
- 50 shall go to you as your || treasure." Thus he said. "Now your
-
- 30 sēx ts!āgats!ē g'ōkwa. Wā, la!mets dōqwalaxenu^{ex} gwēgwālag'ili-
 'lasla," "nēx^ēlaēxs laasa hāmts!eg'a!la lāx āladza'yasa mawilēxa
 'megwilaxa x'ōmsasa begwānemē. Wā, lā!lāē āqelilē semsas g'axaasa
 hāmshāmts!ēsē nēlem^x'id lāx āwīllexawa'yasa x'ōmsē. Wā, g'āxē
 lāts!ā q'as yex^ēwidē. Wā, g'il'mēsē lābē q!emdemas laē laēl ēt!ēd
- 35 lāx semsasa x'ōmsē. Wā, k'!ēsē gālaxs g'āxāē āxāmālaxa x'īp!e-
 g'exlāla begwānem hāmsemā. Wā, lā!lāē hā'stalilēlaxa lāqawālī-
 lasa 'wālasē ts!āgats!ē g'ōkwa. Wā, g'il'em^ēlāwisē lā'stalilēxs laē
 xwēlaqa laēl lax semsasēs mawila x'ōmsē. Wā, k'!ēs!at!a gālaxs
 g'āxāē ēt!ēd hāmts!eg'a!la lāxēs gwēk'lālasaxs wip wip wipxelaaxs
- 40 hāmts!alaē. Wā, laem k'!eās mēdzēts. Wā, laem!lāē yūdūx^ssemē
 yīx^ēwīdayās q!emq!emdemā ōgū!la lāxa nemsgemē q!emdemisēxs
 g'ālaē g'āx^ēwūts!ā lāx semsasēs mawila 'wālasē x'ōmsa X'ōsalōlē.
 Wā, g'il'em^ēlāwisē q!ūlbē alēlilē denx^ēēdayoxs laē laēla lax semsasēs
 mawila X'ōsalōlē.
- 45 Wā, g'il'em^ēlāwisē laēlexs lāa!lasē yāq!eg'a!lē yāyaq!entemēlasa
 'wālasē tsāgats!ē g'ōkwa. Wā, lā!lāē 'nēk'a: "Yūl, qāst Nāxosenā-
 sōē, la!mets dōqūlaxēs lōgwa'yōs. Hēem Nānogwisēxa lāyōs dōgūl
 yīxwa. Wā, hēmis hāxlēnsēs la'yōs dōgūl g'āx āxēmēs. Wā,
 hē'mis mawiltsa X'ōsalōlē. Wā, laem 'wīēla la lōl, qāst. Laems
- 50 lōgwalaq," "nēx^ēlāē. "Laem lēgadelts Nānogwisē," "nēx^ēlāē.

name shall be One-Man-Eater." Thus he said. | "Now, take good 51
care, friend Xāxosenāsō! when our great friend here, | 'wīlenkū-
lag'īlis, comes in, that you may observe | all she does here." Thus
he said. |

Then a woman came in, singing her sacred song in the door of the |
great winter-dance house. She came in. Her clothing was | made 55
entirely of hemlock-branches, not like the clothing of One-Man-
Eater, whose | head-ring was made of red cedar-bark, and also his
neck-ring, his | wristlets, and his anklets; but of hemlock-branches
was the head-ring | of the war-dancer of 'wīlenkūlag'īlis, and of
hemlock was her neck-ring, || and of hemlock were her armrings and 60
anklets. | Her belt was made of hemlock twisted together. The
ends of the hemlock-belt went down to her knees. | As soon as she
came into the door of the great dancing-house, | her sacred song was
sung. Then she danced, || going towards the rear of the house; and 65
when the song ended, | she turned towards the fire in the middle of
the great dancing-house. | She spoke, and said, "O friends! | come,
one of you, to cut off my limbs and my head! | Whoever shall do
this to me will obtain as his treasure this great dance, || and my treas- 70
ure, and my name, 'wīlenkūlag'īlis." Thus she said. | After she had
finished her speech, the speaker | of the great winter-dancing house

Wā, la'mēts yā!ewēlōl, qāst, Xāxosenāsō, qō g'āxēlg'īns 'nemōx'- 51
dzēg'a, yīxg'a 'wīlenkūlag'īlisg'a qa's 'nāxwa'mēlōs q!āg'ēx gwā-
lag'īlīlaslasg'a," 'nēx'laē.

Wā, g'āx'ēmlaē g'ax'alelēda yālaq!wāla ts'edāq lāx t!ex'ilāsa
'wālasē ts!āgats!ē g'ōkwa. Wā, g'āx'laē gāxēla. Laem'laē 'nāxwa 55
q!wāxē gwēlgwālas, k'!ēs hē gwēx'sē gwēlgwālas Nanōgwisē, yīxs
'nāxwa'maē l!āgēkwēs qex'ema'yē lē'wis qenxawa'yē lē'wis qē-
qex't!ana'yē lē'wis qēqex'sīdza'yē. Wā, lā'laē q!wāxē qex'ema-
'yasa tōx'widē, yīx 'wīlenkūlag'īlisē. Wā, lā'laē q!wāxē qenxawa-
'yas. Wā, lā'laē 'nāxwaem q!wāxē qēqex't!ana'yas lē'wis qēqex'- 60
sīdza'yē. Wā, lā'laē yīpemākwa q!wāxē, yīx la qenōyewēs. Wā,
lā'laē g'āx'alela'mē ōba'yasa qenōyā'yē q!wāx lāx ōkwāx'ayas.
Wā, g'il'ēmlāwisē g'āxēl lāxa t!ex'ilāsa 'wālasē ts!āgats!ē g'ōkwa
lāa'lasē denx'idayowē yālaqūlayās. Wā, laem'lāwisē yō'nākūla
gūyōlela lāxa ōgwiwalīlāsa g'ōkwē. Wā, g'il'ēmlāwisē q!ūlbē q!em- 65
dēmas laē l!āsgemx'id lāxa lāqawalīlāsa 'wālasē ts!āgats!ē g'ōkwa.
Wā, lā'laē yāq!eg'a'la. Wā, lā'laē 'nēk'a: "ya, 'nē'nemokwai',
gēlanōk' las qa's t!ōsemōdaōsaxg'in lāslalak' 'wīla lōgūn x'ōmsek',
yīx hēla gwēx'idel g'axen, la'mēsē lāl lōgwala'g'in 'wālasēk' lāda
lōgūn lōgwēg'in lē'wūn lēgemē 'wīlenkūlag'īlisē," 'nēx'laē. Wā, 70
g'il'ēmlāwisē q!wēl'idexs yāq!ent lālaē lāa'lasē yāq!eg'a'le yāyāq!en-
temēlasa 'wālasē ts!āgats!ē g'ōkwa. Wā, lā'laē 'nēk'a: "Yūl, qāst

73 spoke, and said, "O friend Xāxosenāso^ε! come and cut off the limbs of our friend here, and cut off her head, so that you may obtain
 75 her magic power." Thus he said. Then Xāxosenāso^ε said at once, "I shall do so, O friend;" and, as he said so, he stood up. He was given a shell knife (the knife of the ancient people); and Xāxosenāso^ε walked, and stood in front of the great war-dancer.
 80 Then wilenkūlag'ilis raised her right hand; and she said, "O friend Xāxosenāso^ε! cut it off with my shoulder and throw it towards the door." Xāxosenāso^ε cut off her shoulder and her whole right arm; and after he had taken them off, he threw them towards
 85 the door. Then he cut off the left arm and shoulder and threw them towards the door. Then the great war-dancer sat down on the floor, and he cut off her legs and threw them about on the floor. Then the great war-dancer told him to cut off her head; and
 90 at once Xāxosenāso^ε cut around her neck, and took off her head and threw it down. Now the limbs of the great supernatural one were off, and her body just lay on the floor of the house. After Xāxosenāso^ε had done so, he spoke, and said, "O friends! it is not my wish, what I have done! to our great friend: it was her own
 95 wish that I should do this to her." Thus he said. Then he went

73 Xāxosenāso^ε, gēlag'il la qas wāg'aos t'ōseinwālaŋg'a lās'lālag'asg'in
 75 'nemōx'dzēk' lō^ε qas qax'idaōsaq qas wēg'aos sōem lōgwalaxg'a
 'nēk'a: "Hēlen gwalālō qāstā," nēx'laē. Wā, lā'laē hēx'ida'mē Xāxosenāso^εwē
 la'em'lāwisē ts'lāsō'sa gēlts'ēmō, yix k'lāwāsa gālō be-
 gwānema. Wā, lā'laē qās'idē Xāxosenāso^εwē qas lā lāxūmlilaxa
 80 'wālasē tōx'wida. Wā, ēx'ēm'lāwisē wilenkūlag'ilisē sag'ostōtsēs
 hēlk'!ōts'lānā'yē. Wā, lā'laē 'nēk'a: "Wā, qāst, Xāxosenāso^ε,
 'wī'lōda'ma t'ōsōdeq" lēwūn lāq'lūdenēx qas ts!ex-
 stōlilaōsasōx lāxa t'ex'ila," nēx'laē. Wā, hēx'ida'em'lāwisē Xāx-
 85 senāso^εwē t'ōs'idex lāq'lūdenās qas 'wī'lōdēk' lō^ε hēlk'!ōts'lānā'yas.
 Wā, g'il'ēm'lāwisē lāwāxs lā ts!exstōlilas lāxa t'ex'ila. Wā, lā'laē
 ētōd t'ōs'idex gēmxōlts'lānā'yas lō^ε lāq'lūdenās qas ts!exstōlilēs
 lāxa t'ex'ila. Wā, lā'laē k'lwāg'alilēda 'wālasē tōx'wida. Wā,
 lā'laē 'wī'la t'ōsemoyowē g'ōg'egūyās qas gwē'alēlēmē. Wā,
 lā'laēda 'wālasē tōx'wid nēx' qā wēg'is qax'ideq. Wā, hēx'ida'
 90 lāwēyōdex x'ōmsas qas ts!ex'alilēs. Wā, lā'mē 'wī'lāwē lās'lālāsa
 'wālasē 'nawalakwa. Wā, ā'em'lāwisē la 'megwīlē bēx'sās. Wā,
 g'il'ēm'lāwisē gwālē Xāxosenāso^εwē lā yāq'eg'u'la. Wā, lā'laē
 'nēk'a: "Yūl, hamalēl nē'nēmōk", nōsawēs nāqafaxen gwēx'i-
 95 deqeq," nēx'laē. Wā, g'il'ēm'lāwisē la k'lwāg'alil lāxēs k'wāēlasē

and sat down at the place where he had been seated before. Then the body began to move. It rolled, and went rolling toward where the head lay, and the head stuck on the body, and the body rolled to where the two legs lay, and they stuck on the body, and the body rolled to where the arms lay, and they stuck on the body. Then the great supernatural one arose and sang her sacred song; and after she had finished her sacred song, she told the men to beat time on the boards rapidly. Immediately they beat time; and *ʷilenkūlagilis* caught her supernatural power in her hands and threw it down on the floor of the great winter-dance house, and the floor of the house began to be flooded. The fire in the middle of the great winter-dance house went out, and therefore it was dark inside. Then the speaker of the great winter-dance house spoke, and said, "O friend *Nāxosenāś*! you obtained as your treasure the two things that you have seen—the *hām-hānts'k* and his dress, and the name One-Man-Father and his sacred rooms and also this great magic power, the war-dance; and what you did to her when you cut off her limbs; and the flooding of your house; and also the dress, and the name *ʷilenkūlagilis*. And this I tell you; do not be afraid to have your limbs cut off when you are asked to play by the great supernatural one, Head-Winter-Dancer; for she has given to you the magic power of being cut to pieces. You

laa'laasē q'wēna'lehlē bex'sās. Wā, lā'laē lōxūlil q'a's lā lāx 'megwe- 96
 'lasasēs x'ōmsē. Wā, lā'laē k'lūt'lālelaxa x'ōmsē lāxēs bex'sāwē.
 Wā, lā'laē lōxūlilēda bex'sāwē q'a's lā lāx k'atk'edē'lasasa mā'lē
 g'ōg'egūyā. Wā, lāxāē k'lūt'emg'aalela. Wā, lā'laē lōx'elilela q'a's
 lē lāx k'atk'edē'lasasēs o'eyasowē. Wā, lā'laē k'lūt'emg'aalela. 300
 Wā, lā'laē lāx'ūlilēda 'wālasē 'nawalakwa q'a's yālaqwē. Wā,
 g'il'em'elāwisē q'ūlbē yāla'x'LENas laē wāxa qa lēxēdzōdēsa 'nāxwa
 begwānema. Wā, hēx'ida'em'elāwisē lēxēdzōda. Wā, la'laē 'wilen-
 kūlag'ilisē dāsgemdxā 'nawalakwē q'a's mex'alilēs lax āwīnagwila-
 'wālasē ts'lāgats'lē g'ōkwa. Wā, lā'laē paōlīdēda 'wūpē lax āwīna- 5
 gwilasa g'ōkwē. Wā, la'em'laē k'lelx'īdēda lāqawalasa 'wālasē
 ts'lāgats'lē g'ōkwa. Wā, la'mē p'ledegila. Wā, hēm'elawis la
 yāq'leg'a'latsa yāyaq'lentemēlasa 'wālasē ts'lāgats'lē g'ōkwa. Wā,
 la'laē 'nēk'a: "Wā, qāst, Nāxosenāsō' laems'ōgwalaxēs mā'edalos
 dōx'wā'elaxa hāmshāmts'ēsē lē'wis gwē'gwala lē'wis lēgēme 10
 Nānogwisē lē'wis mawilē. Wā, hē'misa 'wālasē 'nawalakwa
 tōx'widē lē'wis layōs gwēx'idaaseq. yixs laaqōs t'ōsemwalax
 lāslālās lē'wa paōlaxēs g'ōkwaōs. Wā, hē'misa yāla'x'lene. Wā,
 hē'misa lēgēmē, yix 'wilenkūlag'ilisē. Wā, g'a'mēsēn wāldemōl.
 q'a's k'le'saōs k'ilela t'ōsemwālyōs lāslālaqōs. qasō grāx afm'iq'e- 15
 wasōsa 'wālasa 'nawalakwē Ts'līqāma'ya. qaxs lē'ma'lasa 'nawa-
 kwasēs t'ōt'lēts'lālasē'waōs lāl. Wā, āmē'wūs hē gway'lelā

will do as she did when she began to put on her arms and limbs." Thus he said in the darkness. Xāxosenāso^e never saw again the ||
 20 house and the men. The great winter-dance house and all the people disappeared, and Xāxosenāso^e was just sitting down on the ground. |

Then it occurred to him to go down the river that night. | He
 25 walked, and came to the || lower end of the cascade, and he wished to try to sing the sacred song of wīlenkūlag'ilis, for he wished to know it well before going | to the village Gek'lexsels. Now he sang it, and | these are the words of the sacred song: |

1. "I was taken to the other side of the world, I was taken to the
 30 other side of the world, || by the great supernatural power. I was taken to the other side of the world by the great supernatural | power. |
2. "I received everything, I received everything, from the great supernatural power. | I received everything from the great supernatural power. Wē, wē! |
3. "I have everything, I have everything, belonging to his super-
 35 natural power. || I have everything, I have everything, belonging to his supernatural power. Wē, | wē! |

As soon as the sacred song was at an end, he felt very happy, | because he knew the words of the sacred song, and on account of

18 'gwayi'lālasasēxs laē k'lūtemg'aalela lāslālās," 'nēx'laē lāxa p'lede-
 k'ila. Wā, laem'laē hēwāxa ēt'led dōx'walelē Xāxosenāso^ewaxa
 20 g'ōkwē lē'wa bēbegwānem. Wā, laem'laē x'is'ēdēda 'wālasē ts'lā-
 gats'lē g'ōk' lē'wa 'nāxwa bēbegwānema. Wā, laem'laē Xāxosenā-
 so^ewē āem la k'was lāxa āwīnak'lūsq'ālā'mē.

Wā, laem'laē g'īg'aēx'id qas lālag'i nekwatōselaxa 'wāxa gānolē.
 Wā, laem'lāwisē qās'ida. Wā, g'il'em'lāwisē g'āx'alela lax gwā-
 25 'yasa k'lamadzēna lāael 'nēx' qas wēg'i mēns'id denx'ētsa yāla-
 qūlayās 'wīlenkūlag'ilisē qaxs 'nēk'aē qas ālak'lālē q'lālelaq qō lāl
 lāxēs g'ōkūlasē Gek'lexselsē. Wā, laem'lāwisē yālaqwa. Wā,
 g'a'mēs qāyatsa yāla^ulenasēg'a:

1. Qwēsenxelēdzemx'den, lāx'den qwēsenxelēdzems hēnōma
 30 'nawalakwā. Lax'den qwēsenxelēdzemsēya aik'as ai ai 'nawa-
 lakwā.
2. wī'lōlēlēsax'den, lāx'den 'wī'lōlēlēsax 'nenwalak'wēnaēk'asū,
 g'āxden 'wī'lōlēlēsax'ynqēya ai ai aik'as 'nawalakwā, wē wē.
3. 'naḡōlēlisax'den, g'āxden 'naḡōlēlisayax 'nenwalak'wēnaēk'a-
 35 sahēyas, g'āxden 'naḡōlēlisayqēyas ai ai aik'as 'nawalakwā, wē
 wē.

Wā, g'il'em'lāwisē q'lūlbē yālaqūlaēna'yasēxs lāael ālak'lāla ēk'ēs
 nāqayaxs laē q'lāla 'wī'lax qūqeyasusa yāla^ulenē lē'wis 'nāxwael

his | different treasure. Then it occurred to him that he would go
in front of the house of his father and sing his sacred song before
daylight, | so that his father might hear him. Then he started | for
the house was not far away; and as soon as he came to the beach
in front of the house, he walked out to the sea and sang his sacred
song. Immediately | Wāxap!alasō¹ heard him, and he recognized
the voice || of his prince Nāxosenāso¹. He was singing his sacred
song. Then | he arose from his bed and went out of his house.
Now he really recognized the voice of his prince. He went to the
houses of his tribe, and called the people to come to his house.
Daylight had not nearly come yet, when they all came; and 50
Wāxap!alasō¹ talked to his | tribe, the ancestors of the LĒLEGĒD of the
Great-Kwakintl¹ and | asked them to capture Nāxosenāso¹. Thus he
said. | His tribe agreed at once to do what he said. They took
their | batons and the boards, and the men went out of the house. 55
As soon as they were all outside, they started, and went down to
the beach at low tide. Now it was full daylight, therefore they
could see Nāxosenāso¹. He was walking in the water. All the men
stood in a row, and | they beat rapid time. Nāxosenāso¹ came
ashore at once || when he heard the beating. When he came, he 60

ōgūqāla Lōgwa¹ya. Wā, lā¹laē¹ nēnk¹lēx¹id qa¹s lā qā¹ida qa¹s lā lāx
Lāsagwisas gōkwasēs ōmpaxa k¹ēs¹em¹ nax¹ida qa¹s lā yālaqwa lāq 40
qa wūLElās ōmpasēq. Wā, lā¹laē¹ qā¹ida qaxs k¹ēs¹ae qwesalē
gōkwas. Wā, gīl¹em¹lāwisē lāgrāa lāx LĒma¹isāsēs gōkwaxs lāe
qaqasamak¹ lāxa demsx¹e. Wā, lā¹laē¹ yālaqwa. Wā, hēx¹idaem-
lāwisē Wāxap!alasō¹ wūlāx¹alelaq. Wā, lā¹laē¹ malt¹lēxsdēqēxs
hēmaēs lāwūlgāma¹yē Nāxosenāso¹wa yālaqlāla. Wā, lā¹laē 45
hēx¹idaem lāx¹ūlit lāxēs ku¹lēlasē qa¹s lē lāwels lāxēs gōkwe.
Wā, lawisla lāē ālak¹lāla malt¹lēxsdendqēxs hēmaēs lāwūlgāma¹ye.
wā, lā¹laē lāLĒs¹id lāx gīgōkwasēs gōkūlōtē, qa¹s wīlē gwēx¹ideq
qa gāxēs wī¹la hōgwēl lāx gōkwasxa k¹ēs¹em¹ ex¹āla qa¹s nax¹ide.
Wā, gāx¹laē wī¹laēla. Wā, laem¹lāwisē nēk¹e Wāxap!alasō¹ lāxēs 50
gōkūlōta gālāsa nē¹mēmōtē LĒLEGĒDēsa wālas Kwāg¹ul¹ qa¹s lēx¹ida¹mē
kīmyax Nāxosenāso¹wē, nēx¹laē. Wā, hēx¹idaem¹lāwisē
nax¹wa ēx¹ak¹e gōkūlōtasēx wāldemas. Wā, lā¹laē āxēsewēda
t¹emyayo LĒwa saōkwē. Wā, lā¹laē wī¹la hōqūwēlēda bebgwā
nemē lāxa gōkwē. Wā, gīl¹em¹lāwisē gax wī¹lewēlā lāe qēs¹ida 55
qa¹s lā wī¹lents¹lēs lāxa LĒma¹isēxa xāts¹lāsē, yixs lēmaē q¹lūlx¹id
nax¹ida, lāgrīlas dōqūlaemx Nāxosenāso¹waxs lāe qāqasamak¹.
Wā, lā¹laē yīpemg¹alisēda nax¹wa bebgwānem qa¹s nēnax¹ide
LĒEDzōda. Wā, hēx¹idaem¹lāwisē gāxē Nāxosenāso¹wē ale¹staxs
gālāē wūlāx¹alelāxa lā LĒEDzōda. Wā, laem¹laē k¹ēs¹ nā¹nawa 60

¹ This should be Qlōmk¹ lūtlēs; however, since this division is much reduced in size, I have used Kwāg¹ul¹ for the wālas Kwāg¹ul¹ they are generally counted with them.

- 61 did not show that he had magic power. Nāxosenāsō^ε and all the men came up the beach. They just beat rapid time as they were coming up the beach; they beat time four times. Then they all went into the house. He never told his father about his treasure.
- 65 And Nāxosenāsō^ε just listened to his tribe when they talked about the great magician Head-Winter-Dancer: for the ancestors of the numaym lēlēgēd were expecting him who would soon come, him who was looking for some one with whom to play in the use of magic power. Nāxosenāsō^ε just listened to what they said. Nāxosenāsō^ε was intending to startle his tribe when they should come to know his treasure, when Head-Winter-Dancer should arrive; therefore he kept quiet, and sat down in the rear of the house.
- Now all the men went out of the house, and many people asked one another why Nāxosenāsō^ε had been singing a sacred song. They were forbidden by some men, who said, "Don't talk that way! Don't make fun of Nāxosenāsō^ε, who was singing a sacred song! For we do not know what treasure he may have obtained." Thus they said.

When it was four days after Nāxosenāsō^ε had come home to 80 Gek'lexdels, he went away into the water at the mouth of the river Ts'elgwad mornings and evenings; and the men were afraid of what might be done by the great supernatural Head-Winter-

- 61 lax^usemāxs g'āxaē. Wā, g'āx^llaē hōx^uwūsdēsela 'nāxwēda bēbegwānemē lō^ε Nāxosenāsowē. Wā, āem^llāwisē la lēxedzōdnaxwāxs g'āxaē alōlīsela lā^llaa qa's mōp^lenē lēxedzōda. Wā, lā^llaē laēl. lāxa g'ōkwē w^lfla. Wā, laem^llaē hēwāxāem nēlasēs lōgwa^uyē lāxēs 65 ōmpē. Wā, āem^llāwisē la hōlēlē Nāxosenāso^uwaxēs g'ōkūlōtaxs laē gwāgwēx^us'āla lāxa wālasa 'nawalakwē Ts'lāqāma^uyē, yixs lē^umaē nak^llāla g'ālāsa 'nē^umēmōtasa lēlēgēdāqē laem elāq nē^lidaxa ālā qa's ām^lwūt lāx 'nawalakwa begwānema, 'nēx^llaē. Wā, āem^llāwisē Nāxosenāso^uwē hōlēlax wāldemas. Wā, hē^llat^la nāqēs Nāxo- 70 senāso^uwē qa ōdax^uidamēltsēs g'ōkūlōtē q^lāl^lalēlalex lōgwa^uyas qō g'āxlē Ts'lāqāma^uyē. Wā, hē^umis lāg^lilas āem q^lwēlālē lāxēs k^lwaē^llasa ōgwiwalilasa g'ōkwē.

Wā, laem^llāwisē hoqūwelsēda 'nāxwa bēbegwānem lāxa g'ōkwē. Wā, laem^llaē q^llēmema bēbegwānemē wālap^lax lāg^lilas yālaqūlē 75 Nāxosenāso^uwē. Wā, la^llaē belasō'sa wāōkwē begwānem qa k^llēsēs hē gwēk^llāla la aemlālas yālaqūlaēna^uyas Nāxosenāso^uwē, "qaxg^lins k^llēs^umēk^l q^lāl^lalēlalex lōgwa^uyaxs," 'nēx^llaē.

Wā, g^lilēm^llāwisē mōp^lenxwa'sē Nāxosenāso^uwē la nā^unakwa lāxēs g'ōkwē lāx Gek'lexdelsē. Wā, laem^llaē hēmēnālaem la^usta 80 lāx ōx^usiwa^uyasā wās Ts'elgwadēxa gēgaūla lē^uwa dzādēqwa. Wā, laem^llaē 'nāxwa k^lik^lalēqelēda bēbegwānemas gwēx^uidaaslāsa wālasa 'nawalakwē Ts'lāqāma^uya qō g'āxlō. Wā, g^lilēm^llāwisē

Dancer, if he should come. When | Nāxosenāso^e had been in | 83
house for four days, in | the evening they saw a canoe coming, being
moved by paddles. | They came, and told Chief Wāxap!alasō^e. 85
Immediately | Nāxosenāso^e asked Wāxap!alasō^e to clear the |
floor of his house, "for this is my friend Head-Winter-Dancer | who
has been seen coming." Thus said Nāxosenāso^e to his father
Wāxap!alasō^e. | Immediately Wāxap!alasō^e asked his tribe to |
clear the floor of his house, and the people | cleared the floor of his 90
house. Then | Wāxap!alasō^e and his tribe were very glad; for
indeed they guessed that | Nāxosenāso^e had found a treasure, for
otherwise he would not have asked his father to clear | his house.
As soon as the house had been cleared, there were people talking |
standing in the canoe in front of the village; and (one of them) 95
said, | "I only come to notify you, great tribe, that | our great
friend the powerful Head-Winter-Dancer has arrived. I have
come | to ask you to take care. Go and purify yourselves quickly! |
When you have done so, I shall go and paddle for them, and ask
them to come to-day; || for the traveling-canoes of our tribe are 100
at anchor | on the other side of the point Burnt-Point." Thus he
said. |

Immediately the ancestors of the numayin Lēlēgēd were asked
by | Wāxap!alasō^e to go into the water at the mouth of the river

mōp!enxwa^{sē} Nāxosenāso^ewē mēxa lāxēs g'ōkwē, wā, laem^lāwisē 83
dzāqwa^s laē dōx^{wa}lēla gwasxāla siōⁿākūla xwāk'lūna. Wā,
g'āx^llaē nēlasē^{wa} g'īgūma^{yē} Wāxap!alasō^e. Wā, hēx^lidaem^lā- 85
wisē Nāxosenāso^ewē āxk^lālax Wāxap!alasō^ewē qa ēx^lwitse^{wēs} āwī-
nagwila^s g'ōkwē, "qaxs yū^{mē}g'in ēnemōkwa, yix Ts!āqūma^{yā}
g'āxax dōgūla," nēx^llaē Nāxosenāso^ewaxēs ōmpē Wāxap!alasō^ewē.
Wā, hēx^lidaem^lāwisē Wāxap!alasō^ewē āxk^lālaxēs g'ōkūlōtē qa
g'āxēs ēkwax āwīnagwila^s g'ōkwē. Wā, hēx^lidaem^lāwisē g'āx 90
ēwī^lē g'ōkūlōtas ēkwaxa āwīnagwila^s g'ōkwē. Wā, laem^lāē ēk^lē
nāqa^{yā}s Wāxap!alasō^ewē lē^{wis} g'ōkūlōtē, qāxax lē^{maē} k'ōtax
Nāxosenāso^ewē laem lōgwala, lāxax āxk^lālaxēs ōmpē qa ēkwa-
se^{wē}sa g'ōkwē. Wā, g'ilem^lāwisē gwāl ēkwaxs lā^lasa yāq^lent'lāla
lāxūxs lāxa xwāk'lūna hāngemālisxa g'ōkūla. Wā, lā^llaē nēk^la: 95
"Ā^{mēn} g'āx hanālg'iwa^{yā}, wālas lēlqwālālē^s, yīsa wālasa lōgwa-
laxens ēnemōkwadzāē Ts!āqūma^{yā}. Wā, la^{mē}sen g'āx qen q'lā-
q!aq!emlāōl qa^s nāxwa^{maōs} g'īg'iltalax^lida hālabala. Wā,
qasō gwālō la^{mē}sen lāl sēx^lbendēlqē qa g'āxlag'iltēxwa nā^lax
qaxs hē^{maā} mexālē yāē^{yats}!āsenū^xu g'ōkūlōtāēda āwīlba^{yē}xa 100
Lēgēgwīlala lax qwēsōdila^{yā}s," nēx^llaē.

Wā, hēx^lidaem^lāwisā g'ālāsa ēnē^{mē}motasa lēlēgēdē āxk^lālāsō^s
Wāxap!alasō^ewē qa^s ēwī^lē la^lsta lāxa ōx^lsiwa^{yā}s wās Ts!ēlgwadē.

Ts'elgwad, and Nāxosenāso^ε went also into the water. When ||
 5 the speech of the speaker in the canoe was at an end, he paddled
 back. After the ancestors of the numaym | LĒLEGĒD had been in
 the water, they went into the house of Wāxap!alasō^ε: | and Nāxo-
 senāso^ε sat down in the rear of the house, | listening to what the
 10 tribe said, for the tribe was really afraid of the | reports about the
 great supernatural man Head-Winter-Dancer. | Now Nāxosenāso^ε
 knew that several | men referred to him, because he had been in the
 woods for four years. | He had come home, and they had never seen
 his treasure, therefore the foolish ones among his tribe were sick
 15 at heart, | but many wise men of the tribe of Nāxosenāso^ε | said
 that they had faith in Nāxosenāso^ε, although he did not talk about |
 the reason why he had been singing his sacred song when he first
 came home, | and the wise men knew that he had a great treasure |
 20 and his father Wāxap!alasō^ε guessed that his || prince Nāxosenāso^ε
 had obtained a great treasure, when he asked his father to | clear
 out the floor of his house; for he was really glad when they first
 learned that the | great supernatural man, Head-Winter-Dancer,
 was coming. As soon | as the talking of his tribe became less, a
 25 man | who belonged to his tribe came in. He stood in the | door-
 way of the house of Wāxap!alasō^ε, and spoke. | The great super-

Wā, laem^εlāwise ōgwaqē Nāxosenāso^εwē la^εsta, yixs ā^εmaē q!ūlbē
 5 wāldemasā yāq!entūltāla lāxa xwāk!ūna begwānemxs laē aēdaaqa
 sēx^εwida. Wā, g'il^εem^εlāwisē gwāl la^εsta 'wīlē g'ālāsa 'ne^εmēmo-
 tasa LĒLEGĒDāxs lāa^εl 'wīla hōgwēl lāx g'ōkwās Wāxap!alasō^εwē.
 Wā, āem^εlāwisē Nāxosenāso^εwē lak!wāgalit lāxa ōgwiwalilasa g'ōkwē
 hōlēlax wāldemasēs g'ōkūlōte qaxs ālak!ālaē k'ilelēs g'ōkūlōtas
 10 ts'elwex^εlenasa 'wālasē 'nawalak^u begwānemē Ts'āqāma^εyē. Wā,
 laem^εlaē Nāxosenāso^εwē q!ālelaemxs hē^εmaē 'nē^εnak'iltsa waōkwē
 begwānema, yixs lāx'dē mōx^εūnxēla g'iyak^εla lāxa āllē. Wā,
 g'āxē nā^εnak^u lāxēs g'ōkwē. Wā, lā hēwāxa laem x'its!enlē lōgwa-
 'yas. Wā, hē^εmēs ts!enems nēnāqā^εyasa nēsnenōlō lāx g'ōkūlōtas.
 15 Wā, lālē q!ēnema nēnāgadē bēbegwānemxs g'ōkūlōtas Nāxosenā-
 so^εwē 'nēx'qēxs hēleqelaas Nāxosenāso^εwaxs k'īsāē gwāgwēx's'ala
 lāxēs lāgrila yālaqūlaxa g'ilx'demas g'āx nā^εnakwa. Wā, hē^εmis
 q!ālag'iltsa nēnāgadē bēbegwānemqēxs 'wālasāēs lōgwa^εya. Wā,
 hē^εmēs k'ōt!ēdaats ōmpasē Wāxap!alasō^εwaq 'wālasē lōgwa^εyasēs
 20 lāwūlgāma^εyē Nāxosenāso^εwaxs hē^εx'ida^εmaē āxk'ālxēs ōmpē qa
 ēkwase^εwēs āwīnagwilasa g'ōkwē, yixs ālaē mōlaxs g'ālaē q!āla
 'wālasa 'nawalak^u begwānemē Ts'āqāma^εyaxs g'āx^εmaē. Wā, g'il-
 'em^εlāwisē ts'ēxā^εnakūlē wāldemas g'ōkūlōtas g'āxaasa begwānemē
 g'āxēla grayōl lāx g'ōkūlōtas. Wā, lā^εlaē lāx'stōlila lāxa āwīlēlāsa
 25 tlex'ilās g'ōkwās Wāxap!alasō^εwē. Wā, lā^εlaē yāq!eg'a^εla. Wā,
 la^εlaē 'nēk'ēda 'wālasē 'nawalak^u begwānemē ēx'ag'idē, qaxs hē^εmaē

natural man Ēx'ag'id -- for that was the name of the supernatural man 25
 had come and was standing in the door of the house. "Keep silent, tribe! I may speak about what the supernatural
 power says; to me about our friend 'wīlenkūlag'ilis, who has great 30
 magic power, and whom you call Nāxosenāso'. O tribe! I shall be
 his attendant. Thus said my supernatural power, because I am
 a cruel man. Just don't move, tribe! I am told by this super-
 natural power that Head-Winter-Dancer will first use his super-
 natural power, and we shall just look on. When they have finished,
 then our great friend 'wīlenkūlag'ilis will change places with him, 35
 and you will use well your batons." Thus he said. When his
 speech was at an end, all sat down by the side of 'wīlenkūlag'ilis,
 and they whispered together. Then they were all happy. Chief
 Wāxap'alasō' and his tribe. The supernatural man and Ēx'ag'id, 40
 and 'wīlenkūlag'ilis had not been sitting together for a long time --
 for now I stop calling him Nāxosenāso' when 'wīlenkūlag'ilis
 arose and went out of the house. He went back into the woods,
 and Ēx'ag'id alone sat down at the place where they had been
 sitting, and he gave instructions to his tribe to take care of all
 the ways, of what they would do with the great supernatural man, 45
 Head-Winter-Dancer. Thus he said. When he had just stopped
 speaking, a man came in, reporting that many cutoes were

lēgēmsa pāxālaxa g'āxē lāx'stālil lāxa t'ēx'ilāsa g'ōkwēxa 'nēk'ē: 27
 "Wēg'aemasl tsemōtālax g'ōkūlōt qen yāq'ent lālēs'ga wāldem'as
 'nawalakwa g'āxen qaens 'nemōx'dzēx lāxōx 'wīlenkūlag'ilisēxxwa
 'wālasēx 'nawalakwaxōs gwe'yāqōs Nāxosenāso'wa g'ōkūlōt. Wā, 30
 nōgwaem'el nēxwālaleq", 'nēk'ē 'nawalakwa yin, yix'gin wāyadēk'
 begwānema. Wā, āemdwits k'leās yawinālālōs g'ōkūlōt. Wā, len
 'nēx'sōs' 'nawalakwa qa hē'mis galilālaxa 'wālasa 'nawalakwē Ts'la-
 qāma'ya. Wā, lālens āeml x'its'ax'ilālqē wāx'i gwālalil. Wā,
 lālens 'nemōx'dzēx lāyogūlilxōx 'wīlenkūlag'ilisēx. Wā, la'mēts 35
 āemlaēk' lālexs t'leniyayāqōs," 'nēx'laē. Wā, gil'em'lāwise q'ūlbe
 wāldemasēxs laē k'wanōdzēlilax 'wīlenkūlag'ilisē qa's āwāpāle.
 Wā, laem'laē 'nāxwa ēk'lēx'edēda g'igāma'yē Wāxap'alasō'wē
 lē'wis g'ōkūlōtē. Wā, k'lē'slat la gaēl k'lūdžēlēda 'nawalakwē bi gwā-
 nemē Ēx'ag'idē lō' 'wīlenkūlag'ilisē (qax'gin la'mēk' gwālēqelas 40
 Nāxosenāso'wē lāq). Wā, lā'laē lāx'ūlilē 'wīlenkūlag'ilisē qa's lā
 lāwēlsā lāxa g'ōkwē qa's lā ālē'sta lāxa ālē. Wā, āem'lāwise lā
 lēx'aēl'em la k'waēlē Ēx'ag'idē lāxēs k'waē'lase. Wā, laem'laē
 lēxs'ālaxēs g'ōkūlōtē qa ā'mēs 'nāxwa ya'lā lāxēs 'nāxwala qa's
 gwēgwālag'ililasl lē'wa 'wālasa 'nawalak' begwānemē Ts'laqāma'yē, 45
 'nēx'laē. Wā, hēem'lāwis ālē's q'lwēlēd yāq'ant'ālxas g'wānsi
 g'āxēlē begwānem ts'lek'lālēlaxs g'āx'maē g'āxawilēlēda q'le's'ax

coming across. Those were the ancestors of the numaym Mēmogwins of the | Qwēq^sōt^lēnox^ε. As soon as they arrived at the beach,
 50 Wāxap^lalasō || invited them to come and eat in his house; and at once | all the canoes came ashore, and the [visitors] went up the beach, | walking behind the great supernatural man, Head-Winter-Dancer. | All wore head-rings and neck-rings of red cedar-bark, and | they
 55 went into the house of Wāxap^lalasō^ε. The || great supernatural man, Head-Winter-Dancer, did not allow his tribe to sit in the rear | of the house. He wanted his tribe to sit next to the door | of the house, and Wāxap^lalasō^ε and his tribe were sitting in the rear of the house. | Thus he said. And the ancestors of the | numaym
 60 Lēlēgēd obeyed his wishes, for || Head-Winter-Dancer meant that they should sit at the door of the house of Wāxap^lalasō^ε, | in order to drive them back if the tribe of | Wāxap^lalasō^ε should try to escape when they were frightened by his playing. That is | why Head-Winter-Dancer wished the ancestors of the | Lēlēgēd to sit in the rear of the house. Then the crew of Head-Winter-Dancer ate. ||
 65 He himself did not eat. After | the tribes had eaten, the great supernatural head-winter-dancer arose | naked; and at once one | man arose also, and asked for batons from Wāxap^lalasō^ε. | Then he
 70 was given many batons, and at once || the man distributed the

48 mōla^εyē xwāxwāk^lūna, yixa gūlāsa ^εnē^εmēmotasa Mēmogwins yisa Qwēq^sōt^lēnox^ε. Wā, gūl^εēm^lāwisē gūx^εalisa laē Wāxap^lalaso^εwē
 50 Lēlēlōtōdeq qa gūxēs ^εwīla L^lēxwa lāx gōkwās. Wā, lā^εlaē hēx^εidaem ^εwīla hōx^εwūltā lāxēs ya^εyats^lē qa^ε lā hōx^εwūsdēsela lāxa L^lēma^εisē Elx^lālēda ^εwūlasē ^εnawalak^ε begwānemē Ts^lāqāma^εyē. ^εnāxwael L^lāgekwēs qex^εema^εyē L^εwis qenxawa^εyē. Wā, la^εlaē hōgwīl lāx gōkwās Wāxap^lalaso^εwē. Wā, lā^εlaē k^lēs hēq^lālēda
 55 ^εwūlasē ^εnawalakwē Ts^lāqāma^εyaxēs gōkūlōtē hē k^lūs^εālilatsēs gōkūlōta ōstāli-lasa gōkwē, yixs hāael gwe^εyōs qa k^lūs^εālilatsēs gōkūlōta ōstāli-lasa gōkwē qa hē^εmēsias la Wāxap^lalaso^εwa ōgwiwalilasēs gōkwē L^εwis gōkūlōtē, ^εnēx^εlaē. Wā, lā nānagēg^εēm^lāwisā gūlāsa ^εnē^εmēmotasa Lēlēgēdā wāldems, yixs hāē ^εnē^εnak^lilts Ts^lāqā-
 60 ma^εyē qa^ε hā k^lūs^εālila ōstāli-lasa gōkwās Wāxap^lalaso^εwē qa^ε ā^εmēl k^lāk^limyalalex wāx^lla hēltsālts gōkūlōtas Wāxap^lalaso^εwē, qō lāl k^lil^εidelts ā^εmēlēnas. Wā, hē^εmis lāgilas ^εnēk^εē Ts^lāqāma^εyē qa hās ^εwīla k^lūd^εzēla gūlāsa Lēlēgēdē ōgwiwalilasa gōkwē. Wā, laēm^lāwisē L^lēxwēda ^εwīla lēlōtas
 65 Ts^lāqāma^εyē. Wā, lālala k^lēs L^lal^lawālah hāē. Wā, gūl^εēm^lāwisē gwāl L^lēxwēda lēlqwālala^εyē lā^εlasē lāx^εūlilēda ^εwūlasē ^εnawalakwē Ts^lāqāma^εyē xa^εnāla. Wā, hēx^εidaem^lāwisā ^εnemōkwē begwānem lāx^εūlil ōgwaqa qa^ε lā dāk^lālax t^lēmyayā lāx Wāxap^lalaso^εwē. Wā, lā^εlaē ts^lāsōsa q^lēnemē t^lēt^lēmyayā. Wā, hēx^εida-
 70 em^lāwisēda begwānemē la ts^lawanaēsasa t^lot^lēmyayō lāxēs gōkū-

batons among his tribe. Then at once they beat rapid time, and Head-Winter-Dancer got his supernatural power, and threw it on the floor of the house. At once water welled up from the floor of the house and flooded it. Then the fire in the middle of the house was extinguished, and the water receded, and the floor of the house became dry. Wāxap!alasō^ε and his tribe never moved, although they were up to the waist in water, and when the floor of the house was dry again, they re-arranged the fire in the middle of the house, and it blazed up. Then the great supernatural man, Head-Winter-Dancer, told them to cut off his head; and immediately one of the tribe of Head-Winter-Dancer—his name is not known—arose, took his shell knife, and went to the place where Head-Winter-Dancer was standing and cut off his head. As soon as it was off, the man went around the fire, carrying the head; and after he had gone around four times, he put it on where it had been before, and Head-Winter-Dancer arose as a whole man. Then he sat down, for he had finished. Then the man who had cut off his head spoke, and said, "O friends of my side! I want these our friends to see this great supernatural Head-Winter-Dancer." Thus he said. And at that time a sacred song was sung in the house of Wāxap!alasō^ε.

lōtē. Wā, hēx^εidaem^εlāwisē ^εhemāx^εid lēxedzōda. Wā, lā^εlaē Ts!āqāma^εyē dāsgemdxa ^εnawalakwē qa^εs mex^εalilē lāxa gōkwē. Wā, hēx^εidaem^εlāwisē q!ōlemgustāwēda ^εwāpē lāx āwīnagwīlasa gōkwē. Wā, la^εmē paōlēlilēda ^εwāpē lāx āwīnagwīlas. Wā, g'il^εem^εlāwisē ^εwīla k'!l^εx'idēda laqawalit lā^εlasē xut^εx'idēda ^εwāpē. Wā, la^εmē xwēlaqa lem^εxwalilē āwīnagwīlasa gōkwē. Wā, hēwāxaem^εlāwisē yāwix'ililē Wāxap!alasō^εwē lē^εwis gōkūlōtē wāx^εmaē la t!ēt!Ebo^εyolilxa ^εwāpē. Wā, g'il^εem^εlāwisē lem^εxwalilē āwīnagwīlasa gōkwaxs laē x'āx'ēq!EX'it^εse^εwē laqawalilasa gōkwē. Wā, g'il^εem^εlāwisē x'iqostāxs laēda ^εwālasē ^εnawalak^u begwānemē Ts!āqāma^εyē ^εnēx' qa^εs qax'it^εse^εwē. Wā, hēx^εidaem^εlāwisē lax^εūlilēda gāyolē lāx gōkūlōtas Ts!āqāma^εyē (la^εmē k'!ēs q!alē lēgēmas,) dālaxa q!ēlts!emē qa^εs lē lāx lawīlases Ts!āqāma^εyē. Wā, lā^εlaē qāx'idqēxs lā^εwilaē. Wā, g'il^εem^εlāwisē lawā x'ōmsas laē qās'idēda begwānemē dālaxa xewēqwē lā^εstalilelaxa laqawalilē. Wā, hē^εlat!a la mōp!enē^εstalilexs laē xwēlaqa āx^εalelōts lāxēs āxālaasē. Wā, la^εmē xwēlaqa la senāla^εx'id begwānemē Ts!āqāma^εyē laxēq. Wā, laem^εlaē k'!wāgalila qaxs lē^εmaē gwāla. Wā, lā^εlaē yāq!eg^εalēda begwānemē, yīxa qāk'ūq. Wā, lā^εlaē ^εnēk'a: "Wā, nōs, ^εnē^εne^εmōk^u, qā^εlaxg'ins ā^εmēk' ^εnēx' qa dōx^εwalelēsens ^εnē^εmemōkwaxg'ada ^εwālasēk' ^εnawalakwa lāxg'a Ts!āqāmēk'. ^εnēx^ε-laēxs lā^εlasa yālaq!ūg'a^εla lāxa ālanā^εyas gōkwax Wāxap!alasō^ε."

Immediately Êx'ag'id arose from his seat, and | spoke. He said,
 95 "Now you have finished, great tribe! | Come to the rear of the house,
 and let me and my tribe go | to the door, so that you may also
 witness our supernatural power." | Thus he said. Immediately the an-
 cestors of the numaym Mēmogwins | went to the rear of the house,
 and the numaym | lĕlēgēd went to the door of the house, and they
 500 sat down. | Then they all beat rapid time, and | 'wilenkūlag'ilis
 sang his sacred song: "I was taken to the other side of the world, I
 was taken to the other side of the world, | by the great supernatural
 power. I was taken to the other side of the world, ai, ai, by the |
 supernatural power," and the other words. Then he came | into the
 5 house of his father, Wāxap'alasō'. His dress was made of | hem-
 lock-branches. His tribe beat rapid time. | And when he had gone
 around the fire in the middle of the house, he caught his | super-
 natural power, and threw it on the floor of his house. Immedi-
 ately | water welled up from the floor of the house, | and it only
 stopped rising when it had put out the fire in the middle of the ||
 10 house. Then it went down again, and the | floor of the house was
 dry. They built up | the fire in the middle of the house; and as
 soon as it blazed up, | 'wilenkūlag'ilis spoke, and said, "O friends!
 15 let | one of you come to cut off my limbs;" thus he said, | and at

93 Wā, hēx'idaem'elāwisē Êx'ag'idē lāx'ūlil lāxēs k'waēlasē qa's
 yaq'eg'a'lē. Wā, lā'laē 'nēk'a: "Wā, laems gwāla. 'wālas lēlqwā-
 95 la'lē. Wā, gēlag'a laxg'ada ōgwiwalilek' qen lā lōgūn g'ōkūlōtek'
 lāxwa ōstā'ilēx qa's ōgwaqaōs x'its'lax'idexg'in nōsek' 'nawalakwa."
 'nēx'elāē. Wā, hēx'idaem'elāwisā g'ālāsa 'nē'mēmotasa Mēmogwins
 la lāg'eyolil lāxa ōgwiwalilē. Wā, lā'laē lastōlilē 'nē'mēmotasa
 lēlēgēdē lāxa ōstā'ililasa g'ōkwē. Wā, g'il'em'elāwisē 'wīla k'lūs'ālil-
 500 hēns laē hēx'idaem 'nāxwa lēxedzōda. Wā, la'mē yālaqūlē 'wilen-
 kūlag'ilisāsōx: "Qwēsenxelēdzemx'den, lāx'den qwēsenxelēdzemis
 hēnōma 'nawalakwā. Lāx'den qwēsenxelēdzemsēa aik'as ai ai
 'nawalakwā," lē'wis waōkwa qāqeyasa. Wā, g'āx'em'elāē g'āxēla
 lāx g'ōkwašēs ōmpē Wāxap'alasō'wē. Wā, laem'elāē 'nāxwaem
 5 q'hwāxē gwēlgwālās. Wā, laem'elāē lēxedzā'yē g'ōkūlōtas. Wā,
 g'il'em'elāwisē 'nemp'len'ēstā'ililxa laqawalilaxs laē dāsgemdxā 'nawa-
 lakwē qa's mex'alilēs lāx āwīnagwīlasēs g'ōkwē. Wā, hēx'idaem-
 'elāwisē q'ōlemgustāwēda 'wāpē lāx āwīnagwīlasa g'ōkwē. Wā,
 āl'em'elāwisē gwāl paō'nakūlaqēxs laē k'elx'elaxa laqawalilasa
 10 g'ōkwē. Wā, lā'laē xwēlaqa xut'lex'idēda 'wāpē. Wā, la'mē xwē-
 laqa lēmxwalilēda āwīnagwīlasa g'ōkwē. Wā, lā'laē x'āx'ēq'le-
 x'it'ē'wēda laqawalilē. Wā, g'il'em'elāwisē x'iqōstāxs lāa'lasē yāq'le-
 g'a'lē 'wilenkūlag'ilisē. Wā, lā'laē 'nēk'a: "Yū., 'nē'nēmōk", gēla-
 g'ax'i 'nēmōkwa lax'da'xōl qa t'lōsemwālxg'in lāsīlāk", 'nēx'elāē.
 15 Wā, hēx'idaem'elāwisē Êx'ag'idē lā lax lā'wē'elasas 'wilenkūlag'ilisē

once Êx'ag'id went to where wîlenkûlag'îlis was standing, he carried his shell knife, and said, "Your words are good, great Iron-I am cruel. Therefore I shall do according to your wish, Supernatural-One. | Let me do it!" Thus he said, and he cut around the shoulder-blade so that it remained attached to the right arm. He cut it off and threw it toward the door; and he took off the left 20 arm and threw it down in front of the place where Head-Winter-Dancer was seated; and he cut off the right leg at the hip, and threw it down not far from where Head-Winter-Dancer was seated; and he cut off the left leg and threw it down; and finally he cut off his head, | and threw it down not far from where Êx'ag'id 25 was standing. And it was not long before the body moved and rolled toward where the head lay. And when it came to it, the head stuck to the body, | and it rolled toward the place where the right leg lay, and it stuck | on; and it rolled to where the left leg 30 lay, | and it stuck; and it rolled to where the | right arm lay, and it stuck on; and he arose | and walked back to his left arm, and stuck it on. | And after he had done so, Head-Winter-Dancer and | his tribe ran out of the house, and went aboard their canoes, and 35 they escaped from Êwîlenkûlag'îlis. Now they were all going home. They were | ashamed, because Head-Winter-Dancer had been overcome by Êwîlenkûlag'îlis. |

dâlaxa q!Elts!Emê. Wâ, lâ!laê Ênê'ka: "Êk'ê's wâldemôs, Ênemox¹⁰- 16 dzêk'as. Nôgwaem wayâda. LaÊmêsen wêg'il lâx wâldemas, Ênawalakwa, qen gwêg'ilasôL." Ênê'laêxs lâê t!ôs'idex pelôts!âs qa âxâlê's lâx hêlk'tôltseyap!ayasêxs lâê t!ôs'ôdeq qa's ts!Ex'sôhlê laxa t!Ex'ila. Wâ, lâ!laê Êtôdxa gÊmxôltseyap!a'ayas qa's ts!Ex'âhêq 20 jâxa l!âsalîla k!waê!lasas Ts!âqâma'ÿê. Wâ, lâ!laê t!ôs'ôdex hêlk'tôlt'sîdza'ÿa g'âg'ilela lâx onôlg'a'ÿas qa's ts!Ex'âhîlê lâxa k'êse qwêsâla lâxaax k!waê!lasas Ts!âqâma'ÿê. Wâ, lâ!laxa Êtôdex gÊmxôlt'sîdza'ÿas qa's ts!Ex'âhîlê's. Wâ, lâ!laê âlelxs dâlaxs lâê qax'ideq- Wâ, lâ!laê ts!Ex'âhîlasa xewêqwê lâxa k'ê'sê qwêsâla lâx qaw!lasas 25 Êx'ag'idê. Wâ, k'ê's!at!a gaêl Êmegwîla bûx'sâs lâê q!wênâhîlîla qa's lâ lên'nakûla lax Êmegwî!lasasa x'ômsas. Wâ, g'ilÊm!âwisê lâg'aa laqêxs lâê klût!alêlêda x'ômsê lâxê's bûx'sowê. Wâ, lâ!laê lên'nakûla lâx k'adê!lasasê's hêlk'tôlt'sîdza'ÿê. Wâ, lâ!laxa k'û!lâ. 30 Lela. Wâ, lâ!laê lên'nakûla lâx k'adê!lasasê's gÊmxôlt'sêdza'ÿê. Wâ, lâ!laxaê klût!alêla. Wâ, lâ!laê lên'nakûla lâx k'adê!lasasê's hêlk'tôltseyâp!a'ÿê. Wâ, lâ!laê klût!alêla. Wâ, lâ!laê lax'ûhla qa's qâs'idê la dâg'ililaxê's gÊmxôltseyap!a'ÿê qa's klût!alêlêdes. Wâ, hêem!âwis âlê's gwâlexs lâê q!ûm!x'ewêlsê Ts!âqâma'ÿe l!âwis g'ôkûlôtê lâxa g'ôkwê qa's lâ hêxsela lâxê's yaê'yats!e xwaxwâk'ûma. 35 qa's lê hêltsâs Êwîlenkûlag'îlisê. Laem lâ!l nâ'nakwa. Wâ, l!âma max!s!axs wâlaê Ts!âqâma'ÿê lâx Êwîlenkûlag'îlisê.

Then 'wilenkūlag'ilis asked his father Wāxap'!alasō^ε that his
 40 tribe should not go out of his house for a while, and || to tell him
 when Head-Winter-Dancer approached Burnt-Point, | and that all
 the men should hold their batons | in readiness to beat when he
 should go up to the roof of the house. | Thus he said. Then Wāxap'!a-
 lasō^ε sent a | man to sit outside the house, and to announce when ||
 45 Head-Winter-Dancer should arrive at Burnt-Point. Then | 'wilen-
 kūlag'ilis gave instructions to his tribe, and said, "As soon as I | go
 up on the roof, beat rapid time, and | continue to beat time until I
 stop singing my sacred song. | And when I stop, you also stop beat-
 50 ing time; for you will see || what will happen to our world and to
 my great friend Head-Winter-Dancer." | Thus he said. He just
 stopped speaking, when the one who was | watching Head-Winter-
 Dancer came into the house and | said that Head-Winter-Dancer
 was already near Burnt-Point. | Immediately 'wilenkūlag'ilis went
 55 up to the roof of the house; || and when he sang his sacred song, his
 tribe beat time | in the house; and these are the words of his
 sacred song, which he obtained | from the thunderbird:

"Burn them, burn them, burn them, you who burn the world! |
 "Hail, hail, hail, hail, hailstorm is brought by you!" ||

38 Wā, laem^εlāwisē 'wilenkūlag'ilisē āxk'!laxēs ōmpē Wāxap'!ala-
 so^εwē, qa k'!ēs^εmawislēs la hōqūwelsē g'ōkūlōtas. Wā, hē^εmis qa
 40 nēlasē^εwēs qō lāl ēx^εālālē Ts!āqāma^εyē lāxa Legēgwilbāla. "Wā,
 hē^εmis qa 'nāxwa^εmēsa bēbēgwānemē dālxēs t!ēt!emyayowē gwā-
 lala qa^εs lēxedzōdēl qenlō lāl lāg'ās lāxwa ōgwāsaxsens g'ōkwēx,"
 'nēx^εlāē. Wā, laem^εlāē Wāxap'!alasowē yālaqasa 'nemōkwē be-
 gwānem qa lās k'!was lāx L'āsanā^εyases g'ōkwē qa g'āxl nēlalts Ts!ā-
 45 qāma^εyē qō lāl lāg'aa lāxa Legēgwilbāla. Wā, laem^εlāwisē 'wilen-
 kūlag'ilisē lēxs^εalaxēs g'ōkūlōtē. Wā, lā^εlāē 'nēk'a: "G'il^εmax'in
 lāg'ās lāxwa ōgwāsē laaqōs 'nemāx^εid lēxedzōda. Wā hē^εmēts
 wāwaselil lēxedzē^εwēxg'in k'!ēs^εmēlek' q'!wē^εid yālaqūla. Wā,
 g'il^εmēsen q'!wē^εidex lāēx ōgwaqa gwāl lēxedzā^εya qa^εs dōqwalēlōs
 50 'nāxwax gwēx^εidaaslasens 'nālax lē^εwūn 'nemōx^εdzaē Ts!āqā-
 ma^εya," 'nēx^εlāē. Wā, hēem^εlāwis ālēsē q'!wē^εidexs g'āxaasa q'!ā-
 q!alālelg'isax Ts!āqāma^εyē g'ūxēla lāxa g'ōkwē. Wā, laem^εlāē
 nēlasēxs lē^εmaē elāq lāg'āē Ts!āqāma^εyē lāxa Legēgwilbāla. Wā,
 lā^εlāē hēx^εida^εmē 'wilenkūlag'ilisē lāgustā lāxa sālāsēs g'ōkwē.
 55 Wā, g'il^εemlāwisē yālaqwaxs lāael lēxedzōda yix g'ōkūlōtas lāx
 āwilelasa g'ōkwē. Wā, g'a^εmēs qāyats yālex^εlenasēg'a yix g'ayā-
 nemas lāxa kūnkūnxūlig^εa^εyē, g'ada:

Tseḡwaamt, tseḡwaamt. tseḡwaamt xūmtxūmtelēg'a^εyā.

Tsaalx, tsaalx. tsaalx, tsaalx, tselxtselxelēg'a^εyā.

When he stopped singing, they also stopped beating time in the house. Immediately our world became dark, and there was lightning and loud thunder. Hail fell, and the hailstones were the size of a head. When the thunder and the hailstorm had passed, they saw the canoes all turned into rock; and these are now the many islands at the east side of the mouth of Hardy Bay, and they are called Spots-at-Mouth-of-Bay. Now Head-Winter-Dancer and his crew were dead.

Then *ʷilenkūlagʷilis* was feared by his tribe, for they discovered that he had obtained a great treasure; and his tribe just wished to be slaves of *ʷilenkūlagʷilis*. He was the only head chief of the *numaym lēlēgēd*. He did not do any work, for his tribe were working for him; that is, they gathered food of all kinds for him, and brought firewood and water. If he wanted a canoe of a man, he just asked for it, and it was given to him. This is the end.

Later on I shall tell how he disappeared again, and how after that he became a cannibal.

It was when *ʷilenkūlagʷilis* had overcome the great supernatural man Head-Winter-Dancer. He had [not] been treated as a chief for a long time by his *numaym*, the *lēlēgēd*. Then he said to his father

Wā, gʷil^ʷem^ʷlāwisē qʷl^ʷēʷid yālaqūlaxs laē ōgwaqa qʷl^ʷēʷidēda lēxedzāyē lāx āwilelāsa gʷōkwē. Wā, hēx^ʷidaem^ʷlāwis pʷedex^ʷidens^ʷ nālax. Wā, lā^ʷlāē l^ʷenēx^ʷwida. Wā, lādzēk^ʷas^ʷlāē kūn^ʷxwa. Wā, lā^ʷlāē tselx^ʷitsa yū^ʷma ā^ʷwāwens x^ʷōmsēxa tselx^ʷmesē. Wā, gʷil^ʷem^ʷlāwisē hāyāqēda kūn^ʷxwa lē^ʷwa tselx^ʷāxs lael dōx^ʷwalelaxa xwāxwākʷlūnax^ʷdāxs laē nāxwa t^ʷlēm^ʷx^ʷidaxwa lāx qʷl^ʷenem^ʷmaemk^ʷāla lāxōx nēl^ʷkʷlōdexsta^ʷyaxs Gwadze^ʷyēxa lāx lēgades Dzādzobaltsēwē. Wā, laem^ʷlāē ālak^ʷāla ʷwīwūlē Tsāqāmēye lē^ʷwis lēlōtdē lāxēq.

Wā, laem^ʷlāē kʷilemē ʷilenkūlagʷilisasēs gʷōkūlōtē, yixs laē qʷl^ʷālelax ʷwālasē lōlēgwa^ʷyas. Wā, laem^ʷlāē gʷōkūlōtas nēx^ʷqas ālag^ʷa^ʷmē qʷl^ʷqʷlek^ʷās ʷilenkūlagʷilisē. Wā, laem^ʷnemox^ʷem la x^ʷā^ʷmāgemē gʷīg^ʷāmēsa nē^ʷmēmotasa lēlēgēdē. Wā, laem^ʷkʷleās ēaxēnēs qaxs nāxwa^ʷmaē ēaxelēs gʷōkūlōtē qaē, yixa pape^ʷwālaxa nāxwa qas gwex^ʷs^ʷdem hēmawāla lē^ʷwa leqwa lē^ʷwa tsaxa ʷwāpē qaē. Wāx^ʷē āx^ʷēxs^ʷda xwākʷlūnasa nēmōkwē begwānema. ā^ʷmēsē dāk^ʷlālaq. Wā, lā hēx^ʷidaem tsēwē lāq. Wā, laem^ʷlāba.

Wā, ā^ʷl^ʷeml^ʷisen gwāgwēx^ʷsālal laqēxs laē x^ʷis^ʷida ēt^ʷēda. Wā, laem^ʷhāmshāmts^ʷl^ʷlaxēq.

Wā, hēm^ʷlāēxs laē yāx^ʷidāmasē ʷilenkūlagʷilisax ʷwālasē nawa^ʷlak^ʷ begwānemē Tsāqāmēx^ʷdē. Wā, kʷl^ʷes^ʷem^ʷlāwise ālaem^ʷ gala la gʷāg^ʷēxsilasōsēs nē^ʷmēmota lēlēgēdē. Wā, lā^ʷlāē nēlaxēs ompe

- Wāxap!alasō^ε, that he had not yet shown his supernatural treasures: || "for I obtained as supernatural treasure the flooding-waters and the cutting-off of | my limbs and four dances; for I have for my dance the Āwilo!elal, and my first dance is Hayalik'elal. | And after I have finished the Hayalik'elal, I turn into the speaker
- 10 dance: and when my song of the speaker dance is ended, || I turn into the chieftainness dance; and when | the song of my chieftainness dance is ended, then I sing my sacred song | of the war dance and I turn into a war dancer: | and therefore my name is 'wilenkūlag'ilis.¹ Now | I wish you would give a winter dance," thus he said to his father
- 15 Wāxap!alasō^ε, "that || I may also show my other great dance the | hāmshāmts'les, that has a sacred room; and the name Nānogwis; and the cannibal mask with | a man with turning top; and his red cedar-bark rings. I mean | that all my supernatural treasures should be seen." Thus said 'wilenkūlag'ilis to his father Wāxap!alasō^ε.
- 20 Immediately Wāxap!alasō^ε || told his prince to go ahead and to disappear. | Now it was not known among the tribe what Wāxap!alasō^ε and his | prince 'wilenkūlag'ilis had said. When | night came 'wilenkūlag'ilis lay down. It was not yet | near daylight when
- 25 he arose and went to the river || 'wāg'ela. Then he walked up the river, and he wished to | arrive at its lake. He did not arrive there

- Wāxap!alaso^εwē, yixs k'les'maē 'wēla nē'idāmasxēs lōgwa^εyē,
- 5 "yixg'in hē'mēk' lōgwa^εya paōlāsa 'wāpē,lōxgūn lāk' t'ōsemwālayōgūn lāsūlak' lāxen mōx'widālux lēlāda yixg'in lādenōkwē'asa Āwilo!elalē. Wā, hēem gālen yex'widayowa Hayalik'elalē. Wā, g'il'mēsēn g'wāl yex'wa lāxen Hayalik'elalēna^εyē lāg'en lāselēl lāxen Hayaq'entelalē. Wā, g'il'mēsē q'ūlbaxen q'endēmē lāxen Haya
- 10 q'entelalēna^εyē lāg'in lāselil lāxa Aōmalalē. Wā, g'il'mēsē q'ūlbaxen q'endēmē lāxen Aōmalalēna^εyē lāg'in yālaqwasen yāla^ulenē lāxa tōx'widē. Wā, laemxaen lāselil lāxen tōx'widāēna^εyē. Wā, hē'mēsen lāg'ila lēgades 'wilenkūlag'ilisē. Wā, la'mēsen 'nēx' qas' yāwix'ilaōs," 'nēx'laēxēs ōmpē Wāxap!alaso^εwē, "qa
- 15 g'āxlag'isē nē'idēda 'nemx'idāla 'wālas lādaxa ma'wiladē hāmshāmts'lesa lē'wis lēgemē Nānogwis lē'wis hāmsemlēxa x'īlp'lēgex-lāla begwānema lē'wis l'āl'lēgekūla. Wā, yū'mēsen 'nē'nak'ilōx qa 'wēla'mēsōx dōx'wālelaxen lōgwa^εyēx," 'nēx'laē 'wilenkūlag'ilisaxēs ōmpē Wāxap!alaso^εwē. Wā, hēx'idēmēlāwisē Wāxap!alaso^εwē wāxaxēs lāwūlgāma^εyē 'wilenkūlag'ilisē qa wāg'is x'is'ēda. Wā, laemēlaē k'leās q'lālux wāldemas Wāxap!alaso^εwē lē'wis lāwūlgāma^εyē 'wilenkūlag'ilise lāxēs g'ōkūlōtē. Wā, g'il'emēlāwisē gānol'ida laē kūlx'ida, yix 'wilenkūlag'ilisē. Wā, k'les'emēlāwisē ēx'ūla qas' nāx'idēxs laē lāx'wida qas' lā qās'ida qas' lā lāxa 'wās
- 25 'wāg'ela. Wā, lā'laē qas'ūstālaq. Wā, laemēlaē 'wālaqēla qas' lāg'aē lāx dze'lālas. Wā, lā'laē wēg'aaxs laē gānol'ida. Wā, āem-

¹Carrying everything.

before night came. Then he went into the water of the river and he took four hemlock-bran-ches and rubbed his body on the right-hand side with one hemlock-branch, and he imitated what he had first done with the four hemlock-branches. As soon as he had finished, he lay down in the shelter of a cedar-tree which stood on the bank of the river. As soon as daylight came in the morning, he washed again in the river; and after he had done so, he again walked up the river. Now it was past noon when he came to the lake of the river 'wāg'ela. Immediately, it is said, he built a house of hemlock-branches on the shore of the lake. He always went into the water on the shore of the lake every morning and every evening. Now it was almost four months since he had disappeared. Then he dreamed that he saw the Head-without-Body. Then it opened its mouth and the hāmshāmts'les came out of the mouth. Then he cried, "Wip, wip, wip!" And in his dream he saw how he went right up to 'wilenkūlag'ilis, and bit his left hand; and after the piece bitten by him had come off, he went back into the mouth of the Head-without-Body. Then the Head-without-Body disappeared. Then 'wilenkūlag'ilis awoke, and he saw that it was daylight. He arose at once and went into the water on the shore of the lake; and after he had been in the water, he went down, following the river, while he was walking down river. When evening

ēlāwisē la'sta lāxa 'wa, yixs dālaaxa q'wāxē mōxla. Wa, hēm̄is la gr̄inx'wēdem̄s lāxēs hēlk'lot'ēna'ya 'nem̄xla q'wāxa. Wa, laem̄-lae āem̄ nāqem̄g'iltawīlālaxēs gr̄ālē gwēgr̄ilasa, yisa mōxla q'waxa. Wā, gr̄il'ēmlāwisē gwālexs laē kūlx̄l̄elsaxa t'ēnyaga'yasa welkwe lag'ūgēxa 'wa. Wā, gr̄il'ēmlāwisē 'nā'nakūlaxa gaālāxs lae et'ed la'sta lāxa 'wā. Wā, gr̄il'ēmlāwisē gwālexs laē et'led qās-ōs'alaxa 'wa. Wā, laem̄lāwisē gwāk'ōdēxlālōsa l'ōselāxs laē lag'aa lāxa dze'lālas 'wās 'wāg'ela. Wā, hēx'idaem̄lāwisē gr̄ōkwēlaxa q'wāx-semē gr̄ōkwa lāx ōgwāga'yasa dzē'lālē. Lakm̄-lae hēm̄-nālaem̄ la'sta lāxa ōgwāga'yasa dze'lālaxa gēgaāla lē'wa dzādēqwa. Wa, laem̄lāwisē elāq mōsgem̄g'ilaxa 'mekūla x'isūlāxs lāael mēxlāxs dōqūlaaxa x'ōsalōlē. Wā, laem̄lāwisē āqelāxs gāxaē gr̄āx'wēlōda hāmshāmts'rsē lāx sem̄sas. Laem̄laē hām̄ts'lala, 'wip 'wip wip-xael. Wā, lā'lāē hē'nakūlaeng'a lāx 'wilenkūlag'ilise qas-q'ix dēx gem̄xōls'lāna'yas. Wā, gr̄il'ēmlawise lawamasxēs q'lex t-se'wē lāael xwētagil lāx sem̄sas X'ōsalōlē. Wā, la'laē x'isēde X'ōsalōlē. Wā, hēx'idaem̄lāwisē ts'lex'idē 'wīl n'kūlag'ilise. Wā, laem̄laē dōx'walelaqēxs lē'maael 'nax'ida. Wa, hēx'idat m̄lāwisē lāx'wida qas la'stē lāxa ōgwāga'yasa dze'lālē. Wā, gr̄il'ēmlāwisē gwāl la'staxs gāxaē nagūmālaxa 'wāxs gr̄āxē qas'et'ed. Wā, laem̄ wātōs lāx ōx'siwa'yasa 'wāxs lae dzāqwa. Wā, la'laē

48 came, he had not arrived at the mouth of the river. Then | he lay down under a cedar-tree; and when daylight came in the morning | he arose and started. It was not yet noon when he arrived at the ||
50 mouth of the river *ʷāgʷela*. Then he just sat down under a tree. | They do not know what kind of a tree it was. He waited for evening. | Therefore he did so. As soon as evening came, he walked | along the beach. Now it was dark when he | arrived on the east
55 side of the river *Tsʷelgwad*. Then he cried, || “Wip, wip, wip!” aloud, so that his father should hear him. |

Then his father *Wāxapʷalasōʷ* heard him. | Immediately it occurred to *Wāxapʷalasōʷ* to | invite in his tribe when it would be evening, that they should come and try to surround him that |
60 night. Thus he thought. Almost all his tribesmen had || heard the cry: “Wip, wip, wip!” | Therefore the Sparrow Society at once arose and went into the | winter-dance-house of *Wāxapʷalasōʷ* (for this name was given by the | ancestors of the Kwakiutl to a winter-dance-house. Only lately it was named | the Emptied-House, instead of Winter-dance-House, because recently they became
65 mixed with the || Rivers Inlet people; and recently the name Winter-dance-House is Coming-out-House, | for the *Nākʷaxʷdaʷxʷ* call the winter-dance-house | Coming-out-House and Ceremonial-House; and

48 *kūlxʷelsaxa wēlkwē*. *Wā, gʷilʷemʷlāwisē ʷnāʷnakūlaxa gaālāxs laē lāxʷida qʷs qʷsʷidē*. *Wā, kʷlēsʷemʷlāwisē neqālāxs grāxā lāx*
50 *ōxʷsiwaʷyasa ʷwās ʷwāgʷela*. *Wā, āemʷlāwisē kʷwūlxʷlāʷelsaxa lāʷsē*. *Laʷmē kʷlēs q ʷlēlax lāʷtsʷlāʷyas*. *Wā, laemʷlāʷēšela qʷ dzāqʷwēs lagʷilas hē gwēxʷidē*. *Wā, gʷilʷemʷlāwisē dzāqʷwaxs laē qʷsʷida gʷāgʷāntsʷēšela lāxa lʷemaʷisē*. *Wā, laemʷlāwisē pʷedexʷidexs laē lāgʷaa lāx ʷnelkʷlōtsewaʷyasa ʷwās Tsʷelgwadē*. *Wā, lāʷlaē hāmtsʷe-*
55 *gʷaʷla ʷwip ʷwip ʷwipxa hāšela qʷ wūlēlēs ōmpasēq*.

Wā, hēemʷlāwisē ōmpasē Wāxapʷalasoʷwē gʷil wūlāxʷalēlaq. *Wā, hēxʷidaemʷlāwisē gʷīgʷaēxʷedē Wāxapʷalasoʷwē qʷs hēxʷidaʷmēl lēʷtsʷlōdēlxēs gʷōkūlōtē qō lāl dzāqʷwalō qʷs wāgʷil kʷikʷlñālaxa gānola ʷnēnkʷlēqelaʷlaē*. *Wā, laemʷlaē hāʷšelaem kʷlēs ʷnaxwaem*
60 *wūlēlē gʷōkūlōtasēxa hāmtsʷālā ʷwip ʷwip ʷwipxelā*. *Wā, hēʷmis lāgʷilasa gwēgwāʷtsʷemē hēxʷidaem ʷwīʷla lāxʷida qʷs lā lāxa yāwixʷelatsʷlō gʷōkwās Wāxapʷalasoʷwē (yixs hēʷmaē lēqelāyosa gʷālāsa Kwāgʷulaxa gʷōkwē yāwixʷelatsʷlō yixs āʷmaē lēqelasōʷs lobekwē lāxa yāwixʷelatsʷlō gʷōkūxs laē qʷlūqʷlūgʷōxʷwīd lēʷwa āwī-*
65 *kʷlēnoxwaxwa āʷmēx*. *Wā, lāxaōx āʷem lēgemōxʷ gʷāgʷilēlatsʷlō lāxaaxa yāwixʷelatsʷlō yixs hāē lēqelasēda Nākʷaxʷdaʷxwē yis gʷāgʷilēlatsʷlō lōʷ tsʷlēsʷlēgatsʷlō gʷōkʷ*. *Wā, lāxaē ʷnēxʷma Kwāgʷulē*

the Kwakiutl also call it Ceremonial House. I will not say more about this). ||

As soon as the members of the Sparrow Society were all present, Wāxap!alasō^ε told them to try to surround him that night, and Wāxap!alasō^ε also told them that he would call his tribe in the afternoon. "Now we all will sit down at the place where you wish that | we sit down, that you may learn all the four songs, the 75 songs of Nānogwis; that is, ^εwilenkūlagilis; for indeed we shall just now see all the supernatural treasures of my prince, when he comes out of the woods." Thus said Wāxap!alasō^ε to the Sparrow Society. | "He has sung his four songs | to me; therefore I know the songs || of the great supernatural one who is a hāms'hāmts'le. 80 Thus said Wāxap!alasō^ε | to the Sparrow Society. As soon as day came in the morning, | all the members of the Sparrow Society went home to their houses. They were very glad on account of the words of Wāxap!alasō^ε.

As soon as evening came, a man who was sent by Wāxap!alasō^ε went || to whisper an invitation to all the men to go to the sitting- 85 place.¹ | (Some men say that the sitting-place has the name Song-Leader-Place. Now all the men are never invited twice | for the meeting; for the men immediately arise when they are here.

yisōx ts!ēts!ēgats!ē grōkwa. Wā, á'men 'nēx' qen gwāgwēx's'āle 6x lāq).

Wā, g'il'Em'elāwisē g'āx 'wīla hōgwēlēda gwēgwāts!Emē, lāa'asē 70 Wāxap!alaso'wē nēlaxs le'maē k'ik'ilnālaxa gānoilē. Wā, la'em-xaāwis nēlē Wāxap!alaso'waxs le'maē lēlts!ōdēlxēs grōkūlotaxa lala gwāl neqālāl: "Wā, la'mēsens lāl 'wīla k'wādāl lāxēs gwēyolaox qens k'wālaas! q'as q'lāq'ōl!āōs 'nāxwaxa mōsgēmē q'Emq'Em-dema, yix q'Emdēm'sā'yas Nānogwisē lāx 'wilenkūlagihse. 75 qālxgr'ins hē'mēk' ālēlēus 'wīla dōx'walelēlex lōgwa'yasēn lā-wūlgāma'yā qō g'āx'wūlt!alō," 'nēx'elāē Wāxap!alaso'waxa gwēgwāts!Emē. "Wā, la 'nāxwaem denx'ētsa mōsgeme q'Emq'Emdēms qāen. Wā, hē'mēsen lāg'ila 'nāxwa q'lālēlax q'Emq'Emdēmles yisa 'wūlas lōgwālxēs luēna'yā hāms'hāmts'fā," 'nēx'elāē Wāxap! 80 alaso'waxa gwēgwāts!Emē. Wā, g'il'Em'elāwisē 'nāx'ēdxa g'ālxas lāē 'wīla nā'nakwēda 'nāxwa gwēgwāts!em lāxēs gr'ōkwe ālak'lala ēk'ēs nēnāqayē qā wāldemas Wāxap!alaso'wē.

Wā, g'il'Em'elāwisē dzāx'bēndēxs lāē 'yālagēmas Wāxap!alaso'wē qas lē ōpala lē'lālaxa 'nāxwa bēbegwānem qā lās lāxa k'walaase. 85 (Wā, la 'nēk'ēda waōkwē begwānemaqēxs lēgādāēxa k'walaasus nāq'lāsē. Wā, la k'lēs 'nēmp'lēna malp'lenē sta lē'lālase wēda 'nāxwa bēbegwānem qāēda k'wāla, yixs ā'maē hēx'ēdāfm lāx'ū-

¹ A place in the woods where the songs are secretly taught. See Report of the U. S. National Museum, 1895, Plate 43.

- 90 called to go to the sitting-place. || When a man does not go—no matter whether he is a chief || or one of the common people—nobody talks about him.) || Then Wāxap!alasō^ε at once sang the songs || referred to by ^εwilenkūlag!ilis, the songs of Nānogwis, || the hāmshāmts!es, who has the Head-without-Body for his sacred room. ||
- 95 As¹ soon as the song leaders knew the four songs, || they talked about the one man belonging to the || common people. At once four men were sent to go and || call him to come to the sitting-place. Then
- 100 the four || men started, and before long they came back || walking with the man (the man who told the story to me did not know the name). || Immediately Wāxap!alasō^ε asked the chief of the Sparrows to speak, || and at once the chief of the Sparrows || asked the man to sit down, not very near || the place where all the men were
- 5 seated. Then || the chief of the Sparrows spoke, and said, "Now let us know || what is more important than to go into the woods to sit in our sitting-place; || for you know that no chief is too great that he should not || come here." Thus he said, and took off his head-ring of cedar-bark and || put it on the ground. "Done," he said, "go on
- 10 and consider || whether you wish to remain alive. Then you will take up this red cedar-bark and || give a winter dance next year. If

- lēda begwānemaxs g'ālaē lē!ālase^εwa qa's lā lāxa k!wālaase. Wā, 90 g'il'mēsē k'les lēda ^εnemōkwē begwānemaxa wāx^εinē g'ig'āma^εya lōxs hāē g'a^εyōla begū!ida^εyē. Wā, k'leāst!a gwāgwēx's'āla lāq.) Wā, la^εmē āem hēx^εidaem!laē Wāxap!alasō^εwē denx^εitsa q'emq!em-demō, yix gwe^εyās ^εwilenkūlag!ilisē q'em!qemdem's Nānogwisē, yixa hāmshāmts!esē māw!ladesa X'ōsalōlē.
- 95 Wā, g'il'em!āwisa nēnāgadē ^εwīla q!ālaxa mōsgem q'emq!em-demxs laē gwāgwēx's'id lāxa ^εnemōkwē begwānem g'a^εyōl lāxa begū!ida^εyē. Wā, laem!laē ^εyālagema mōkwē bēbegwānem qa lās lē!ālaq qa g'āxēs lāxa k!wālaasē. Wā, laem!āwisa mōkwē bēbegwānem qās'ida. Wā, k'les!at!a gālaxs g'axaē aēdaaqa 100 qūqelaxa begwānemē. (K'les q!ālē lēgemas, yisa nōsa qaen.) Wā, hēx^εidaem!āwisē Wāxap!alasō^εwē āxk'!ālaxa gwēsēma^εyē qa yāq!ent!ālēs. Wā, hēx^εidaem!āwisa gwēsēma^εyē āxk'!ālaxa begwānemē qa k!wāg'aelsēs lāxa k'les ālaem lāla lāx k'lūts!edzāsasa ^εnāxwa bēbegwānema. Wā, lā!laē yāq!eg'a-
- 5 lēda gwēsēma^εyē. Wā, lā!laē ^εnēk'a: "Wēg'a^εx'enu^εx" q!ālax āwilagawa^εyasenu^εx" g'āxēx ālālels k!wāla lāxwa k!wālaasēx, yixs q!ālela^εmaaqōs yixs k'leāsāē gūnt!asa g'ig'ig'āma^εyē qa's k'lesē g'āx lāq," ^εnēx^ε!laēxs laē āxōdxēs qex^εema^εyē l!āgekwa qa's āx^εelsēq. "Wā." Wā, lā!laē ^εnēk'a: "Wēg'a dōqwalaxēs nāqa^εyōs
- 10 qusō ^εnēx'l qa's q!ūlaōs, la^εmēts dāx^εidellex^εgada l!āgekūk' qa's yāwix'ilēlōsax qwēsēyēnxla. Wā, qusō k'lesl dāx^εidelqek' la^εmēts

¹ The following is an intercalation, explaining part of the procedure of the winter ceremonial.

you do not take it up, you will | die where we are sitting here. 12
 Thus he said. Immediately the | man arose from the place where he
 was sitting, and took up the red cedar-bark and | hid it in his armpit,
 and then he had saved his life; for he had || hidden the red cedar-bark 15
 which he was going to put into his box, which was in | his house.
 The red cedar-bark was not to be seen again until he would give a
 winter dance | the next winter, when he was to invite for a winter
 dance. This is called | Begging-for-One's-Life — the taking up of
 the red cedar-bark when it is put down on the sitting-place to | be
 taken up by the one who disobeys the chief of the Sparrow Society;
 for the || chief of the Sparrow Society is the chief of the winter 20
 dance. Generally he is | chief, for the chief of the Sparrow Society
 has no dance. |

(I will talk for a little while about this. When | the chief the
 father of Q!emtq!ādas gave a winter dance, while | Ts!ōx^uts!āēs
 was still a child — for this was his name in summer — || all those who 25
 were to disappear were placed in a row to be seen by all the men |
 who had been taken by the supernatural power of the winter dance.
 Then | Ts!ōx^uts!āēs stood among them on the right-hand side of
 those who were to disappear; and | after they had been looked at,
 they went into the woods where the whistles sounded. Then |
 Ts!ōx^uts!āēs went backward; and he was taken by the chief of the
 Sparrow Society, || not by the father of Ts!ōx^uts!āēs. Then the 30
 chief of the Sparrow Society said, | “You will not go, friend Ts!ōx^u-

lē! lāxēns k!wālaasēx,” ēnēx^u!āē. Wā, āem!āwisē hēx^u!āfma 12
 begwānemē lāx^u!s lāxēs k!wādzasē qa’s lē dāx^u!dxa L!āgēkwē qa’s
 q!lūlā!ēdēq lāxēs demgūlasē. Wā, la’mē q!lūlāxanux^us qaxs lā’mē
 q!lūlā!dxa L!āgēkwē qa’s lāl grits!ōdēlts lāxēs g!ildasēxa ha’nēla lāx 15
 g!ōkwās. Wā, ā!ēm!wisē dōx^u!wā!ēla L!āgēkwaxs lāl yāwix!lāxa
 lāla ēt!ēdēl ts!āwūnxa qō lāl yāwix!lālō. Wā, hēem lēgades
 q!lūlāxēna dāx^u!dāxa L!āgēkwaxs g!ig!ēldzemaē lāxa k!wālaasē qa
 dāx^u!tse!wēsa hāt!ēlāx wāldemasa gwēgwēsēma^uyē qaxs hē!maē
 g!igāmēsa ts!ēts!ēqaxa gwēgwēsēma^uyē yixs hēmenala!maē g!igāmē 20
 begwānēma, yixa gwēsēma^uyē, yixs k!ēasaē laēnēsa gwēsēma^uyē.

(Wā qens yāwas!dē gwāgwēx^u!s!āla lāq. Wā, hē!maaxs lāē yāwi-
 x!lē g!igāmā^uyē ōmps Q!emtq!ādaswūla, yixs hē!maē ālēs g!inū-
 nemē Ts!ōx^uts!āēsa qaxs hē!maē lēgēms lāxa hēenxē. Wā, hē!ma- 25
 axs lāē yipemg!alē!ēma x!is!dlē qa dōx^u!wā!ēlēsa ēnaxwa begwā-
 nemx lālanemasa ēnawalakwasa ts!ēts!ēqa. Wā, la’mē lāgēlilē
 Ts!ōx^uts!āēsa lāx hēlk!ōdenōlemalilasa x!is!dlē. Wā, g!il!mēsē
 gwāl dōqwasōxs lāē alē!sta lāx hēk!ālasasa lēx!ēxsē. Wā, g!il-
 mēsē la elx!ā!yē Ts!ōx^uts!āēsa lāē dāx^u!tse!wa yisa gwēsēma^uyē
 ōgū!la lāx ōmpas Ts!ōx^uts!āēsa. Wā, la ēnē!ēda gwēsēma^uyē: 30
 “K!ēsLES lālōl, qāst, Ts!ōx^uts!āēs, g!aem ēx!g!in gwēx!sdemk.”

- 32 ts'laēs. My way is the best." And he still held him while all the men shouted. Then the supernatural spirit and all those who had disappeared were frightened away. And after they had frightened away the supernatural spirit and all those who had disappeared, then
 35 the chief of the Sparrow Society, who was holding Ts'lox'ts'laēs spoke, and said, "Come, give me red cedar-bark to put on the head of my friend here." Thus he said. Then he was given a head-ring of red cedar-bark and a neck-ring of red cedar-bark spread open. He spoke, and said, "Go on, look at him, friends. I put on the
 40 head of my friend what I took away from the supernatural power." Thus he said, and put around the neck the red cedar-bark, and put the head-ring of red cedar-bark on his head. As soon as he had done so, he took a rope and put it around his waist as a belt. Then he took a thin cane and gave it to Ts'lox'ts'laēs, and he said while
 45 he gave to him his cane, "Friend, this is your Sparrow cane, for you will be a great Sparrow, that you may not be afraid of anything that happens in this winter-dance house: for now you have a name, since you have a cedar-bark head-ring: and you are a member of the Sparrow Society." Thus he said. Then he turned his face toward all the men, and said, "O friends! You will not wish that a
 50 winter dance be given to our friend here — the great one who has red cedar-bark rings and who is a member of the Sparrow Society. Now do not call him Ts'lox'ts'laēs. You shall call him Q'Emt-

- 32 Wā. la dālax'sāemqēxs laē xāl'idēda 'nāxwa bēbegwānem. Wā. la'mē xālostoyowēda 'nawalakwē lē'wa 'nāxwa la x'is'ida. Wā. g'il'mēsē gwāla xālostōdasa 'nawalakwē lē'wa x'ix'is'idē lāsē ēt'led
 35 yāq'leg'a'lēda gwēsēma'yē yixa dālax Ts'lox'ts'laēs. Wā. la 'nē'ka: "Gēlag'a ts'ās L'āgekwa g'āxen qen qex'emdēxg'in 'nemōkūk." 'nēx'laē. Wā. la ts'āsōsa qex'ema'yē L'āgekwa lē'wa qenxawa'yē L'āgek- lēpāla. Wā. la yāq'leg'a'la. Wā. la 'nē'ka: "Wēg a dōqwałax hamālel 'nē'nemōk', la'men qex'emdelesg'ins 'nemōkūk'
 40 lāxg'a lē'nē'manemk' lāx 'nawalakwa." 'nēk'exs laē qenxōtsa L'āgek- kwē lāq. Wā. la qex'emdeq yisa qex'ema'yē L'āgekwa lāq. Wā. g'il'mēsē gwāla laē āx'ēdxa denemē qas qenōyōdēs lāq qa wū- sēg'anōs. Wā. la āx'ēdxa wū'enē dzōmēg'ala qas ts'ēwēs lāx Ts'lox'ts'laēs. Wā. la 'nēk'exs laē ts'āsa sek'aganō dzōmēg'ala.
 45 "Wā. qāst. yōems gwēsp'ēqlōx. yixs 'wālasaaqōs gwēsēlēsa yixs k'ēūsēlaqos k'ilemlōl lāxens g'waēlasēx lāxwa ts'ets'egats'lēx g'ōkwa. yixs laaqōs lēgades qex'emāk' gwēsēlēsa," 'nēx'laē. Wā. la gwēgemx'id lāxa 'nāxwa bēbegwānema. Wā. la 'nē'ka: "Yūl ha'mālel 'nē'nemōk'. k'lēsles āwūlqelal qas lālōs yāwēnemnux-
 50 lesg'ins 'nemōkūk' lāxg'ada 'wālasēk' qex'emāk' gwēsēlēsa. Wā. laems gwāl lēqelas Ts'lox'ts'laēs lāqek'. Wā. laems lēqe-

q'ādas." Thus he said. "And when he is an old man, | he shall be chief of the Sparrow Society." Thus he said.)

As soon as the men took up the red cedar-bark, he spoke, 55 and said, "O friends! this, our master, | the red cedar-bark, has come. Now I shall go and put it away into my box, | that it may help in my purification, until next winter." Thus he said, as he | went away to hide the red cedar-bark, and put it into his box in his | house. As soon as he had gone away, the chief of the Sparrow Society spoke, | and said, "Now we have 60 acted correctly on behalf of our friend; | for he has taken our master, the red cedar-bark, to make us happy | next winter." Thus he said. "Now let us talk about | our attempt to surround the novice this night. Now these are the ones who will wipe the floor of the house — | the fool dancers, the grizzly-bear dancers, and the hāmaa — and those next | who are brought back (after their initia- 65 tion), each in his way. And when | they come in, then our beloved ones (the princesses) shall come in, each according to her way. | And then the ghost dancer will come — the supernatural one — when daylight comes in the morning." | Thus he said.

When he had spoken, they all went out of the woods, and staid | for a short time in their houses. Then they ate quickly, for | it was 70 evening. As soon as it was getting dark, four men were called |

laLES Q'ēmtq'ladasē lāq," 'nēx'laē. Wā, g'il'mēsē la nōmas be- 52 gwānema laē gwēsēma'ya, 'nēx'laē.)

Wā, g'il'ēmlāwisē dāx'idēda begwānēmaxa L'āgekūwē lāa'lasē yāq'ēga'la. Wā, lā'laē 'nēk'a: "Wā, 'nē'nēmōk", g'āx'ēmg'a āda- 55 g'aensg'ada L'āgekūk' qa lālag'iltsek' g'ig'aalts'lāl lāxen g'ildasa qen q'ēqelālag'i lōk" qaōxda āpsenx'idlēx," 'nēx'laēxs laē qās'ida q'ūlālelaxa L'āgekūwē qa's lā g'rēts'lōts lāxēs g'ildasē lāxēs g'ōkwē. Wā, g'il'ēmlāwisē la qās'ida lāa'lasē yāq'ēga'lēda gwēsēma'yē. Wā, lā'laē 'nēk'a: "Laēmļens hēlaxāmasa qaens 'nemō- 60 kwa qaxs le'maē dāx'idxens ādaxa L'āgekwa qa's ēk'lēqelūmasl g'āxensaxs qwēsēyēnXla," 'nēx'laē. "Wā, la'mēsēns gwāgwēx's'lāl lāxēns k'ik'ilnālaēnēnēlaxwa gānolēx. Wā, hē'mēns dēg'ilēlēmlēda nōēnēmala lē'wa nenānē lē'wa hāmaa. Wā, hē'mis māk'lāla kwēkwēxelakwē lāxēs gwēgūx'sdemē. Wā, g'il'ēmlwisē 'wī'laēl qō 65 g'āxlēns lāelwēna'ya ēx'ēml g'āyaxelal lāxēs gwēgūx'sdem. Wā, lālē lālēlala Lēlōlālaxa 'nawalakwē, lālas 'nā'nakūlalex gāulala," 'nēx'laē.

Wā, g'il'mēsē gwālē wāldēmas laē 'wī'la hōxwūlt'a qa's lā yāwas'id lāxēs g'ig'ōkwē. Wā, la'mē hālemq'ēs'ēd hām'x'ida qaxs 70 lē'māael dzāqwa. Wā, g'il'ēmlāwisē p'ēdex'stō'nakūlaxs laē lē'lā-

1 That is to say, the ghost dancer will finally succeed in bringing back the novice.

72 whose hereditary office is to walk and call those who try to surround the novice; for there is | no way that one should go on calling who does not own the privilege. As soon as the | four members of the Sparrow Society came—who walk to invite—Wāxap'alasō' 75 took || four good cedar-bark blankets, and gave one to each of the members of the Sparrow Society | who went to call. Then he took new flat red cedar-bark, and | gave it to them, and he put the broad cedar-bark around their necks, | and he put the spread red cedar-bark around their heads. As soon as | they had put on the cedar- 80 bark rings, they put on eagle down, || and they blackened their faces with charcoal, and they took a | well-made, shaved, round cedar stick. This is the cane of the Sparrows. | And they all went out of the winter-dance house. | They went to the east end of the village and went into | the house, and they stood inside of the door, 85 and || they spoke. And the one who has the right to speak first began to speak, and said: |

"We shall try to go into the house, shamans. |

"We shall beat time that it may be heard by those who rule the winter dance, shamans. |

"Now sprinkle your body, Ha'mase'wēd. |

"Now sprinkle your body, Hāmsbē'. You shall go to wipe the 90 floor, || little Sparrows. Go in while it is daylight, shamans." |

When they had gone to all the houses, they went for a short time into | the winter-dance house. Then the heralds walked again, and

72 la'se'wē mōkwē k'lē'sōnōkwasa qāsa qaēda k'ik'īlnālalē, yīxs k'leās-
saē gwēx'idaas lā qāsaxa k'lē'sē āxnōgwades. Wā, g'il'mēsē g'āxēda
mōkwē gwēgūdzaxa qēqaselg'islē laa'lasē Wāxap'alasō'wē āx'ēdxā
75 mōwē ēs'ek' k'lobawas qa's ts'ewēsa 'nāl'nemē lāxa gwēgūdzaxēs
qēqaselg'islē. Wā, lā'laē āx'ēdxā alōmasē lepūla L'lāgekwa qaxaas
ts'ewēs lāq. Wā, laem'laē qēqenxālaxa āwōdzō L'lāgekwa. Wā,
lā'laē qēqex'emālaxa lepūla L'lāgekwa. Wā, g'il'mēsē gwāla
āx'ālelōdālasēs qēqex'ila L'lāgekwa laē qemx'witsa qemx'wāsa kwē-
80 kwē. Wā, hēem'lāwisa ts'ōlna laē ts'ōts'lelemda. Wā, lā'laē āx'ēd-
xa aēk'laakwē k'lāk' lēx'en k'laxlā'wa; wā, hēem gwēsp'lēqsē.
Wā, lāx'da'x'laē 'wila hōqūwēsa lāxa yāwix'iflatslē g'ōkwa. Wā,
lā'laē hēbelsēla lāxa 'nelbālasasa g'ōx'demsē. Wā, lā'laē hōgwēla
lāxa g'ōkwē qa's lē q'waēl lāx lāx āwilelāsa t'ex'ila. Wā, la'mē
85 qāga'lē āxnōgwadāsa g'ildzaqwa qa'yāla. Wā, lā'laē 'nēk'a:—

"La'mens hēnax'alēlai', pēpexalai'.

"La'mens wūlāxodlai' hōlaxelālxens q'lālalēlai', pēpexalai'.

"La'mens xōsit'ēdlai' Ha'mase'wēdai'.

"La'mens xōsit'ēdlai' Hāmsbayai', laemles dēg'ilēlemlōl gwā-
90 gūgwēdzema 'nā'nemts'lāemles pēpexalai'."

Wā, g'il'em'lūwisē 'wiltolsaxa g'ōkūlāxs laē yāwas'īd hōgwēl
lāxa yāwix'iflatslē g'ōkwa. Wā, lā'laē ēt'ēd qāsax'da'xwēda

went into the houses, | and for a short time they went again into the winter-dance house. | When they went back to call, they 95 said, "Now we really go back to call;" | for the first two times they go to call, they only say, | "We go to call." And after they have finished their speeches, they say, | "Now we really go back to call. 'Wo, wo, wo! get ready, | be ready, when we come to haul you away, Sparrows, || and you, Sparrow women.'" Thus they said to 200 them. Then they all staid | thus in all the houses. When they went into all the | houses, they did not go into the winter-dance house. | Then they just went back to the east end of the village, and went into the | house and said, "We have come. Now we really come to call, || 'Wä, wä, wä, arise, arise!'" And at once | the 5 Sparrows and their wives arose, and went into the house in which the novice was to be surrounded. | They went into all the houses, and then they went | into the dance-house. They did not stay long. Then the | four heralds said, "Now we shall go to look for a face." || Thus they said, and went out of the winter dance-house, and 10 they went straight | to the east end of the village. and went into a house. | Then they said, "We come to try to see a face;" and when they found a | man sitting in the house, they asked him to go. They do not ask the | uninitiated to go too. And they use the same

mōkwē qāselg'isa. Wä, g'il'Em'elaxaūwisē 'wilxtolsaxa g'ōkū- 93
lāxs laē ēt'ēd yāwas'id hōgwēl lāxa yāwix'ilats'lē g'ōkwa.
Wä, lā'laē qātsē'sta. La'mē 'nēk'a: "La'menu'x'ū ālax'ē'id qātsē- 95
'stai'," yixs ā'maē 'nēk'exs g'ālaē qāsa māl'p'lenē'sta: "La'me-
nu'x'ū qāsa'." Wä, g'ilna'xwaem q'lūlbē 'nēk'lēna'yas: "La'me-
nu'x'ū ālax'ē'id qātsē'stai'. Wō, wō, wō, xwāna'ē'id qa's
g'wālalaōs qenu'xō g'āxlē ālak' nānēxelilax'da'xōl g'wē-
g'ūdza lō's g'wēg'ūts'axsemā," 'nēk'eq. Wä, la'Em'laē 'nūxwa hē 200
g'wēk'lāla lāxa 'nāxwa g'ig'ōkwa. Wä, g'il'Em'elāwisē 'wilxtolsaxa
g'ōkūlāxs laē k'lēs la hōgwīl lāxa yāwix'ilats'lē g'ōkwa. La'Em'laē
ā'em xwēlaqa lāxa 'nelbalasasa g'ōx'demsē qa's lē hōgwīl lāxu
g'ōkwē, qa's 'nēk'ē: "G'āx'menu'x'ū; la'menu'x'ū ālax'ē'id qātsē'stai'.
Wä, wä, wä, lāx'wid, lāx'wid." Wä, āla'mēsē hēx'idaem q'wāg'e- 5
lilēda g'wēg'ūda lē'wis gegēnemē, qa's lā hōxts'lā lāxa k'ik'ilnē'lats'lē
g'ōkwa. Wä, g'il'Em'xaūwisē 'wilxtolsaxa g'ig'ōkwaxs laē hōgwīl
lāxa yāwix'ilats'lē g'ōkwa. Wä, k'lēst'lā gēg'ilil'ē'id lāqēxs laē 'nēk'ōda
mōkwē qasēlg'is bēbegwānema: "La'menu'x'ū lāl dādoqūmāl."
'nēx'ēlaēxs laē hōqūwēls lāxa yāwix'ilats'lē g'ōkwa. Wä, lā'laē hē- 10
'nakūla lāxa 'nelbalasasa g'ōx'demsē qa's lē hōgwīl lāxa g'ōkwē.
Wä, lā 'nēk'a: "G'āx'menu'x'ū dādoqūmai." Wä, g'il'mēsē q'lāxa
k'lwaēlē 'nemōkwa laē āxk'lālaq qa lās. Wä, lā k'lēs āxk'lāla
bāxūsē qa lās ōgwaqa. Wä, lā'laē hēx'sāem wāldems yixs laēlaē

- 15 speech as they enter || the houses. After they have been to all the houses, they enter | the winter dance-house. Then they tell them that all have come in | whom they have invited. Immediately the speaker of the | winter dance-house arises. He belongs to the old men, the | head of the chief of the Eaters, for this is their Sparrow name.
- 20 He speaks || and says, "Now come, shamans, come in. Now I shall call | the uninitiated to come and witness what we are doing." Thus he says, and | goes out of the door of the dance-house, and he | stands outside. Then he shouts aloud, "Come, uninitiated, | come and witness what we are doing. Look from the door into the house
- 25 and sit by the door while we are || trying to surround the novice." Thus he says. Then he comes back into the house, and | stands outside of the place where the Sparrows who will sing are seated in the rear of the house | in which the novices are to be surrounded. Then the uninitiated come in | and sit down at the left-hand side inside of the door of the winter dance- | house. Then the Sparrow
- 30 Society and the uninitiated are inside, || only the hāmshāmts!es, grizzly-bears, | fool-dancers, wasp-dancers, cruel-dancers have not come in. | Then the speaker of the dance-house speaks again, | and says, "O friends! You are not yet all inside. | Come, now, friends,
- 35 and go to our friends the great dancers, || that they may come and keep watch over what we are going to do here." Thus he says. |

- 15 lāxa g'ig'ōkwē. Wā, g'il'mēsē 'wiltolsaxa g'ig'ōkwaxs laē hōgwīl lāxa yāwix'f'ats!ē g'ōkwa. Wā, laem'laē nēlaqēxs lē'maē 'wī'laēlēs qāsase'wē. Wā, hēx'idaem'lāwisē lāx'ūlilē yāyaq!entemēlasa yāwix'f'ats!ē g'ōkwa, g'ā'yōl lāxa q!ūlsq!ūlyakwē bēbēgwānēmxa lāxuma'yasa Hēmēlk^u, yixs hē'maē gwēdzexlāyosē qa's yāq!eg'a'lē.
- 20 Wā, la 'nēk'a: "Wā, gēlag'a, pēpāxāl, g'āx'ems 'wī'laēla. La'mēsen lāl lē'lālaxa bāxūsa qa g'āxēsē x'its!ax'ila g'āxens," 'nēx'laēxs laē qās'ida qa's lā lāwels lāxa t!ex'īlāsa yāwix'f'ats!ē g'ōkwa qa's lē lāx'ūls lāx l'āsanā'yas. Wā, la hāsela 'nēk'a: "Wā, gēlag'a, bāxū-sai', gēlag'a x'its!ax'īlax qa's g'āxaōs 'nā'nēlgemlil k!ūstālil lāxg'ada
- 25 k'ik'īlnēlāk,'" 'nēx'laē. Wā, g'āx'laē xwēlaqa, laēla qa's lā lāx'ūlil lāxa l'āsalīlas k!ūdzē'lasasa denxelalē gwēgūdzā lāx neqēwalīlasa k'ik'īlnā'f'ats!ē g'ōkwa. Wā, g'āx'laē hōgwēlēlāda bēbāxūsē qa's lā k!ūs'ālil lāxa gemxōtstālīlas āwīlēlāsa t!ex'īlāsa yāwix'f'ats!ē g'ōkwa. Wā, laem'laē 'wī'laēlēda gwēgūts!emē lē'wa bēbāxūsē.
- 30 Wā, lēx'a'mē k'lē'sēm g'āx g'āxēlēda hāmshāmts!ēsē lē'wa nēnānē lē'wa nōenlemala lē'wa hāmaselalē lē'wa hāwāyadalalē. Wā, lā'laē ēdzaqwa yāq!eg'a'lē yāyaq!entemēlasa yāwix'f'ats!ē g'ōkwa. Wā, lā'laē 'nēk'a: "ya, 'nē'nēmōk^u, k'lē'sēmēg'ins 'wī'laēla. Wā, gēlag'a, 'nē'nēmōk^u qa's laōs lāxens 'nē'nēmōx'dzāxa lēlānēnōkwa
- 35 qa g'āxlag'isē q!āq!alālaxens gwēgwālag'īl'īlasla," 'nēx'laē. Hēm

Then the four heralds are sent out. The | four heralds go out at 37
 once, and it is not long before they come back | each singing his own
 sacred song; and when | they all come into the door, they stand in
 a row. And as soon as || they have all finished their sacred songs, 40
 the chief of the Sparrow heralds | speaks and tells the Sparrows that
 those who have been invited are coming, | and also that the song-
 keepers shall watch their songs | and their batons so as not to make
 a mistake, and also the | children that they shall not cry. Thus they
 say, and they walk together || to the rear of the winter dance-house 45
 As soon as | they arrive in the rear of the house, the hāmshāmts!ēs
 come in | and sit down in the rear of the house in the middle. |
 After them come the grizzly-bears and sit down at the right-hand
 side of the | hāmshāmts!ēs. Then come the fool-dancers and sit
 down at the || left-hand side of the hāmshāmts!ēs. Next come | the 50
 cruel-dancers and sit down next to the fool-dancers. Then the |
 thunder-bird dancers come and sit down next to the grizzly-bears.
 Next come thé | hōx^uhok^u and sit down next to the thunder-birds.
 Next come the war-dancers and sit next to the cruel-dancers. When
 all the dancers are in — those who are now named the Seals — | the 55
 chief of the Sparrow Society arises and tells all the Sparrows that
 now all the dancers have come in and also the Sparrows. | “Now,
 shamans, we will do what we came here for, into this winter dance- |

‘yālagēsēda mōkwē qēqasēl^gēs. Wā, hēx[‘]idaēm^lāwisē la hōqū- 36
 welsēda mōkwē qēqasēl^gēs. Wā, k[‘]lēs[‘]lat[‘]la gāxax g[‘]āxāē aēda-
 aqa ‘nāxwa yēyālaqūlasēs yēyāx^ulēnē. Wā, g[‘]il[‘]ēm^lāwisē g[‘]āx
 ‘wī[‘]laēl lāx āwīlēlāsa t[‘]lēx[‘]ilāxs laē yīpēm^galīla. Wā, g[‘]il[‘]ēm^lāwisē
 ‘nāxwa q[‘]ūl[‘]bē yālaqūlayās laē yāq[‘]lēg[‘]ālē gwēsēma[‘]yasa qēqasēl- 40
 g[‘]ēsē. Wā, laēm[‘]laē nēlaxa gwēgūdzāqēxs g[‘]āx[‘]maēs lax[‘]dē lē[‘]lāla-
 sē[‘]wa. “Wā, hē[‘]mis qa yāl[‘]lāwisa ‘nāxwa nēnāgādē lāxēs dēnxē-
 layō lē[‘]wis t[‘]lēm[‘]yayowē qa k[‘]lēsēs lēlaqobala. Wā, hē[‘]misa g[‘]in-
 g[‘]inānemē qa k[‘]lēāsēs q[‘]wāg[‘]ā[‘]la,” nēx[‘]lēāxs laē ‘nēmāg[‘]ilil la
 qās[‘]ida qa[‘]s lā lāxa ōgwiwalīlaxa ts[‘]lāgats[‘]lē g[‘]ōkwa. Wā, g[‘]il[‘]ēm- 45
 ‘lāwisē lāg[‘]aa lāxa ōgwiwalīlaxs g[‘]āxāē g[‘]āxēla hēhāmshāmts!ēsē
 qa[‘]s lā k[‘]lūs[‘]ālil lāxa ōgwiwalīlaxa g[‘]ōkwē lāx nqēwalīlax. Wā,
 g[‘]āx[‘]laē māk[‘]flēda nēnānē qa[‘]s lā k[‘]lūs[‘]ālil lāx hēlk[‘]lōdnōlē[‘]malīlaxa
 hēhāmshāmts!ēsē. Wā, g[‘]āx[‘]laēda nōēndēmala qa[‘]s lā k[‘]lūs[‘]ālil lāx
 gēm[‘]xanōlēma[‘]līlaxa hēhāmshāmts!ēsē. Wā, g[‘]āx[‘]laē māk[‘]flēda hā- 50
 wāyadalalē qa[‘]s lā k[‘]wābalīlaxa nōēndēmala. Wā, g[‘]āx[‘]laēda kwē-
 kūkūn[‘]ūlalē qa[‘]s lā k[‘]wābalīlaxa nēnānē. Wā, g[‘]āx[‘]laē māk[‘]flēda
 hēhōx[‘]hokwē qa[‘]s lā k[‘]wābalīlaxa kwēkūkūn[‘]ūlalē. Wā, g[‘]āx[‘]laē
 māk[‘]flēda hāwīnalal qa[‘]s lā k[‘]wābalīlaxa hāwāyadalalē. Wā, g[‘]il-
 ‘mēsē ‘wī[‘]laēlēda ‘nāxwa lēlaēnokwaxa la lēqēlasō[‘]s mēm[‘]ingwa[‘] laē 55
 lax[‘]ūlīlēda gwēsēma[‘]yē. Wā, la[‘]mēs nēlaxa ‘nāxwa gwēgūdzāqēxs
 lē[‘]maē ‘wī[‘]laēlēda ‘nāxwa lēlaēnokwa lē[‘]wa gwēgūdzā. “Wā, la-
 ‘mēsēns q[‘]lāgēm[‘]alīl, pēpāxāl, lāxēns g[‘]āxēla ‘wī[‘]laēlēla lāxwa ts[‘]hā-

house." Thus he says. Then the fool-dancer cries, "weē!" and ||
 60 at once the song-dancers begin the song of the fool-dancer. As soon | as the song is at an end, he becomes quiet. Then the | fool-dancers become excited, one after another, and each one has a song; | and this is called by the men of olden times "Wiping-the-Floor-of-the-Dance House;" namely, | the fool-dancers and the grizzly-bear
 65 dancers. Therefore the fool-dancers go first, || for they belong to the kwēxelak^u, which is called by the people of olden times | "half-initiated-winter-dancers," who only sit in the house when they disappear in the kwēxelak^u house, | for they are not taken away by the spirits when they come to take them | into the woods. This is called by the people of olden times "driving away." Those who are
 70 caught in the | bay of Fort Rupert are the hāmshāmts^{!es}, q^{!ā}mināgās, tōx^ēwid, || grizzly-bear, thunder-bird dancer, and the others. This | has the name "Driving-away;" and these really disappear in the woods. And this | is called the "fully-initiated-winter-dance." And those who have the name "half-initiated-winter-dancers," | the kwēxelak^u, they are the ones who wipe the floor—the fool-dancers and the grizzly-dancer and the | floor-cleaning-woman—for
 75 when all the fool-dancers come in, they are not || dressed with the red cedar-bark like the hāmats^{!a}, q^{!ā}mināgās, tōx^ēwid, and the others | in the half-initiated-winter-dance, for they all belong to the Sparrow Society. As soon as | the fool-dancers come in, the kwēxelak^u |

gats^{!ēx} g^{!ō}kwa," ^ēnēx^ēlaē, laa^ēlasē weēxāda nōlemala. Wā, hēx^ē-
 60 idaem^ēlāwisa nēnāgadē denx^ēits q^{!ē}mdemas nōlemala. Wā, g^{!ē}-
^ēmēsē q^{!ū}lbē q^{!ē}mdemas laē yā^ēfida. Wā, laem^ē nāl^ēnēmōk^{!um}k^{!a} xwāsēda nōlemala. Wā, lāxaē nāl^ēnēmōgēnē q^{!ē}mdemas. Wā, hēem^ē g^{!wē}yāsa g^{!ālē} begwānem dēg^{!ē}lēmexa ts^{!ā}gats^{!ē} g^{!ō}kwaxa nō-
 enlemala lē^ēwa nenq^{!ō}lēla. Hēd lāg^{!ē}ilas hē g^{!āl}ag^{!ē}iwa^ēya nōenlemala
 65 la yāxs hāē āxnōgwatsēxa kwēxelakwēxa g^{!wē}yāsa g^{!ālē} begwānem wix^{!sās} ts^{!ē}ts^{!ē}qaxa āem āwāg^{!ē}ilēla x^{!sā}la lāxa kwēxā^ēlats^{!ē} g^{!ō}kwa,
 yāxs k^{!ē}sāē āx^{!ē}tsō^ēsa hayalilagasē qa^ēs lā layō lāxa haeyalilagasasa āl^{!ē}xa g^{!wē}yāsa g^{!ālē} begwānem xelkwaxa la k^{!ē}myasō^ē lāxa
 70 (lē^ēwa) nānē lē^ēwa kūkūnxūlālē lē^ēwis waōkwē. Wā, hēem lēgades xelkwē, hā^ēstaem ālak^{!ā}la la x^{!sā}la lāxa āl^{!ē}. Wā, hēem lēgades lāx^{!sāsē} ts^{!ē}ts^{!ē}qaxa. Wā, la lēgades wix^{!sās} ts^{!ē}ts^{!ē}qaxa kwēxelakwēxa la dēg^{!ē}lēmexa nōenlemala lē^ēwa nenq^{!ō}lēla, lē^ēwa ēkūlēmexa ts^{!ē}daqaxs laē ^ēwīlaēlēda nōlemala, yāxs k^{!ē}sāē q^{!wā}-
 75 lēnx^{!sa} hāmats^{!a} lē^ēwa q^{!ā}mināgās lē^ēwa tōx^ēwid lē^ēwa waōkwē lāxa wix^{!sāsē} ts^{!ē}ts^{!ē}qaxs ā^ēmaē la ^ēnāxwa gwēgūdza. Wā, g^{!ē}-
^ēmēsē ^ēwīlaēlēda nōenlemala luas l^{!ā}yō yāx^ēwidēda kwēxelakwē

women dance in their turn, the nānaqawalil hāmats!a, and the hāyālik'elal. | The words of the song of the || nānaqawalil hāmats!a 80 and of the hāyālik'elal are different from the words of the full-initiated-winter-dance, | for the women who disappear only stay in the rear of the kwēxelak^u house. | As soon as the floor-cleaning-woman comes in, the speaker | of the ceremonial of the surrounding of the novice — the head speaker, who is like Hōlēlid — speaks (that is | what you have seen at Fort Rupert), and says, "Now, || those 85 who wipe the floor have come in, and those who clean the floor. Now let us go to the end, friends. | Now I shall speak as a herald. Come now!" Thus he says, and | calls two Head-Sparrows. As soon as the two | Sparrow men come, the speaker of the winter dance-house says, | "Ccme to our friend Hāmasewid. Did she not sprinkle herself to || come and dance at her dancing-place here?" 90 Thus he says, and sends the two | old Sparrow men to swing the rattles inside of the door of the | house for surrounding the novice; and when the | two Sparrow men go out, two old men — the two door-keepers — | each holds a round rattle, and || stands on the inside 95 of the door; and it is not | long before the two Sparrow men come in. They stand | inside of the door; and one of them speaks, and says, "The good one, our friend, is coming." Thus they say, and go to | stand in the rear of the house. Then the two men with the

ts!ēdaqaxa nānaqawalilē hāmats!a lē^{wa} hāyālik'elal. Wā, lā 78
ōgūqāla^{mē} qāqē^{yāsas} q!ēmde^{mas} lax qāqē^{yāsas} q!ēmde^{masa}
nānaqawalilē hāmats!a lē^{wa} hāyālik'elalasa lāx^{sāsē} ts!ēts!ēqa 80
qaxs ā^{maē} āwāg'ililela x'isāla lāxa kwēxelats!ē g'ōkwa ts!ēdāqē.
Wā, g'ilēmēsē ^{wi}lāēlēda ēkūlēlemē ts!ēdaqa laas yāq!ēgrā^{tē} yāya-
q!entemēlasa k'ik'ilnālaxa g'wēsema^{yēxa} hē g'wēx's Hōlēlidē (xēs
dōgūtōs lāxg'a Tsāxēsēk'). Wā, lā ^{nē}k'a: "Lā^{mē} ^{wi}lāēlēns dē-
g'ilēlema lē^{wa} ēkūlēlema. Wā, la^{mēsēns} nexbāg'alilal', ^{nē}nē- 85
mokwai'. Wā, la^{mēsēns} qāg'al. Wā, gēlag'a," ^{nē}k'exs laē lēx-
ēdxa ma'lōkwē gwēgwāts!ema. Wā, g'ilēmēsē g'āxēda ma'lōkwē
gwēgwāts!ema. Wā, lā ^{nē}k'ē yāyaq!entemēlasa ts!āgats!ē g'ōkwa:
"Hāg'a laxens ^{nē}mōkwa Hāmasewidā. K'!ēsāē xōs'idekwa qa
g'āxēsē yī^{wīda} lāxg'as yī^{wē}lasek'," ^{nē}k'exs laē ^{yā}laxsa ma'lō- 90
kwē q!ūlsq!ūl^{yak} gwēgūdza qa yayatemil lāx āwilelās t!ex'ilāsa
k'ik'ilnālats!ē g'ōkwa. Wā, g'ilēmēsē la hōqūwelsēda ma'lōkwē gwē-
gwāts!em laas qās'idēda ma'lōkwē t!āt!ex'ilax^{sēla} ma'lōk^u q!ūlsq!ūl-
yak^u gwēgūdza q!wūlxewūnkūlaxa lōelxsemē yēyādēna qu's lu
q!wāg'alil lax ^{wā}x^{sanē}xstālilasa āwilelāsa t!ex'ila. Wā, k'!ēst!a 95
gālaxs g'āxaē hōgwilēda ma'lōkwē gwāts!em. Wā, lā q!wāg'alil
lāx āwilelāsa t!ex'ila. Wā, la yāq!ēgrā^{tē} ^{nē}mōkwē. Wā, lā
^{nē}k'a: "G'āxk'as^{ōemg'ins} ^{nē}mōkūk'," ^{nē}k'exs laē qās'ida qu's
lā q!wāg'alil laxa ōgwiwalilasa g'ōkwē. Wā, lā yat!ēdēda ma'lōkwē

300 rattles || rattle near the door, and immediately the song-keepers beat time | on their boards. Then Hāmasewid comes in with fast steps, | going to the rear; and when she comes to the dancing-place in the | rear of the house, the song-keepers sing their songs. As soon as her song is | at an end, the song-keepers beat time on their
5 boards, || and immediately she who has been dancing goes with fast steps out of the | door; and when she has gone out, two | heralds — Sparrow men — are sent again to go and call the next one to | dance. And they do the same that they have done with the next one before; | and when one after another of the dancers has danced, the two ||
10 heralds are sent to go and call a woman who really dances well. They call her name.¹ The woman had | the name Q!āyaxstālas. She was a good dancer. | This is done by the Gwētela in the ceremonial of surrounding the novice. Now | she was called, because the dance of Q!āyaxstālas was the hāmshāmts!es, and it was not |
15 long before the two heralds came in. They stood || inside of the door, and one of them spoke, and | said, "Our good friend is coming. She is really clean." | Thus he said. Then the other one also spoke, and said, | "O shamans! Don't believe what my friend says. | Q!āyaxstālas does not agree to come and dance, for she is tired.
20 She has been digging || clams this evening." Thus he said, and went with his friend | to stand in the rear of the house. Then there was

300 yāyatemilē lāxa t!ex'ila. Wā, hēx'ida'mēsa nēnāgadē lēxedzō-daxēs t!emēdzō. Wā, g'āxē g'āxēlē Hāmasewidē qa's lā tsaxāla lālaa lāxa ōgwiwalilē. Wā, g'il'mēsē lāg'aa lāxa yē'wē'lasa ōgwiwalilē lāē denx'idēda nēnāgadās q!emdemas. Wā, g'il'mēsē q'lūlbē q!emdemas lāē lexdzōdēda nēnāgadāxēs t!emēdzō. Wā,
5 hēx'ida'mēsē la tsaxālaxa yīxwax'dē ts!edāqa qa's lā lāwels lāxa t!ex'ila. Wā, g'il'mēsē lāwelsa lāē ēt!ēd 'yālagēmēda ma'lōk' qāselg'is gwēgūdzā qa's lā ēt!ēd lē'lālaxa mak'ilalaxa g'ilx'dē g'āx yīxwa. Wā, ā'mēsē la naqemg'iltewē gwayi'lālasē qaēs mā'k'ilasē. Wā, g'il'mēsē g'ēk'ōlt!endaxa yīxwa, lāē 'yālagēmēda ma'lōkwē
10 qāselg'isa qa's lā lē'lālaxa ālā la yī'wēnox' ts!edāqa, yīxs lēx'lēda- 'maax lēgēmasa ts!edāqē yīxs lēgādaas Q!āyaxstālasēxa yī'wēnoxwē ts!edāq. Hē gwēg'ilayāsa Gwētela lāxa k'ik'ilnāla. Wā, la'mē lē'lālase'wa yīxs hāmshāmts!esaē lēdā Q!āyaxstālasē. Wā, k'ēst!ē gūlāxs g'āxaē g'āxēlēda ma'lōkwē qāselg'isa. Wā, lā q!wāg'a'līla
15 lāx āwīlēlāsa t!ex'ila. Wā, lā yāq!eg'a'lēda 'nemōkwē. Wā, lā 'nēk'a: "G'āxk'as'ōemg'ins 'nemōkūk'. Laemk' ālak'!āla kwākwa," 'nēk'ē. Wā, lā ōgwaqa yāq!eg'a'lēda 'nemōkwē. Wā, lā 'nēk'a: "ya, pēpexūlai', gwūla ōq!ūsxg'a wāldemg'asg'en 'nemōkūk' wila-qwē sex'uts!a g'āx yīxwē Q!āyaxstālasa qaxs qelk'aax dzēk'aaxa
20 g'āwēq!ūnmaxwa dzāqwx," 'nēx'!aēxs lāē qās'ida lē'wis 'nemōkwē qa's lā q!wāg'alil lāxa ōgwiwalīlāsa g'ōkwē. Wā, lā 'wip 'wip

¹The preceding and following passages evidently describe a particular ceremony, hence the change in tense.

the cry, "Wip, wip, | wip!" at the door of the house. And the 22
two men with the rattles at once rattled at the same time, and at
once the song-leaders beat time on the | beating-board. Then the
hämshämsts!es came with fast steps and went to the | dancing- 25
place in the rear of the house. Four songs were sung | by the song-
leaders on behalf of Q!äyaxstālas; and as soon as the last song was at
an end, | Q!äyaxstālas stood still; and the speaker of the house
spoke, | and said, "O friends! Look | at your minds! Nobody
can overcome our great friend. || Now I shall look for a shaman who is 30
really a full-initiate to go and listen | for the one for whom we are
dancing." Then he called a shaman to be Listener, | for that is the
name of the one who had been called; and as soon as the speaker of
the house ended his | speech, the shaman went out of the house. | He
spoke, and said, "I am Quick-Spark," || (for he pretended to be 35
Mouse-Woman in the story). "Now I will go around | our world,
looking for what we came in this winter dance-house." | Thus he
said, and turned around to the right in the rear of the house and
went to the door, and there he turned again to the right; and | then
he went out of the door. Now Q!äyaxstālas was dancing || standing 40
in the dancing-place in the rear of the house. It was not long |
before the Listener came in and stood inside of the door | and said,
"Keep still, keep still, shamans, and listen | to me! I have been

ewipxä läxa t!ex'ila. Wä, hēx'ida'mēsē 'nemāx'dē yat!ēdēda ma'lō- 22
kwē yāyatemil. Wä, lä hēx'ida'mēda nēnāgadē lēxdzōdaxa
t!emēdzō. Wä, g'āxaasa hämshämts!esē tsaxāla qa's lä läxa y'wē-
'lasē läxa ögwiwalilē. Wä, läda mösgem q!emq!emdemē denx'ida- 25
yāsa nēnāgadē qa Q!äyaxstālasē. Wä, g'il'mēsē q!ül'bēda elx!a'yē
q!emdem's laē Q!äyaxstālasē lāx'ülilä. Wä, lä yāq!eg'a'lē yāya-
q!entemēlasa g'ōkwē. Wä, lä 'nēk'a: "ya, 'nē'nemōk'u, wēg'u dō-
qwalaxēs nēnāqayōs qaxs k'leāsaē la häyāqaxg'ins 'nemōx'dzēk'.
Wä, la'mēsen dōx'widlex ālāk'!alä lax'sā pexāla qa lālagilt'sē hōlē- 30
laxens sēsenatelag'ililä." Wä, lä lē'lälaxa pexāla qa's Hölaq!rsa
qaxs hē'maē lēgēmsa la lēlwült!alēlems. Wä, g'il'mēsē q!ül'bē
wāldemasa yāyaq!entemil g'āxaas g'āx'wült!alilēda pexāla. Wä, lä
yāq!eg'a'lä. Wä, lä 'nēk'a: "Nōgwaem Ilēts!ax ānōbex'idē'
(qaxs hēbōlāē Hālamālagä läxa nūyamē). "Wä, la'mēsen läl lā'sta- 35
liselalxens 'nälax ālāx laasasens g'āxēla lāxwa ts!āgats!ēx g'ōkwa,"
'nēk'exs laē x'īlp!ēd hēlk'ewē'sta läxa ögwiwalilē. Wä, lä qūs-ida
qa's lä läxa t!ex'ila qa's ēt!ēdē x'īlp!ēd hēlk'ewē'sta. Wä, lä
lāwels läxa t!ex'ila. Wä, āx'sā'mēsa yixwax'dē yix Q!äyaxstālasē
lā'wīl lāxēs yē'wē'lasa ögwiwalilasa g'ōkwē. Wä, k'lēst!a galaxs 40
g'āxaē g'āxēlē Hölaq!esē qa's lāx'ülilē lāx āwilelasa t!ex'ila.
Wä, lä 'nēk'a: "Wä, ts!emōt!ēd ts!emōt!ēd, pēpexāl, qa's hōlēlāōs
g'āxen. La'emx'den lā'stalēsxens 'nälax. La'mēsen sābenatōxā

- all around our world, and I have learned | his different cries."
- 45 Thus he said, and went to the || rear of the house. Then the speaker of the dancing-house spoke, | and said, "I think that the supernatural power is already | approaching, for the dance of Q!āyaxstālas can not be excelled; | for the supernatural power has come and has been heard by Listener." Thus he said. | Then the song-leaders
- 50 beat fast time on the beating-board, and || Q!āyaxstālas went out of the door with fast steps. They continued doing this. | And when almost all the women dancers were in the house, then two | listeners brought the supernatural power, the ghost-dancer. | And after she had danced, the supernatural power whistled at the place where those who had disappeared are called. | That place is called Super-
- 55 natural-Power-Place. After || the ghost-dancer finished dancing, the two Listeners were sent out. They | went out of the house and listened for the supernatural power, which was making a sound. | At once they went out; and they just showed their faces outside of the | door, when they heard the supernatural power sounding like
- 60 whistles. | Then they came back and stood inside of the door, || and one of them said, "Now we have obtained it, shamans, for we | have really heard the supernatural power." Then | all the Sparrows went out, but | the hāmshāmts!es, the grizzly-bears, the tōx'wid, | the hāwīnalā, and the thunder-bird, and the hāmaa, did not go out. ||

- ōgūq!ālā lāxēs gwēk!ālāsa," 'nēk'exs g'āxaē qās'ida qas lā lāxa
- 45 ōgwiwalīlāsa g'ōkwē. Wā, lā yāq!eg'a!ē yāyaq!entemēlāsa ts!āga-ts!ē. Wā, lā 'nēk'a: "Gwālela'mēg'in 'nēk'ex 'nawalakwa laem g'āx ēx'āla laēlag'a la hēyaq!emag'ins yīxwak' lāx'ga Q!āyaxstālasēk' qaxs hē'maē 'nawalakwē g'āxa wūlēt'sens Hōlaq!esēx," 'nēx'!aē. Wā, la'mē lēxdzodēda nēnāgadāxēs t!ēmēdzō. Wā, la'mē tsaxālē
- 50 Q!āyaxstālasaxs laē lāwēlsa lāxa t!ex'ila. Wā, lā hēx'sāem gwēg'ila. Wā, g'il'mēsē elāq' wīlāēlēda yīxwa ts!ēdaqa laē ma'lōkwa hōlaq!esē. Wā, hē'mis la lālelaxa 'nawalakwa lelōlālālē. Wā, g'il'mē gwāl yīxwaxs laē hēk'!eg'a!ēda 'nawalakwē lāxa k'im'yaasaxa x'ix'esāla. Wā, hēm lēgades 'nawalak!wās. Wā, g'il'em gwāl
- 55 yīxwēda lelōlālālē laē 'yālagēmēda ma'lōkwē hōlaq!esa qas lē hōqūwēls lāxa g'ōkwē qas lē hōlēlaxa 'nawalakwa hēk'!āla. Wā, hēx'ida'mēsē lax'da'x' hōqūwēlsa. Wā, ā'misē nēlēm'ēd lāxa t!ex'ilāxs laē wūlāx'ālelaxa 'nawalakwaxs lē'maē hēk'!ālaxa lēx'exsē. Wā, g'āxda'xwē xwēlaqa qas q!wāg'alilē lāx āwīlēlāsa t!ex'ila. Wā, lā 'nēk'ēda 'nemōkwē: "La'mens lāla, pēpexāl, qaxg'anu'x' la'mēk' āla wūlāx'ālelax 'nawalakwa." Wā, hēx'ida'mēsē 'wīla la hōqūwēlsēda gwēgūdza. Wā, lā k'!ēs ōgwaqaem la hōqūwēlsēda hāmshāmts!esē lē'wa nēnānē lē'wa tōx'widē lē'wa hāwīnalālē lē'wa kūkūn'ūlālē lē'wa hāmaa. Wā,

But all the fool-dancers went out and the grizzly-bear dancers 65 together with the Sparrow Society, for they are not allowed to see the | painters who paint the sacred room — the Head-without-Body — and those who prepare the | supernatural treasure of the tōx'wid. Therefore they all went out together with the | fool-dancers, the nānaqawalil, and the nōlemē'sta, and also the || grizzly-bear dancer, — 70 for all these belonged with the half-initiates, the kwēxelak'. Then the sacred room was quickly painted before daylight came in the morning, | and it was put up; and as soon as it was finished, they waited for | daylight; and when it was broad daylight in the morning, four members of the Sparrow Society were called; and when they came in, || they quickly painted their faces with charcoal and after 75 this had been done, they | put eagle-down on to them; and they always had belts around their waists. | And they kept together always with their Sparrow canes. | As soon as this was done, they went out of the door of the winter dance- | house. They entered all the houses and called || all the hāmshāmts'es, grizzly-bears, 80 tōx'wid, | hāwinalal, and thunder-bird dancers, and also the hāmaa; | for they all had gone out for a while to eat in their | houses. Then the heralds said, "We are walking | to capture the supernatural power." Thus they said when they named the various dancers of those who owned dances. and also the members of the 85

hēmislāl la 'wīla hōqūwelsēda nōenlemala lē'wa nenq'ōlela 65 'nemāx'ēid lē'wa gwēgūdza, qaxs k'ēsaē hēlq'ōlem dōqūlaxa k'lak'et lēnoxwaxs laē k'lātata mawilēxa xeqwalōlē lē'wa g'itāxa lōgwa'yasa tōx'widē, yīxs hē'maē la hōqūwels nemāx'ēid lē'wa nōenlemalaxa nānaqawalilē lē'wa nōlemē'sta; wā, hēmislēda nenq'ōlela, qaxs hā'sta'maē g'a'yōl lāxa wix'sāxa kwēxelakwē. Wā, 70 laēm hā'nakwēla k'lātase'wēda mawilaxs k'ē'smaē 'nāx'ēidaxa gaūla qa's āx'ālēlemē. Wā, g'il'mēsē gwāla laē āem 'nāxwa ēsela qa 'nāx'ēidēs. Wā, g'il'mēsē q'lūlāla 'nāx'ēidaxa gaālāxs laē ēt'lēd lē-lālasē'wēda mōkwē gwēgwāts'ema. Wā, g'il'mēsē g'āx hōgwīla laē hāna'wid ts'lōts'ēlemtsa ts'lōna. Wā, g'il'mēsē gwāla laē qemx' 75 'witsā qemxwāsa kwēkwē laxēs hēmenāla'maē wūsēg'ekwasēs wūsēg'anō. Wā, lā hēmenālaēm q'lap'lēx'sā lē'wis gwēgwesplēqē. Wā, g'il'mēsē gwāla laē qās'ida qa's lā hōqūwels lāxa t'lex'ilāsa ts'āgats'ē g'ōkwa. Wā, la'mē lāl'esela lāxa 'nāxwa g'ig'ōkwa qa's lē'lālēxa 'nāxwa hāmshāmts'esa lē'wa nēnānē lē'wa tōx'wid lē'wa 80 hāwinalal lē'wa kwēkūkūnūlālē; wā, hēmislēda hāmaa qaxs lē'maē yāwas'ēd 'wīla hōqūwels qa's lā hām'ēid lāxēs g'ig'ōkwē. Wā, la'mē 'nēk'ēda qēqasēlg'isē: "La'menu'x' qūsai' qaens k'imyaēnēlaxa 'nawalakwē," 'nēk'ēxs laē lēlēqelax al'ōgūla lēlādesa lēlaēnēnukwē lē'wa gwēgūdza. "Wā, la'mēts lāl lēxēxsē- 85

- 86 Sparrow Society. "Now you will go and beat | the house-boards, you half-initiates, for those who will be met with dances are our people who are going to be caught, the supernatural ones." | Thus said one of the heralds. As soon as the speech was at an end, | the three others said together, "Arise quickly!" | They entered first the house at the lower end of the village, and they came
 90 toward the || upper end of the village, going toward the winter dance-house. | Immediately all the Sparrows and those who own dances came in, | and entered the winter dance-house. When | they had all come in, the members of the Sparrow Society, of the half-initiates, | the fool-dancers, the bear-dancers, and the nānaqawalil, 95 and the nōlēmēsta came in, || and sat down at the right-hand side inside of the door of the winter-dance | house. As soon as all those who owned dances—the half-initiates and the Sparrow Society—were in, | the speaker of the winter-dance house spoke, and | said to the full-initiates, "Now, shamans, put eagle-down on yourselves. | you full-initiates, for we will go to catch our great friend." Thus he
 400 said. || "Now, you full-initiates, Sparrow women, you will meet him dancing. You | half-initiates, Sparrows and Sparrow women, you shall beat the house-boards," | thus he said, and all the Sparrows, and all the dance owners | arose and went out of the door of the dancing-house. |
- 5 (They never did as modern people are doing. || The tōx^εwid and the thunder-bird dancers each sing one at a time their sacred songs |

- 86 g'ilōl, wēwix'sā qa yāyā^εwālalaxens k'inyasōlaxa 'nawalukwē,' 'nēk'ēda 'nemōkwē lāxa qaselg'isē. Wā, g'ilēmēsē q'ūlbē wāldemas laē 'nemādzāqwa, 'nēk'ēda yūdukwē waōx^us: "Hālag'ililesai'," yixs hāē g'il laēla gwābalasasa g'ōx^udemsē. Wā, lā gwāsōtēla lāxa
 90 'nelbalasasa g'ōx^udemsē lālaa lāxa ts!āgats!ē g'ōkwa. Wā, lā'laē āem hēx'idaem 'wī'la g'āxēda gwēgūdza lē'wa 'nāxwa lēlaēnok^u qas g'āxē 'wī'la hōgwēla lāxa ts!āgats!ē g'ōkwa. Wā, g'ilēmēlā-wisē g'āx 'wī'la lēla g'āxaas hōgwēlēda gwēgūdza wix'sā lē'wa nōnemala lē'wa nenq'ōtēla lē'wa nānaqawalilē lē'wa nōlēmēsta
 95 qas lā k'lūs'ālil lāxa hēlk'ōtstālilasa āwilelāsa t!ex'ilāsa ts!āgats!ē g'ōkwa. Wā, g'ilēmēsē 'wī'laēlē lēlaēnokwasa wix'sā lē'wis gwēgūdza laa'lasē yūq!eg'a'lē yāyaq!entemilasa ts!āgats!ē g'ōkwa. Wā, lā'laē 'nēk'a lāxa lāx'sā: "Laems k'inx^εwidlōl, pēpexāl, yūlaxs lāx'sācx qens lālag'il k'inyalxens 'nemōx^udzā," 'nēx'laē. "Wā,
 400 la'mēsles yāyā^εwālalōl, lēlax'sā, gwēgūgūts!axsem. Wā, lāles lēxexsēg'ēlōl, wēwix'sā gwēgūdza lē'wōs gwēgūgūts!axsemx," 'nēx'laēxs laē 'wī'la q'wūg'ililēda gwēgūdza lē'wa 'nāxwa lēlaēnēnokwa qas lā hōqūwels lāxa t!ex'ilāsa ts!āgats!ē.

(Wā, la'mē hēwāxa hē gwēgilōx lax gwēgilatsa ālēx begwānemxs
 5 nā'lemōk!ūmk'āē yēyālaqwaxa tōx^εwidē lē'wa k'ik'inqālaLELA

before all the Sparrows go out of the house, when they are about to 6
 catch | those who have disappeared. They did so only lately when
 they became mixed with the | Āwik' lēnox^u, for they do that way
 when they catch those who have disappeared — the hāmatsla,
 and his k'inqelalela, and q!āmināgās, and the nōntsēstālal, and
 grizzly bear of the door of the house of Cannibal-at-North-End-of- 10
 World, for at first | they all sing their sacred songs at the same time
 those whom the Āwik' lēnox^u call | ōlala, and who are called by the
 Kwāg'ul tōx'wid, and the shaman dancers and the k'inqelalela.
 As soon as all have sung each his sacred song, the | Āwik' lēnox^u all 15
 come out of the winter dance-house to catch | those who have
 disappeared.) |

As soon as all have gone out, they shout at the same time, and say.
 "Oh, | you shall be made poor by the supernatural power! Wō,
 wō, wō." They say so four times. | Then they walk together to the
 place where the supernatural power is caught, | at the mouth of the 20
 river Ts!elgwad for that is where the hāmshāmts!es shows himself.
 As soon as those who are to catch him arrive at the mouth of the
 river, the hāmshāmts!es comes out of the woods, and takes hold of
 one of the Sparrows, and bites a piece out of his left arm; | and as
 soon as the piece that he has bitten comes off, he takes another one
 of the | Sparrows and bites him; and he bites another one; and
 still another one, the last one; and as soon as the last one has been 25

yixs k'!ēs'maē hōqūwelsēda 'nāxwa gwēgūdza, yixs k'imyōlaxa 6
 x'ix'isāla yixs āl'maēx hē gwēg'ilaxs laē q!ūq'ūlgox'wid lē'wa
 Āwik' lēnoxwē, yixs hāē gwēg'ilaxs k'imyaaxēs x'ix'esālaxa hāmats!a
 lē'wis k'inqālalela lē'wa q!āmināgās lē'wa nōntsēstālal lē'wa
 nenstālilas t!ex'ilās g'ōkwas Bax^ubakwālanux^usiwē, yixs ā'mawis- 10
 lāē 'nāxwa 'nāl'nemōk'lūmk'a yālaqūlaxa gwe'yāsa Āwik' lēnoxwē
 ōlala, yix gwe'yāsa Kwāg'ulē tōx'wida lē'wa paxālalel lē'wa
 k'ik'inqālalela. Wā, g'il'mēsē 'wīla yālaqwaxs laē hōqūwelsēda
 Āwik' lēnoxwē lāxa ts!āgats!ē g'ōkwa qa's lā lāxēs k'imyaas!axēs
 x'ix'esāla.) 15

Wā, g'il'em'lāwisē 'wīlawelsa laē 'nemādzaqwa 'nēk'a: "Sās wūn-
 g'il mewēlas 'nawalakwa. Wō, wō, wō, wō." Wā, mōp!endzaqwaxs
 laē 'nēk'a. Wā, lā'lāē lōxmālaxs laē qās'ida qa's lā lāxa k'imyaasē
 ōx^usiwa'yasa 'wās Ts!elgwadē, qaxs hē'maē nēx'nē'latsa hāmshāmts!
 ts!esē. Wā, g'il'em'lāwisē lāg'aa, yixa k'imya lāxa ōx^usiwa'yasa 20
 'wa, g'āxalasa hāmshāmts!esē g'āx'wūlt!a lāxa āl!ē qa's dāx'fidexa
 'nemōkwē lāxa gwēgūdza qa's q!ex'fidēx gemxōlts!āna'yas. Wā,
 g'il'mēsē lāwāmasxēs q!ek'oyō laē ēt!ēd dāx'fidxa 'nemōkwē gwē-
 gūdza qa's q!ex'fidēq. Wā, lā ēt!ēdxa 'nemōk^u q!ex'fidēq. Wā,
 lā ēt!ēd q!ex'fidxa la elx!a'yā. Wā, hē'misa la elx!ē q!ex'fīsōs 25

- 26 bitten, | he takes hold of the hāmshāmts!Es; and then the three members of the Sparrow Society, who had first been bitten, | help the one who was bitten last. Now the four members of the Sparrow Society who have been bitten are called | the sālalela of the hāmshāmts!Es. | They just go ahead of those who try to catch the (novice),
 30 and they go back. And all go to the || beach of the winter-dance house. Then the | half-initiate Sparrows and the Sparrow women first come out. Each | carries a baton, and they are just standing outside near the front boards of the | house, and they beat time on the front boards of the house in | five part rhythm, which is called
 35 "one beat between." As soon as || the half-initiate Sparrows beat time on the boards, all | the dancers, the full-initiate Sparrow women, come out of the house and stand in a row on the | shore in front of the dancing-house. They just dance with | the time-beating on the front boards of the house. No song is sung. This is | called "meeting with a dance those who have been caught," namely, the dancing
 40 without || a song, when those who have caught those who have disappeared arrive at the beach. | Some Kwākiutl say "the one taken hold of," for that is another name for | the one caught. Now the hāmshāmts!Es dances with his four | songs, which are sung by the song-leaders on the beach of the winter dance- | house. As soon as
 45 the last song of the song-leaders is ended, || the full-initiate Sparrow women, who meet the novice with dancing, come into the house, and

- 26 dāx'idxa hāmshāmts!Esē. Wā, lēda yūdukwē g'ilx'dē q!EX'itsō's gwēgūdza la g'iwālaxa la elxlē q!EX'itse'wa. Wā, laem lēgadēda mōkwē q!ēq!eg'ek' gwēgūdzas sālalelaxa hāmshāmts!Es. Wā, ā'misē la g'alag'iwālitsa k'imyāxs g'āxaē aēdaaqa, qa's lā 'wī'la lāx
 30 L'ema'isasa ts'āgats!ē g'ōkwa. Wā, hē'mis g'il g'āx hōqūwelsēda wēwix'sā gwēgūdza L'ewis gwēgūts!axsemē. Wā, la'mē q!wātxe-wūnkūlaxa t'emyayowē. Wā, ā'misē q!wāxseg'isaxa tsāqema'yasa g'ōkwē. Wā, lā 'nemāx'id t'emēdzōdxa tsāqema'yasa g'ōkwasā t'emsawēltā'fya t'emyasxa lēgadās lēxelakwē. Wā, g'il'emx'de-
 35 wēsē lēxelx'idēda wix'sā gwēgūdza g'āxaas hōqūwelsēlēda 'nāxwa yēyixūtā'ya lēlax'sā gwēgūts!axsema qa's lā yipemga'els lāx ōxwi-wa'yasa L'āsanā'yasa ts'āgats!ē g'ōkwa. Wā, laem wū'lem yixwasa lēxedzā'faya tsāgemē, k'leās q!emdem denxelayā. Wā, hēem lēgadēs yāyā'wālāxa k'imyānemē yixa wū'lem yixwasa k'leāsē
 40 q!emdemā yixs g'āxaē g'āx'alelēda k'imyāxa x'isālax'dē. Wā, la 'nēk'ēda wāōkwē Kwāg'ulqēxs dānemāē qaxs hē'māē 'nem lēgēmsa k'imyānemē. Wā, la'mē yixwēda hāmshāmts!Esasa mōsgēmē q!emq!emdems laē denxelayāso nēnāgadēlāx L'ema'isasa ts'āgats!ē g'ōkwa. Wā, g'il'mēsē q!ūlbēda elxlā'yē denxelayāsa nēnāgadē laē
 45 'wī'la hōgwīla yāyā'wāla lēlax'sā gwēgūts!axsema qa's lā k'lūs'alil

sit down | on each side of the rear part of the house at the same time. Then the | half-initiates come in and sit down at each end of the door. | As soon as they are all in, the | who caught the | come in, and they stand | in the rear of the house, and when they have all come in, the | hāmshāmts!es comes into the door and cries: "Wip 50 wip, wip!" | and the four whom he has bitten are still near him. At once | the song-leaders sing songs with fast time-beating, and as soon as the songs with the fast time-beating are at an end, the song leaders sing again with slow time-beating. There are three songs with slow time-beating, besides the one with fast time-beating. 55 Now all the | full-initiate Sparrow women dance near the hāmshāmts!es when he is dancing; and when the last song of the song leaders is at an end, the | song-leaders beat fast time on the boards. Then the hāmshāmts!es runs about quickly, going around the fire in the middle of the house. As soon as he goes toward his | sacred 60 room, the Head-without-Body, the mouth of the Head-without-Body, opens, and | the hāmshāmts!es goes into the mouth. The four companions of the hāmshāmts!es have no time to go in also before the mouth of the | sacred room with Head-without-Body shuts. Immediately all the | members of the Sparrow Society and all the Sparrow women go out, and go home to their | houses. Only 65 the owners of dances are still sitting in the | winter dance-house. When evening comes Wāxap!alasō^e calls his | four heralds, members

lāxa ēwāx'sanēgwilasa ēnelk'ōdoyālilasa g'okwe. Wā, g'āxe g'āxē- 46 lēda wēwix'sā qā's lā klūs'ālil lāxa ēwāx'sotstālilasa t'lēx'ila. Wā, g'il'mēsē ēwī'lāēla g'āxaas hōgwilelēda k'im yax'dē qā's lā q'wag'ūlil lāxa ōgwiwalilasa g'ōkwē. Wā, g'il'mēsē ēwī'lāēla g'āxaasa hāmshāmts!esē g'āxēla lāxa t'lēx'ila. Wā, lā'mē ēwip ēwip ēwipxa. Wā, 50 lā'mē hēx'sā'ma mōkwē q'lēq'ēg'ēx's nēxwālalelaq. Wā, hēx'ida-ē'mēsa nēnāgadē denx'its tsaxāla q'ēmdems. Wā, g'il'mēsē q'ūlba tsaxāla q'ēmdems lā ēt'lēd denx'idēda nēnāgadāsa nēqāxēlas t'lēnyas q'ēmdems. Wā, yixs yūdux'semaō nēqāxēla q'ēm q'ēmdems ōgū'la lāxa ēnemsgēmē tsaxāla q'ēmdems. Wā, lā'mē ēnāxwa yixwe- 55 mēla lēlax'sāwē g'wēgūts!axsemxa hāmshāmts!esaxs lā ēyixwa. Wā, g'il'mēsē q'ūlbēda elx'lā'yē denx'elayāsa nēnāgadāxs lā ēlex'dzōdēda nēnāgadāxēs t'lēmēdzō. Wā, lā ālt'ēqeleda hāmshāmts!esaxs lā ēlā'stalilēlaxa laqāwalilē. Wā, g'il'mēsē lā gū'ōlēla lāxēs māwila x'osalōlē, lā ēqelilē semsasa x'osalōlē. Wā, lā lāeleda 60 hāmshāmts!esē lāx semsas. Wā, lā'mē wisomāla la ogwaqa lāeleda mōkwē sālalelaxa hāmshāmts!esaxs lā ēqemx'widēda stmsasa x'osalōlē māwila. Wā, lā'mē hēx'idāem ēwīla hōqūwilsēda ēnāxwa g'wēgūdzā lē'wa ēnāxwa g'wēgūts!axsema qā's lā nā'nak lāxēs g'ig'ōkwē. Wā, ā'mēsēla hēx'sāem klūdžēleda lēlāenēnokwa lāx 65 tsā'lgats'ē g'ōkwa. Wā, g'il'mēsē dzāqwaxs lā ēlāle Wāxap!alasō-ēwaxa mōkwē qēqasēlg'is g'wēgūdzā. Wā, g'il'mēsē g'ax hōgwila

68 of the Sparrow Society. As soon as they come | into the winter
dance-house, they dress up in the way in which | heralds always
70 dress. As soon as they have finished, they come out || of the winter
dance-house, and go to the other end of the village. | Then they step
into the door of the house, and stand inside of the door. | Then one of
them, the speaker, says:

"We will try to restore to his senses Nānogwis, shamans. |

"We will tame Nānogwis, shamans. ||

75 "We will quiet Nānogwis, shamans. |

"We will heal Nānogwis, shamans."

It is only one of them who speaks; and as soon as he has finished
the | four ways of calling, the three companions | of the speaker say
80 all together, "You will go in before dark, shamans." || And the mem-
bers of the Sparrow Society, who are invited, always say when the
speech of the herald is finished, | "We shall go now;" and the heralds
always | speak this way, going to all the houses. | Some of the mem-
bers of the Sparrow Society go at once into the winter-dance | house;
and the boys of the Sparrow Society beat fast time for the members
85 of the Sparrow Society, | when they go in. When all the members
of the Sparrow Society come in, going together, | the Sparrow boys
beat fast time, and say at the same time "Hai hai!" | The Sparrow
boys only stop beating time when almost all | the members of the
Sparrow Society are in the house. As soon as the heralds have called

68 lāxa ts!āgats!ē g'ōkwa, laē hēx'idaem q!wā!ax'ida lāxēs hēmenā-
laem q!wā!ax'ēxs qēqaselg'isāē. Wā, g'il'mēsē gwāla laē hōqūwēla
70 lāxa ts!āgats!ē g'ōkwa qa's lā lāxa āpsbālasasa g'ōx'edems. Wā, lā
hōgwīl lāxa t!ex'ilāsa g'ōkwē qa's q!wāg'alilē lāx āwīlēlāsa t!ex'ila.
Wā, lā 'nēk'ēda 'nemōkwē yāq!entema'yas:—

"La'mens nanāqemalai', pēpexālai', lāx Nānogwisai'.

La'mens temelqwalai', pēpexālai', lāx Nānogwisai'.

75 La'mens yālalai', pēpexālai', lāx Nānogwisai'.

La'mens hēlik'alai', pēpexalai', lāx Nānogwisai'."

Wā, la'mē 'nemōx'ma yāq!ent!āla. Wā, g'il'mēsē 'wilxtōdxa
mōx'widāla qāyalaenēs laē 'nēmādzāqwēda yūdukwē qāswūtsa
yāq!entema'yas, 'nēk'a: "Nānemts!āemles, pēpexālai'." Wā, lā
80 hēmenāla'mēda gwēgūdza qāsasewē 'nēk'ēxs laē q!ūlbē wāldē-
masa qēqaselg'isē: "Hēlenu'x" gwālalē." Wā, lā hēx'sā'mēsē
gwēk'lālēda qēqaselg'isē lāxtolsālaxa 'nāxwa g'ig'ōkwa. Wā,
la'mē hēx'ida'ma wāōkwē gwēgūdza la hōgwēlela lāxa ts!āgats!ē
g'ōkwa. Wā, la'ma gwāgūgwēdzemē lēxlēxa qēda gwēgūdza
85 laē hōgwīlela. Wā, g'il'mēsē 'wīlāclēda gwēgūdza lāxēs lālōxmā-
laē laē t!emsalodēda gwāgūgwēdzemē qa's 'nemādzāqwē hai haixa.
Wā, āl'mēsē gwāla gwāgūgwēdzem lēxlēxaxs laē elāq 'wīlāclēda
'nāxwa gwēgūdza. Wā, g'il'mēsē mōp!enēstēda qēqaselg'isē lāna-

four times, | going back, all the members of the Sparrow Society around the || Sparrow women and the Sparrow children come into the house. 90 At once the | four who had been bitten by the hāmshāmts!es in the morning, who are now his assistants, stand on each side of the sacred room with the Head-without-Body. The assistants do not stand there a long time before the mouth of the sacred room with the Head-without-Body opens; | and immediately Nānogwis, for that is the name of the hāmshāmts!es, | shouts, "Wip, wip, wip!" inside of 95 the sacred room with the Head-without-Body, and at once the song-leaders sing with fast beating of time. | Then Nānogwis comes out wearing on his head the cannibal-mask with revolving top. He goes around the fire in the middle of the house dancing; and as soon as he has gone around the fire in the middle of the house, | the mouth of the Head-without-Body opens, and Nānogwis goes into 500 the mouth of the | Head-without-Body. As soon as he has gone in the mouth shuts, | and the four assistant members of the Sparrow Society have no time to go in also. | Two of them stand on each side | of the mouth of the Head-without-Body of the sacred room. Then the song with fast beating is at an end, | and the mouth of the 5 Head-without-Body opens again. | Nānogwis cries "Wip, wip, wip" inside of the | mouth, and immediately the song-leaders sing a song with slow beating of time. | Then Nānogwis comes out of the mouth and | dances. He dances around the fire in the middle of the house:

xwa qatsēstaxs g'āxaē 'wīlaēlēda 'nāxwa gwēgūdzā lē'wa gwēgū-
ts!axsemē lē'wa gwāgūgwēdzemē. Wā, laēm āēm hēx'idaēm la 90
q!wāg'alilēda mōkwē q!ēq!eg'ēx'sa hāmshāmts!esaxa gaalaxa la
sālaalelaq lāx 'wāx'sanōlēmā'yasa māwīlē x'osalōla. Wā, k'ēs'lat'a
gaēl q!wāla sālaalēlāxs laa'lasē āqelilē semsasa x'osalōlē māwila
Wā, lā'laē hēx'idaēmē Nānogwis, qaxs hē'maē lēgēmā hāmshāmts!
ts!esē hāmshāmts!eg'a'la. 'wip 'wip 'wipxa lāx āwīl'ēxawā'yasa semsasa 95
x'osalōlē māwila. Wā, lā'laē hēx'idaēma nēnāgadē denx'ids tsaxāla
q!ēmdems. Wā, g'āx'ēm'laē Nānogwisē āxemalāxēs xilp'ē-
gēxlāla hāmsemā. Wā, lā'laē lā'stalilēlax laqawalilasa g'ōkwaxs
yīxwāē. Wā, g'il'ēm'lāwisē lā'stalilāx laqawalilāxs lāē āqelile
semsasa x'osalōlē. Wā, lā'laē hāēlēlā'mē Nānogwisē lāx stūsasa 500
x'osalōlē. Wā, g'il'ēm'lāwisē lāēlēxs lāē qēmklūga'lēda semsasa
Wā, laēm'xaē wisomāla ōgwaqa lāēlēda mōkwē gwēgūdzā sāla
lēlas. Wā, āēm'lāwisē la q!wālēda māēma'ōkwē lāx 'wāx'sanō-
dzexsta'yas semsasa x'osalōlē māwila. Wā, laēm'laē q'ūlē
tsaxāla q!ēmdems. Wā, lā'laē ē'lēd āqelile semsasa x'osalōlē 5
Wā, lā'laē 'wip 'wip 'wipxa Nānogwisē lāx āwīl'ēxawā'yasa
semsē. Wā, lā hēx'idaēma nēnāgadē denx'ids nēqax'la q'ūlē
dems. Wā, g'āx'ēm'laē Nānogwisē g'āx'wūlts'lā lāxa stūs q'ū-
yīx'wīdē. Wā, laēm'laē yēxsē'stālāxa laqawalilasa g'ōkwē Wā,

10 and when the song with slow time-beating is at an end, Nānogwis | just sits down on the floor of the house. He does not wear the cannibal-mask, for he | has on his head the flat head-ring of red cedar-bark, and his | neck-ring is also of flat cedar-bark. As soon as the song-leaders sing the other song | with slow beating of time, he
 15 dances. When | that is at an end again, Nānogwis sits down on the floor of the house; and when | the song-leaders sing the last song with slow beating of time, | Nānogwis arises and dances again. He dances | as he is going toward the sacred room with the Head-without-Body. As soon as | he reaches it, the mouth opens, and
 20 Nānogwis goes into the | mouth of the sacred room with the Head-without-Body. And as soon as he has gone in, | the mouth shuts. After this Nānogwis has been quieted. |

The tongs and white cedar-bark were never used as | modern people use them for the hāmats!a who has been caught, when they | bring him back to his senses the first time in the evening after he has
 25 been caught, when he still || has on his head-ring of hemlock-branches and his neck-ring of hemlock-branches, and when he | dances to a song with fast beating of time and with one | song with slow beating of time. As soon as the song with slow beating of time is at an end, | the hāmats!a never tries to dance, for he pretends that he is not | in his senses. He has many attendants who try to hold him when he is
 30 running about. | Therefore the speaker of the winter dance-house |

10 laem^llāwisē q'ūlba neqāxela q'ēmdems. Wā, āem^llāwisē Nānogwisē k'wāg'alila. Wā, la^mmē k'lēš āxemālxēs hāmsemlē qaxs ā^lmaē qex^lemūlaxa lepāla l'lāgekwa. Wā, lāxaē lepāla l'lāgekwe qenxawafyas. Wā, g'il^lmēsē ētlēd denx'ēdēda nēnāgadās 'nems-gemē neqāxela q'ēmdems laē hēx'idaem yīx'wida. Wā, g'il^l
 15 'emxaūwisē q'ūlbaxs laē Nānogwisē k'wāg'alila. Wā, g'il^lmēsē ētlēd denx'ēdēda nēnāgadāsa elxīa^lyē neqāxela q'ēmdems laē hēx'ida^mmē Nānogwisē lāx'ūlil qa's yīx'widē. Wā, la^mmē yō'nakūlaxs laē gweyōlela lāxēs māwila x'osalōlē. Wā, g'il^lem^llāwisē lūg'aa lāqēxs laē āqelilē semsas. Wā, lā^llaē Nānogwisē laēl lāxa
 20 semsasēs x'osalōlē māwila. Wā, g'il^lem^llāwisē laēlexs laē qem-k'lūg'alēda semsē. Wā, la^mmē yāl'idē Nānogwisē lāxēq.

Wā, la^mmē hēwāxa āx'ētsewēda ts'ēslālā lē'wa k'ādzekwē lāx gwēg'ilasasa ālēx begwānema qaēda k'īmyānemē hāmats!a, yīxs g'il^lmaē nanāqamasōxa ganōlas k'īmyanemx'demas, yīxs hēx'sā-
 25 'maē qex^lemūsēs q'wāxē lē'wis qenxawafyē q'wāxa, yīxs laē yīxwasa 'nems-gemē tsaxāla q'ēmdems. Wā, hē'misa 'nems-gemē neqāxela q'ēmdems. Wā, g'il^lmēsē q'ūlba neqāxela q'ēmdems lāx hēwāxaē nextemōxwēt yīxwaxa hāmats!a qaēxs k'lēšbōlaē la nāgēsāla. Wā, laem q'ēnemē hēlēk'ūsxa wāx'ē dādalaqēxs dzā-
 30 laxwīlālāē. Wā, hē'mis lūg'ilasa yūyaq'entemēlasa ts'lāgatslē

speaks, and says, "Now, keep still, song-leader— that the attendants may place (the white cedar-bark) upon our great friend here that they may burn over his face with the white cedar-bark napkins of our young women, for probably some of them are menstruating. We will really try to secure him, that our great friend may be tamed. Now come, K'wāk'waxsdāla, and perform your office." Thus he says. | Then the speaker of the house sits down, and the attendants assemble | and sit around the hāmats'la at the left-hand side in the rear of the winter dance-house. Then K'wāk'waxsdāla comes carrying long tongs with white cedar-bark tied to the end. This is called "face burner of the newly returned hāmats'la." The name of this one is "hāmats'layādzewāl," if his ancestors come from the Āwīk'lenox^u; and if his ancestors come from the Bellabella he is called "burner of the newly returned hāmats'la." Then K'wāk'waxsdāla, who is burner of the newly returned hāmats'la, for that is his name, arises. He speaks, and says, "I have come, friends, 45 to do what you wish me to do. It is a difficult matter. Now here are also the white cedar-bark napkins of our four beloved ones (the princesses) with which I shall burn the face of this great supernatural one. Now, | song-leaders, beat fast time for me." Thus he says and puts white cedar-bark | tied to the tongs of the fire in the middle of the winter dance-house. || As soon as the white cedar-bark 50 catches fire, he looks at the hāmats'la, and he goes to him with fast

yāq'ēgrā'la. Wā, lā 'nēk'a: "Wāgrēmllas selt'ēdlex nēnāgad 31
qa wāg'iltsa hēlik'a hāxsemilaxg'ins 'nemōx'dzek' qens wāg'il
newēqumdeq' yīs ēdemasens ēalostāgasēx k'lēsg'anfmaēl ēxenta
sōx qaxg'ins la'mēk' ālak'lāla lalō'la qa yā'fēdsg'ins 'nemōx'dzek'.
Wā, la'mēts g'āxlōl, K'wāk'waxsdāl lāxgas k'lēsg'ōgwōs," nēx hē. 35
Wā, la'mē k'wag'alilēda yāyaq'entemilē. Wā, ā'mēsē la loxsemfī-
lēda hēlik'a k'lūtsēstāla hāmats'la lāxa gēmxtōtēwalihsa ts'agats'le
g'ōkwa. Wā, g'āx'mē K'wāk'waxsdāla dāla g'iltsa ts'ēslāla.
Wā, lā k'fīlx'bāla k'ādzekwē. Wā, hēm lēgadis newegwayoxa
ālwūlt'lāla hāmats'la. Wā, g'ā'mēs lēgēmsa hāmats'ayādzewālēx 40
g'āyōlas g'ilg'alīsē lāxa Āwīk'lenoxwē lōxs hāē g'āyōlē g'ilg'alīsē
lāxa Hēldza'qwe newēqūlg'isaxa ālwūlt'lāla hāmats'la. Wā, lā
lāx'ūlilē K'wāk'waxsdālaxa newēqūlg'isaxa ālwūlt'lāla hāmats'la.
qaxs hēmaē lēgēmsē. Wā, lā yāq'ēgrā'la; wā, lā 'nēk'a
"G'āx'mēn 'nē'nēmōk' lāxgas gwe'yōgwōs qen ēaxēnā xaxgadi 45
haxwālak'. Wā, g'āx'emxaāwisgrada ēēdemgasens mōkwex
hēlwīnā'yens, qen newēqūlaxwā wālasēx lōgwala. Wā, la'mēs
nēnāgad lēlexalōl qāen," 'nēk'ēxs laēxs hē āxlentisa k'ūlzi kwe
kūlbēsa ts'ēslāla lāxa laqāwalilasa ts'agats'le g'ōkwa. Wā, 20
'mēsē x'ix'ēqelēda k'ādzekwaxs hē dōqwalaxa hāmats'ans lā 50
tsaxāla. Wā, lā hēx'ida'ma nēnāgade lēxedzodxos t'ēnēdē

52 steps. At once the song-leaders beat fast time. | Then the burner jumps up, and the song-leaders strike with their batons, all at the same time. | Four times the burner jumps up. Then he | swings over all of them the face-burner for the hāmats!a. Immediately |
 55 the hāmats!a cries "Hap!" Four times he swings his | burner over the hāmats!a; and after he has done so four times, | the burner throws into the corner of the house his cedar-bark for burning, and | utters the cannibal cry each time when he turns around and swings the | burning cedar-bark over the hāmats!a. As soon as this
 60 is done, | the new hāmats!a utters the cannibal-cry, and immediately the song-leaders beat fast time | on the boards. Four times the new hāmats!a goes around the | fire in the middle of the dancing-house, and his | hemlock-branches are dropping off as he is running; and as soon as all the hemlock-branches have dropped off, after | he has gone around four times, he goes into his sacred room, and immedi-
 65 ately | his cannibal headmask shuts its mouth. Then the song-leaders sing ' the one song of all the forehead-masks which come from the Āwīk'!ēnox", | or from the Bellabella. Then he comes out of his room wearing his cannibal forehead-mask and dances; | and when the song is at an end, he sits down | outside of the sacred room and shakes himself, while the song-leaders are beating fast time. ||
 70 Then he turns around four times, wearing his cannibal head-mask, and cries out "Hap, hap, hap!" | and the (jaws of the mask) snap.

52 Wā, g'il'mēsē dex'ustāwēda newēqūlg'isē lāē t'ēmsalōdēda nēnāgadē. Wā, lā mōp!ēna dex'ustāwēda newēqūlg'isaxs lāē melē-geleyintsēs newēgwayowē lāxa hāmats!a. Wā, hēx'ida'mēsēda
 55 hāmats!a hāmts!ēga'ēla. Wā, lā mōp!ēna melēgeleyintsēs newēgwayowē lāxa hāmats!a. Wā, g'il'ēm mōp!ēnaxs lāē ts!ēx'ēdēda newēqūlg'isaxēs newēgwayōwē lāxa onēgwilasa g'ōkwē q'ās hāmts!ēga'ēlē lāxēs q'walxo'maē x'īlp!ēdexs lāē melēgeleyintsa newēgwayowē lāxa hāmats!a. Wā, g'il'mēsē gwāla lāē hāmts!ēga-
 60 'lēda alōmasē hāmats!a. Wā, hēx'ida'mēsa nēnāgadē lēxēdzōdxēs t'ēmēdzō. Wā, lā'mē mōp!ēnē'stalilēda alōmasē hāmats!a lā'stalilēlaxa laqawalilasa ts!āgats!ē g'ōkwa. Wā, lā'mē tēqemg'elx!ā-laxēs q!wāq!ūxelax'dē. Wā, g'il'mēsē 'wi'lāwēdā q!wāq!ūxelāszēxs lāē mōp!ēnē'stalila. Wā, lā'mē lāēl lāxēs māwilē. Wā, hēx'ida'mēsē
 65 q'emk'ūga'ēlē hāmsiwa'yas. Wā, lā hēx'ida'ma nēnāgadē denx'its 'n'fmsg'emg'ilga'yasa 'nūxwa hēhāmsiwēsa g'ūyōlē lāxa Āwīk'!ēnoxwē lē'ewa Hēldza'qwē. Wā, g'āx'ma hāmsiwāla yīx'ewēl!ālilela lāxēs māwilē. Wā, g'il'mēsē q'ūlbē q'ēmdemas lāē k'wāgalil lāx l!āsulilasēs māwilē la bakwēg'ilaxs lāē lēxalēda nēnāgadē. Wā,
 70 g'il'mēsē mōp!ēna x'īlp!idēda hāmsiwālāxs lāē hap hap hap hapxaxs lāē q'emk'wāla. Wā, lā'mē lāx'ūlilaxs laasē ēt!ēd denx'ēdēda nēnā-

Then he arises and the song-leaders sing again the same song, which 77
they sang first, and he goes toward the door dancing and wearing
his cannibal head-mask. When the song is at an end, he sits down
while the song-leaders are beating fast time, and he shakes his
self; and when he has turned around four times, he utters the
cannibal-cry; and when he rises again, the song-leaders sing again.
Then he dances again, going to the rear of the house, and he dances
in front of the sacred room. As soon as the song is at an end, the
song-leaders beat fast time. Then he goes into his sacred room
and when he has gone into his sacred room, the hāmats!a comes out
naked, and goes around the fire in the middle of the house. Then 80
he goes right back into his sacred room. And it is not long before
the song-leaders sing a song with slow time-beating. Then the
hāmats!a comes out of his sacred room, and dances, and he wears a
black bearskin blanket, and he wears a red cedar-bark ring around
his neck, and a red cedar-bark ring on his head, and anklets, and 85
arm-rings. The k'inqālalela dances near him, going in front of the
hāmats!a, who is not wild. Four songs with slow beating are
sung with his dance while he is wearing the black bear-skin blanket.
When the last song of the song-leaders is nearly ended, he goes into
his sacred room. Now he is tamed. For four winters he always 90
dances four times, according to the manner of the Āwik'lenox; and
after the hāmats!a has danced four times for four winters, he
ceases being hāmats!a; and after he has been hāmats!a, he becomes

gadē, yīxaasēs g'ilx'dē denxelayā. Wā, la'mē gwryōlela yix stōlil: 72
lēda hāmsiwāla lāxa t'lex'ila. Wā, g'il'emxaāwisē q'ūlbē q'emdema-
sēxs laē k'wāgalilaxs laē lēxalēda nēnāgadē qāxs laē bākwēgila.
Wā, g'il'mēsē mōp'lena x'īlp'edexs laē hāmats!eg'āla. Wā, la'emxāē 75
lax'ūlilaxs laē ēt'lēdēda nēnāgadē denx'ēda. Wā, la'emxāē et'ed
yix'ūyōlilela qā's lā yixwalax l'āsalihasēs māwile. Wā, g'il'mēsē
q'ūlbē q'emdemas laē lēx'ēdēda nēnāgadē. Wā, la'mē lats'lāhl lāxs
māwile. Wā, g'il'mēsē lats'lāhla lāxs māwilaxs g'āxasasa hāmats!a
xanāla qā's lā lā'stāhilelaxa laqawalilasa g'ōkwē. Wā, laxāē 80
hēts'lāhilelaem lāxs māwile. Wā, k'ūst'ē gālaxs laē denx'
lēda nēnāgadās neqāxela q'emdems. Wā, g'āx'mēda hāmats!a
yix'wūlts'lāhilela lāxs māwile. Wā, la'mē 'nēx'ūnalaxa l'entsemē.
Wā, la'emxaāwisē qenxālasēs l'āgekwē lē'wis qex'emā'yē l'āgekwā
lē'wis l'āgekwē qēqex'sidz'ya lē'wis qēqex'ts'ānā'ya. Wā, la'mē 85
yixwēmēlēda k'inqālalela lāx g'ālag'iwa'yasa hāmats!a lax-k'lesu
la kwēgekwa. Wā, lā mōsgemē q'emq'emdemas neqāxela t'em
yats yix'wīdayōs laē 'nēx'ūnalaxēs l'entsemē. Wā, g'il'mēsē l'ā
q'ūlbēda la elxlē denxelayāsa nēnāgadāxs laē lats'lāhl lāxs māwile
lēmēlats'ā. Wā, la'mē yāfida. Wā, la'mē mōxūnxēlaxa ts'āwōxē 90
hēmēnālaem 'nemp'lena yixwa lāx gwēgilasasa Āwik'lenox yix
g'il'māē gwāla mōxūnxē ts'āwūnx mācmōp'lena yixwēda hāmats!axs

ōlala, for not one of the hāmats'la of the Āwik'lenox" and of the ||
95 Bellabella does not become ōlala after he has gone to the end of four winters being hāmats'la.

But the Kwāg'ul do differently with their hāmshāmsts'es, and with the hāmats'la who has whistles, for they perform only once in winter; for they wish to give up the hāmats'la quickly, and they at once become members of the Sparrow Society, those who can not stand being away from their wives for a long time. However, when
600 the mind of a hāmats'la is strong, then he remains a hāmats'la for a long time; that is, those who are really of noble descent. And this is different among the Kwāg'ul, when they have brought back to his senses the recently returned hāmats'la in the evening. Then all the members of the Sparrow Society go out of the house, and also the Sparrow women and Sparrow children. Only those who own
5 the office of purifying the newly returned hāmats'la remain sitting inside, for toward daylight he will be purified.

And this is also different from the way of the Āwik'lenox" and Bellabella, when they wash the newly returned hāmats'la four days after he comes out of the woods. He dances four nights
10 until the time when he is to be washed. The new dancer does not take off his red cedar-bark ring for four years, and also he does not do any work for four years: and it is never forgotten by all the men

93 laē gwāl hāmats'la. Wā, la'mē ōlalaxs laē gwāl hāmats'la, yixs k'leāsaē k'les ōlalax'itsa hāmats'āsa Āwik'lenoxwē le'wa Hēldza-
95 'qwas laē lābendxa mōxūnxē ts'āwūnxē hāmats'la.

Wā, lāla ōgūqūla gwēg'ilasasa Kwāg'ulē lāxēs hāmshāmsts'esē lō'ma medzēdzadē hāmats'la, yixs ā'maē 'nemxēnxēlaxa ts'āwūnxēxā 'nēk'ē qas hālabalē gwāl hāmats'la. Wā, ā'misē hēx'idaem gwētsēstōda wāyats'lāla gwēlala le'wis genemē; wāx'ī lāk'wēmāsē
600 nāqasasasa hāmats'la, wā, gūlāmēsē hāmats'la, yixa ālak'lāla nāxsāla begwānema. Wā, gāmēs ōgūqūlayōsa Kwāg'ulaxs g'ilmaē gwāla nānāqamāxa ā'wūlt'lāla hāmats'lāxa gānolē laē hēx'idaem 'wēla hōqūwelsēda 'nāxwa gwēgūdzā le'wa gwēgūts'axsemē le'wa gwāgūgwēdzemē. Wā, lēx'amēsē la klūdzelēda k'les'onokwasa
5 kwāsālaxa ā'wūlt'lāla hāmats'la qaxs hēx'ida'maē kwāsasē'waxa la gwēmē lāx 'nāx'ida.

Wā, la ōgūqūla gwēg'ilasasa Āwik'lenoxwē le'wa Hēldza'qwē, yixs ā'lmaē kwāsaxa ā'wūlt'lāla hāmats'lāxs laē mōp'lenxwasēs 'nāla gāx'wūlt'la. Wā, lā hēmenala yixwaxa mōxsa gāgenōla,
10 lālaa lāxa kwāsax'demaq. Wā, laem dzēlēlāx'sā lālaa lāxa mōxūnxē ts'āwūnxā k'les lawāēnoxwēs l'āl'legekūla. Wā, lāxāē k'leās ēaxōnā'yaxa mōxūnxē ts'āwūnxā. Wā, lāxāē k'les l'elēwēsō' la

that he is to be taken home and in the house. When it is summer time. If they do not give time to the way of the house, they are excited, and bites those who give time to the house. When it is summer time, new hāmats!a is really taken. I say in summer. I think that is all about this.

And this is the way in which the heralds among the Kwag ul'at all the half-initiates | who have no hāmats!a in the winter dance.

"Now we will go over its surface, shamans."

"Now we will go into the house, shamans."

"Now we will beat time on boxes, shamans."

"Now we will look on, shamans."

"Now we will really be in the house, shamans."

This is what the four heralds of the Sparrow Society say when they | beat time four times, according to the ways of the Kwag ul'at, when the novice first disappears. | After they have been away for four days, they are assembled to be given red cedar, and when this has been done, after four days, beginning from the time when they were assembled, the boards are beaten for those who have disappeared; and | after four days more, time is beaten again for those who have disappeared; and | after four days more, time is beaten again for those who have disappeared; and | after four days more, the heralds say,

"Now we will really be in the house, shamans."

g'ilq!esāmatsōsa 'nāxwa begwāmenixs ha'māpāē lāxēs g'igrokwa 13
wāx'em hēenxa. Wā, g'il'mēsē k'īs la g'ilq!esamats!wēda dzēle-
la hāmats!a lāē hōx'idaem xwāsa qā's lā q!ex'īdxa hām ilāxēs 1-
hām'īlase'wē. Wā, hēmīs lāg'ilas āla k'ilema dzēlela hāmats!axa
wāx'mē hēenxa. Wā, lāx'st'laak'em 'wīla lāxēq.

Wā, g'a'mēs g'wēk!ātsa qāsāsa Kwāg'ulē qada wix'sāsē ts'ets'ē-
qaxa k'leāsē hāmats!a ts'ēts'ēqa:—

"La'mēns lāsgēmīlālai' pēpexālai'."

La'mēns lāts!āg'alēlai' pēpexālai'.

La'mēns kwēxsemīlai' pēpexālai'.

La'mēns x'its!ax'ilālai' pēpexālai'.

La'mēns ālag'alēlai, pēpexālai'."

G'aem wāldēmsa mōkwē qēqasēlgr'is g'wēgūdzā, yixs lāē mōp'tu 25
kwēxēla lāxēs g'wēgilasa Kwāg'ulaxs yixs g'ālāē x'is alēlāda x'is edē
Wā, lā mōp!enxwa'sē 'nālā la x'isālā. Wā, lā q!ap!ēkwa la vāqwa-
sōsa l'āgēkwē. Wā, g'il'mēsē gwāla, wā lā mōp!enxwa'sē l'āla
g'āg'ilēla lāxa q!ap!ēkwaxs lāē kwēxēlase'wēda x'isālā. Wā, lā
ēt'lēd mōp!enxwa'sē 'nālā lāē ēt'lēd kwēxēlase'wēda x'isālā. Wā, lā
ēt'lēd mōp!enxwa'sē 'nālās lāē ēt'lēd kwēxēlase'wēda x'isālā. Wā, lā
lā ēt'lēd mōp!enxwa'sē 'nālās, wā, lā nē 'nēk eda qēqasēlgr'is

"La'mēns ālag'alēlai', pēpexālai'."

Then all the different winter dance-masks are brought into the ||
 35 winter dance-house, and they are put down behind the curtain, ||
 which is stretched across the whole width of the rear of the house;
 namely, the fool-dancer masks | and all the different masks. Now
 they are doing this and | bringing the masks into the house while the
 heralds go inviting | and before the Sparrow Society comes in. As
 40 soon as the four heralds belonging to the Sparrow Society have
 invited four times, all | the members of the Sparrow Society come in;
 and for a short time the speaker | of the winter dance-house speaks,
 and he tells the song-leaders and | all those who have dances and all
 the members of the Sparrow Society to take care. When his speech
 is at an end, | the song-leaders sing their song, and the boards are
 45 beaten for | the women. Then a woman comes in dancing; and
 when the song is at an end, | she goes back behind the curtain in
 the rear of the house. | And when all have danced for whom the
 boards have been beaten, for those who have disappeared in the
 inside | of the house, then the speaker of the dancing- | house
 speaks, and he says to the members of the Sparrow Society that this
 50 is the last dance. And | when he says this, the fool-dancer cries,
 "Weē!" and also the bear-of-the-house and | all the masks behind
 the curtain in the | rear of the dancing-house. Immediately the
 song-leaders | beat fast time on their boards. Then they let down

Wā, la^{mē} laēlēlayuwēda ʼnāxwa ōgūqala ts!ēts!āqēwē lāxa
 35 ts!āgats!ē g'ōkwa qaʼs lā āxʼālilēlayu lāx āladzelīlasa la yāwapem-
 līl hēk!ōtēyōlīla lāxa ōgwiwalīlasa g'ōkwē, yīxa nēnōtemalgēmlē
 lēʼwa ʼnāxwa qaʼs g'wēx'sdem yaēxumlā. Wā, laēm nānaqēm k!a
 g'āxēlēlayō lāxa kwēxēʼlats!ē g'ōkwa yīxs laē qāʼsīdēda qēqasel-
 g'īsē, yīxs k!ēsʼmaē g'āx hōgwīlēda g'wēgūdza. Wā, g'il'mēsē mō-
 40 plēnēʼsta qātsēʼstēda mōkwē g'wēgūdza qēqaselg'īsa laē ʼwī!aēlēda
 ʼnāxwa g'wēgūdza. Wā, la^{mē} yāwasʼīd yāq!egʼaʼlē yāyaq!entēmē-
 lasa kwēxēʼlats!ē g'ōkwa. Wā, la^{mē} hāyāl!ōlaxa nēnāgadē lēʼwa
 ʼnāxwa lēlaēnēnokwa lēʼwa ʼnāxwa g'wēgūdza. Wā, g'il'mēsē q!ūlbē
 wāldemas laasē denxʼīdēda nēnāgadās q!ēmdemasa kwēxelaseʼwō
 45 ts!edāqa. Wā, g'āxʼmēsēda ts!edāqē yīxwa. Wā, g'il'mēsē q!ūlbē
 q!ēmdemas laē alēʼsta lāxa yāwapemlīlē lāxa ōgwiwalīlasa g'ōkwē.
 Wā, g'il'mēsē ʼwī!a yīxʼwīdēda kwēxelakwēxa x'ixʼesāla lāx āwīlē-
 lāsa g'ōkwē. Wā, lā yāq!egʼaʼlē yāyaq!entēmēlasa kwēxelagwats!ē
 g'ōkwa. Wā, la^{mē} nēlaxa g'wēgūdza xs leʼmaē yūxla. Wā, hēʼmis
 50 ālēs ʼnēkʼexs laasē wēxēda nōlemala lēʼwa nēnenq!ōlēla lēʼwa
 ʼnāxwa qaʼs g'wēx'sdem yaēxuml lāx āladzaʼyasa yāwapemlīlē lāxa
 ōgwiwalīlasa kwēxēʼlats!ē g'ōkwa. Wā, lā hēxʼīdaʼma nēnāgadē
 lēxedzōdxēs lēxedzowē. Wā, la^{mē} ts!enkwxē yāwapemalīlas.

the curtain, | and all the masks show themselves. Four times the curtain is hauled up, and four times they are seen by the spectators. This is called "many masks lying on the box in the house" when they are | gathered together and shown with the beating of boards. When this is finished, all the members of the Sparrow Society and all the dance owners go out and go home to their houses. Then the winter dance is finished after this. And now they all have secular names when day comes, and they sing secular songs when they give a feast. Now I have finished talking about the winter dance. |

(The *Āwik'lenox*^u invite after the return of the *hamats'a* as follows:—) ||

"I come to ask you, I come to ask you, winter dancers. We will tame the *damdaxala*, | *ōlala*, you who look out for danger (the Sparrow Society) who obtain as a supernatural treasure the name Four-Man-eater, the good | cannibal." |

LEGEND OF THE *Gr̄exsem*, *Nāk'wax'dax*^x

The ancestors of the numaym *Gr̄exsem* of the *Nāk'wax'dax*^x lived at *Wāwalē*; and their chief was named *Ts!ex'ēd*, and he had for his prince *K!wāk'wabalas*. *Ts!ex'ēd* was really a bad | man, and therefore his tribe did not like him, || therefore he was hated by his tribe. 5

Wā, *la'mē* *ṇāxwa* *nēfēdēda* *yaēxumlē* *lāxēq*. *Wā*, *la mōp'ena* *noxostoyewē* *yāwapemalilas*. *Wā*, *la'mē* *mōp'ena* *dōx'waleltsa* *x'ṇ* *ts!ax'ila*. *Wā*, *hēm* *lēgades* *hāx'semlilaxa* *q'lenēmē* *yaēxuml* *yixs* *q!ap!ālaē* *nēfīd* *lāxa* *kwēxelakwē*. *Wā*, *g'il'mēsē* *gwāla* *laē* *wāla* *hōqūwelsēda* *ṇāxwa* *gwēgūdza* *lē'wa* *ṇāxwa* *lēlaēnokwa* *qa's* *la* *nā'nak*^u *lāxēs* *g'ig'ōkwē*. *Wā*, *la'mē* *gwāl* *ts!ēts!ēqa* *lāxēq* *qaxs* *hē* *maē* *ṇāxwa* *bēbaxūdzexlālaxa* *la* *ṇāx'ida*. *Laem* *dēnxelasa* *baṇyāla* *q!emdemxs* *k!wēlaē*. *Wā*, *la'wēslen* *gwāl* *gwūgwex* *sala* *lāxa* *ts!ēts!ēqa* *lāxēq*.

(The *Āwik'lenox*^u invite after the return of the *hamats'a* as follows:—)

"*Ōk'ūla*, *ōk'ūlanōgulau* *ts!ēts!ēqau* *hēlik'alenš* *damdaxalau* *ōwalalau* *ēk'laḡamaxstāēl* *hēk'alensex* *lēḡwalayax* *Mōdāna* *tams* *k'as'ō*."

LEGEND OF THE *Gr̄exsem*, *Nāk'wax'dax*^x

G'ōkūla^{laē} *g'ālāsa* *ṇe'ēmēmotasa* *Gr̄exsemasa* *Nāk'wax'daxwe* *lāx* *Wāwalē*. *Wā*, *lālaē* *g'igadesa* *lēgades* *Ts!ex'ēde*. *Wā*, *lālaē* *lāwūlgādes* *K!wāk'wabalasē*. *Wā*, *laem'lawisē* *āla* *yāx'sem* *begwānemē* *Ts!ex'ēdē*, *lāg'ilas* *k!ēās* *aēk'ilas* *g'ōkūlotaseq*. *Wā*, *hē'mis* *lāg'ilas* *l!ēdzeltsēs* *g'ōkūlōtē*. *Wā*, *la'laē* *hē'menalar'ū* *lāwīsē* 5

6 And Ts!EX^ēd always struck his prince, K!wāk!wabalas: | there-
 fore K!wāk!wabalas could not endure the way he was treated by his
 father. | And K!wāk!wabalas remained lying down, and did not
 arise in the morning. | Then his father called him, and K!wāk!wabalas
 10 did not | rise. That was the reason why Ts!EX^ēd became angry at
 his prince, | and Ts!EX^ēd took a pair of tongs and struck his |
 prince. And after he had been struck by his father, | K!wāk!wabalas
 rose and went out of the house, and he went | into the woods behind
 15 his father's house. He walked and went || inland. He went to
 commit suicide in the woods. As soon as | evening came, the tribe
 of Ts!EX^ēd searched for him in the woods, and they did | not give
 up until the next evening. Then the | ancestors of the G'ĒSSEM of
 the Nāk!wax'da'x^u all came out of the woods. | And in the morning,
 20 when day came, Ts!EX^ēd called his || tribe into his house; and when
 they were | all inside, Ts!EX^ēd arose, and begged his people | not
 to give up looking for his prince; for K!wāk!wabalas was his
 only son, | therefore he wanted him to be looked for. And |
 25 his tribe said that they would eat breakfast quickly. The || wife
 of Ts!EX^ēd, Ts!eqala gave breakfast to them. After | they
 had eaten their breakfast, they went out, and all | the strong young
 men went into the woods to look for K!wāk!wabalas. | In the even-

6 Ts!EX^ēdē k'lēlak'axēs lāwūlgāma'yē K!wāk!wabalasē. Wā, hēm-
 ēlāwis lāg'ilas 'wayats!ōl K!wāk!wabalasax gwēg'alt!eqelasasēs ōm-
 paq. Wā, laemēlāwisē K!wāk!wabalasē gaēl, k'lēs lāx'wīdxa gaūla.
 Wā, lā'laē ōmpas gwēx'ēideq. Wā, lā'laē K!wāk!wabalasē k'lēs
 10 ts!EX^ēida. Wā, hēmēlāwis ts!enguins Ts!EX^ēdē lāxēs lāwūlgā-
 ma'yē, lāg'ilas Ts!EX^ēdē dāg'ililaxa ts!ēslāla qa's lā kwēxas lāxēs
 lāwūlgāma'yē. Wā, g'ilēmēlāwisē gwāl kwēxasō'sēs ōmpē laa'lasē
 lāx'wīdē K!wāk!wabalasē qa's lā lāwels lāxa g'ōkwē qa's lā lāx
 ālanā'yas gōkwasēs ōmpē. Wā, laemēlāwisē qās'id qa's lā lāxa
 15 āl'ē. Wā, laemēlāwē tōyag'a lāxa āl'ē. Wā, g'ilēmēlāwisē dzā-
 qwaxs laē 'wīla g'ōkūlōtas Ts!EX^ēdē la ālāq lāxa āl'ē. Wā, āfēm-
 ēlāwisē yāx'ēidexs laē dzāqwa. Wā, g'āx'ēmēlāwē āem 'wīla
 hōx'wūtlāxa g'ūlāsa 'nēmēmōtasa G'ĒSSEMasa Nāk!wax'da'xwē.
 Wā, g'ilēmēlāwisē 'nāx'ēidxa gaūlāxs laaēl lē'lalē Ts!EX^ēdāxēs
 20 g'ōkūlōtē qa lās 'wīlaēl lāx g'ōkwas. Wā, g'ilēmēlāwisē g'āx
 'wīlaēlēxs laē lāx'ūlilē Ts!EX^ēdē qa's hāwāxelēxēs g'ōkūlōtē qa
 k'lēses yāx'ēid ālāx lāwūlgāma'yas qaxs 'nemōx'ēmaē xūnōx'ēsē
 K!wāk!wabalasē lāg'ilas 'nēx' qa lās ālāse'wa. Wā, āemēlāwisē
 'nēk'ē g'ōkūlōtas qa's hālabalē gaaxstāla. Wā, hēmēlāwisē gen-
 25 mas Ts!EX^ēdē yix Ts!eqala gaaxstālāmaseq. Wā, g'ilēmēlāwisē
 gwāla gaaxstālāxs luē 'wīla la hōqūwelsa. Wā, lā'laē 'wīla'ma
 lelākūwē hā'yālf'a alē'sta lāxa āl'ē qa's lā ālāx K!wāk!wabalasē.
 laemēlāwisē dzāqwaxs g'āxaē 'wīla nā'nakwa. Wā, la'mē 'nēk'ēda

ing they came home, and one of the young men said that he had seen K'wāk'wabalas's tracks. But before he had followed them any way into the woods he stopped seeing them, and he went on up the river; but he could not find them again. Now they all gave up looking for him. It was | midsummer when K'wāk'wabalas went into the woods.

Now I shall talk about K'wāk'wabalas after | he had been struck with the tongs by his father Ts'EX'ed. He | thought he would give up enduring his father's dislike | for him. "I will kill myself in the woods and die." Thus he said as | he arose and went out of his father's house; and he went back | between his father's house and the next house. As | soon as he came to the rear of the house, he ran up || the river Wāwalē; and he followed it, going up the river of | 10 Wāwalē. In the evening he washed in the river. Then | it occurred to him that he would try to obtain by good luck a magic treasure while he was walking in the woods; for K'wāk'wabalas knew that his mother, Ts'eqāla, | came from the Sōmxolidix of Rivers Inlet, and || K'wāk'wabalas thought of going there. As soon as night | 15 came, | he lay down under a cedar-tree at a sheltered place, and in the | morning, when day came, he arose, washed himself in the river, and | after he had finished, he walked up the river. When | evening came, he washed himself in the river; and after he had done so | he lay on his back and went to sleep. In the morning, when | day | 20

ēnemōkwē hēlaxs dōx'walela^smaax qāqesmotas K'wāk'wabalasē. Wā, k'lē'slat!a ālēg'ilaxs laē g'wāl dōqūlaq. Wā, lā'laē yāx'idixs | 30 laa'lālāq. Wā, laem'laē wī'la yāx'id ālāq yīxs negeltsemegayaē hēenxaxs laē toyagē K'wāk'wabalasē.

Wā, la'mēsen gwagwēx's'ūla! lāx K'wāk'wabalasē. Wā, hē ma-
claxs laē g'wāl kwēxasō'sa ts'ēslalāsēs ōmpē Ts'EX'edē, wā, lā'laē
ēnēnk'lē'ēda, "wāg'illa yāx'idēl lālabaa^s yāx'seme nāqes āse | 35
qā's, wā la'mēsen lāl tōyag'il lāxa āl'ē qen hēl tēhlē," ēnēx'laexs
laē lax'wida qā's lā lāwels lāx g'ōkwasēs ōmpē qā's lā ālē'sta lāx
āwagawa'yas g'ōkwasēs ōmpē lē'wa ōgū-lanē g'ōkwa. Wā, g'il-
ēm'lāwisē lāg'aa lāx ālanā'yasa g'ōkwaxs laē dzely'wida ēnana-
laaqa lax wās Wāwalē. Wā, hayōstalaem'lāwisē nāgama lax wās | 40
Wāwalē. Wā, lā'laē dzāqwaxs lael la'stax'id laxa wā. Wā, lā'laē
lē'g'āēx'ed qā's wāg'il wāweldzē'wa lālogwasde'ya laxs gwa-
lag'ildzaslē qaxs q'ālela^smaē K'wāk'wabalasaxēs āb'itp Ts'eqalaxs
g'ayōlaē laxa Sōmxolidexwasa āwīk'lēnoxwē. Wā, hē mis ēnēk'ē-
gēs K'wāk'wabalasē qā's lālālē. Wā, g'il'ēm'lāwisē gānēl'idixs | 45
laē t'lēk'EX'elsaxa wēlkwē lāx t'ēnyagayās. Wā, g'il'm'lawisē
nā'nākūlaxa gāalāxs laē lax'ōlsa qā's lā la'stax'id laxa wā. Wā,
g'il'ēm'lāwisē gwālexs lael qayamalaxa wā. Wā, g'il'ēm'lāwisē
dzāqwaxs laē la'stax'ida laxa wā. Wā, g'il'ēm'lāwisē gwālxs | 50
t'lēk'EX'elsaxa wēlkwē qā's mēx'ēde. Wā, g'il'ēm'lāwisē qā'ēl

52 came, he arose and washed in the river; and after he had done so, he walked up the river Wāwalē; and in the evening he washed again; and after he had done so, he lay on his back under a cedar-
 55 tree and went to sleep. When daylight came in the morning, he arose and washed himself; and after he had done so, he walked along; and he had not gone far, before he came to a lake, and he washed himself in it; and after he had done so, he walked to the inland side of the wide lake. Before he had gone half the length of
 60 the large lake evening came, and he washed himself; and after he had done so, he lay down on the shore of the lake and went to sleep. Now, he had slept four nights since leaving his home in Wāwalē. Then he dreamed of a handsome stout man, who came and talked
 65 to him; and the stout man said to K!wāk!wabalas, "Let me ask you, why did you come to this supernatural place?" Thus he said; and immediately K!wāk!wabalas said, "O friend! I come to get supernatural power from you." Thus he said to him. Then the stout man said, "Don't leave this place for four nights, for you
 70 have already obtained something good from me." Thus spoke the stout man in his dream. As soon as he stopped speaking, the stout man disappeared, and at once K!wāk!wabalas awoke. It was getting daylight. Immediately he arose and washed himself; and

51 kūlaxa gaālāxs laael lax'ūlsa qa's lā la'stex'ida lāxa wā. Wā, g'il'em'elāwisē gwālexs laē qayamalax wās Wāwalē. Wā, g'il'em'elāwisē dzāqwaqs laē la'stex'ida. Wā, g'il'em'elāwisē gwālexs laē t'ek'ex'elēlsaxa wēlkwē qa's mēx'ēdē. Wā, g'il'em'elāwisē 'nā'ena-
 55 kūlaxa gaālāxs laē lax'wida qa's lā la'stax'ida. Wā, g'il'em'elāwisē gwālexs laē qās'ida. Wā, k'ēs'lat'a qwēs'gilāxs laē lā'aa lāxa dze'lālē. Wā, hēx'idaem'elāwisē la'stex'id lāq. Wā, g'il'em'elāwisē gwālexs laē qās'ida ālanēgwēselaxa lēxē dze'lālā. Wā, k'ēs'lat'a ālat'a negōyōlisax 'wāsgemasasa lēxē dze'lālexs laē
 60 dzāqwa. Wā, lā'laē la'stex'id lāq. Wā, g'il'em'elāwisē gwālexs laē t'ēx'alēs lāx āwenxēlisasa dze'lālē qa's mēx'ēdē. Wā, la'mē mōp'ena mēxa gāx'id lāxēs g'ōkwē lāx Wāwalē. Wā, la'em'elāwisē mēxelasā ēk'a 'wālatsayōk' begwānem gāx yāyaq'entemaq. Wā, la'em'laē 'nēk'ēda 'wālatsayōkwē begwānem lāx K!wāk!waba-
 65 lasē: "Wēg'ax'īn wūlōlmasōs gāxēlāōs lāxwa 'nawalakwēx āwīnak'lūsa," 'nēx'laē. Wā, hēx'idaem'elāwisē K!wāk!wabalasē 'nēk'a: "ēya, qāst, lālōgwasdeyīn lāl, qāst," 'nēx'laēq. Wā, lā'laē 'nēk'ēda 'wālatsayōkwē begwānema: "Gwala bāsōs āxāsaqōs mōp'ēnxwa'slēs gānolaōs yōl lōx qaxs lē'maaqōs hēlaxa gāxēn,"
 70 'nēx'laē mēxa'yas 'wālatsayōk' begwānema. Wā, g'il'em'elāwisē q'ūlbē wāldemasēxs laē x'is'idēda 'wālatsayōkwē begwānema. Wā, hēx'idaem'elāwisē K!wāk!wabalasē ts'ex'ida. La'māālxōl 'nā'nakūla. Wā, hēx'idaem'elāwisē lax'ūls qa's lā la'stex'ida.

after he had done so, he broke off hemlock-branches in a creek and made a house of hemlock-branches; and after making his house, he went out to eat different kinds of berries of the lake, and after he had eaten enough, he went back to his house of hemlock-branches, and he lay down on his back. Then he thought about his dream, and what the stout man had said to him. When evening came, he washed himself in the lake; and after he had done so, he went into the house of hemlock-branches and lay down on his back. Soon he went to sleep. Then he dreamed of another man who came and stood in the house, not like the stout man of whom he had first dreamed. The man of his new dream was medium-sized. The man spoke, and said, "Why do you come to this supernatural place, friend?" This he said. And K!wāk!wabalas replied at once, and said to him, "I come to this supernatural place because I want to get supernatural power from it, friend!" Thus he said to him. Then the man spoke again, and said, "Take care! We have been informed by our friend X'inselilela, who came to see you last night, for he is the one who first goes to see those who come to this supernatural place. I am Hōxhoxūlsela. Now, take care! and go on washing yourself in this supernatural lake, so that the human smell will come off, friend."

Wā, g'il'em'lāwisē gwālexs laē l'lex'wēd lāxa q'waxe qas
g'ōkwēlēxa q'waxsemē g'ōkwa. Wā, g'il'em'lāwisē gwālē g'ōkwe- 75
la'fya laē qās'ida qas lā ha'maaxso lāxa l'ōl'ep'lēmasas ōgwa-
gēlisasa dze'lālē. Wā, g'il'em'lāwisē pōl'idexs g'āxae aedaqqa
lāxēs q'wāxsemē g'ōkwa qas tlēx'ēlsē. Wā, la'mē g'ig'aeq-
laxēs mēxa'ya 'wālat sayōkwē begwānema l'ō' wāldemasēq. Wā,
g'il'em'lāwisē dzāqwaxs iāē la'stex'īd lāxa dze'lālē. Wā, g'il'em- 80
lāwisē gwālexs laē laēl laxēs q'waxsemē g'ōkwa qas tlēx'ēlse.
Wā, g'il'em'lāwisē mēx'ēdexs laē mēxelasa ōgū'lamaxat! begwānem
g'āx lā'wīl lāx g'ōkwas k'ōs'el hē gwēx'sa g'ālē mēxes yixa 'wala-
tsayōkwē. Wā, lā'laē hē'asgēmsdēda begwānemē al mēxēs. Wā,
lā'laē yāq'leg'a'lēda begwānemē. Wā, lā'laē 'nēk'a: "'emasōs g'āx- 85
'ēna'yaqōs lāxwa 'nawalakwē āwinak'lūsa qāst.'" 'nēx'laē. Wā
hēx'idaem'lāwisē K!wāk!wabalasē nā'naxmēq. Wā, lā'laē 'nēk' lq
"Hēden g'āxēnē lāxwa 'nawalakwē āwinak'lūsxg'in lālogwāsdēk
lāq" qāst," 'nēx'laēq. Wā, lā'laē ēdzaqwa yāq'leg'a'lēda begwān-
mē. Wā, lā'laē 'nēk'a: "Wāg'ilax'ōs āem yal'ālex ts'ek'lālela- 90
'mens 'nemōkwaē X'inselilela yīxs g'āxae doqwōlax gūm'tē qaxs
hē'maē g'alīlāla la dōqwa'xā g'āxē lāxwa 'nawalakwē āwinak'lūsa.
Wā, nōgwaem'lal Hōxhoxūlsela. Wāg'ilax'ōs āem yal'ālex qas
wālemk'alaōs la'sta lāxwa 'nawalakwē dze'lāla qa 'wī'lāwesos bix
p'lālāqōs qāst, qaxg'in hālsela'mēk' la mēsela lāxos bix p'lālāqōs 95

96 for I can now hardly notice on you the smell of human beings. And do not leave the place where you are now, for there is no greater supernatural power anywhere, except the house of Cannibal-at-North-End-of-World. That is it, friend." Thus said he, and he disappeared. Immediately K'wāk!wabalas awoke, and washed himself in the lake; and after he had done so, day came, and he just went and ate berries. He only came back when it was nearly evening. He had not been lying there long in his house, when evening came. Then he washed himself in the lake; and after he had done so, he went into his house of hemlock-branches and lay down. He went to sleep at once; and he had not been sleeping long, when in his dream he saw a short man coming, who stood in the house. And the short man spoke, and said, "O friend! why did you come to this supernatural place?" Thus he said. Immediately K'wāk!wabalas replied, and said, "O friend! I came to this supernatural place of which I knew, because I wanted to get supernatural power from it." Thus he said to him. After K'wāk!wabalas had spoken, the short man spoke, and said, "O friend! I am Ts'eqomēl.ēlsa'na. Take care that you may obtain what you may want to get here. I know about you, for our friends have talked about you; and they say that you will obtain a great treasure from us. Take care! Keep on washing in the supernatural lake!" Thus he said and disappeared. Immedi-

96 Wā, hē'misa qa's k'lēsaōs bāsōs āxūsaqōs qaxs k'lēsaē 'nawalakwa-gawēsōx ōgū'lā lāx g'ōkwās Bax^ubakwālanux^usiwa'ya. Wā, hē'mēq, qāst, "nēx'ēlaēxs laē x'is'ida. Wā, hēx'idaem'elāwisē ts'ēx'ēidē K'wāk!wabalasē qa's lā la'stēx'ēid lāxa dze'lālē. Wā, g'il'ēlāwisē 10 gwā'ēxs laē nūx'ida. Wā, āem'elāwisē la qās'ida qa's lā ha'maaxsō lāxa l'ōlēp'ēmasē. Wā, āl'ēlāwisē g'āx aēdaaqaxs laē elāq dzāqwa. Wā, k'lē'sat'la gēs t'ēk'les lāxēs g'ōkwāxs laē dzāqwa. Wā, lā'elāē la'stēx'ida lāxa dze'lālē. Wā, g'il'ēlāwisē gwāla laē laēl lāxēs q'lwaxsemē g'ōkwa qa's t'ēx'ēlsē. Wā, hēx'idaem'elāwisē 5 mēx'ēda. Wā, k'lē'sēlāwisē gēs mēxāxs laē mēxelasa ts'ēk'lūxsdē begwānem g'āx lā'wila. Wā, lā'laē yāq'ēg'a'ēlēda ts'ēk'lūxsdē begwānema. Wā, lā'laē nēk'a: "yā, qāst, māsēs g'āxē-laōs lāxwa 'nawalakwēx āwīnak'lūsa," nēx'ēlaē. Wā, hēx'idaem K'wāk!wabalasē nā'naxmēq. Wā, lā'laē nēk'a: "yā, qāst, hēden 10 g'āxēla lāxwa q'lālaqen 'nawalak^u āwīnak'lūsxg'in lālogwas-deyēk' lāq^u," nēx'ēlaēq. Wā, g'il'ēlāwisē gwā' yāq'ēnt'lālē K'wāk!wabalasē laa'las yāq'ēg'a'ēlēda ts'ēk'lūxsdē begwānema. Wā, lā'laē nēk'a: "ya, qāst, nōgwaem Ts'eqomēl.ēlsa'na. Wāg'il la āem yāl'lālex qa's lāl'lōsaxēs gwē'yāōs qa's lāl'lōl'ōs. Wā, lā'len 15 q'lālaemxs lē'maaqōs gwāgwēx's'ālatsens nē'nēmōkwē, yixs 'wāla-saēs lōgwilaōs. Wāg'il la āem yāl'lālex ālāgaem hēmenalaem la'sta lāxwa 'nawalakwēx dze'lāla," nēx'ēlaēxs laē x'is'ida. Wā,

ately K'wāk!wabalas arose and washed himself in the lake, and he only came out of the water at daylight. Then he went and ate berries, and he did not come back until the evening. Then he went right into the lake and washed himself; and after doing so he went into his house and lay on his back. When he fell asleep a woman came in laughing. She came into the house of hemlock branches, laughed, and spoke. She said, "O friend! I am 25 Dālelsa'naga. I have been sent by our friends to call you to come into the great winter-dance house. And now let us go." Immediately K'wāk!wabalas went and followed her. They had not gone far, before the woman lifted the edge of the moss; and they went 30 under it into a great house; and K'wāk!wabalas was told to sit down at the right-hand side of the house. As soon as he sat down an old man arose and spoke to his tribe. He said, "O supernatural ones! let us ask our friend why he has come to our super- 35 natural place here, whether for good or bad, or to make us secular for he is the only one who came to our winter dancing-place. Now, tell us why you came." Thus he said. Then it occurred to K'wāk!wabalas that he would say that he had come to obtain the winter dance and the great winter-dance house. And at once another 40 man spoke in the rear of the dance-house, and said, "This is

hēx'idaem'lawisē K'wāk!wabalasē lāx'wida qa's lā la'sta lāxa dze- 18
lālē. Wā, ā'em'lawisē grāx'wūstaxs laē 'nāx'ida. Wā, ā'em'lawisē
la qās'ida qa's lā ha'maaxsō lāxa l'ōl'ep'ēmasē. Wā, ā'em'lawisē 20
grāx aēdaaqaxs le'maē dzāqwa. Wā, ā'em'lawisē hē'stāla lāxa dze-
lālē qa's la'stex'idē. Wā, gril'em'lawisē gwālexs laē laēl. lāxēs
grōkwē qa's t'ēx'elsē. Wā, la'em'lawisē māmēxemālaxs grāxaasa
dātālā ts'edāqa. Wā, grāx'laē grāxōla lāxa q'waxsemē grōkwa dāle-
tewēxs laē yāq!eg'a'la. Wā, lā'laē 'nēk'a: "yā, qāst, nōgwaem 25
Dālelsa'naga grāx 'yālagemsens 'nē'nemōkwē qen grāxē le'lālōl. qa's
laōs lāxwa 'wālasēx ts'āgats'lē grōkwa. Wā, gēlag'a qens lālag'a.
Wā, hēx'idaem'lawisē K'wāk!wabalasē la lāsgemēq. Wā, k'les'lat'u
qwēsg'ila qāsaxs laēda ts'edāqē l'elgrustōdex āwūnxa'yasa p'elēnisē
qa's lā hōgwabōdeq. Wā, lā hōgwīl lāxa 'wālasē grōkwa. Wā, la 30
'nēx'se'wē K'wāk!wabalasē qa's hē k'wax'idē hōk'lōdō'yāllāsa
grōkwē. Wā, gril'em'lawisē k'wāgalilēxs laē lāx'ūlileda q'ūlyakwē
begwānema qa's yāq!eg'a'lēxēs grōkūlōtē. Wā, lā'laē 'nēk'a: "Wā
g'il la'x'ins 'nā'nawalak' wūlālex'ins 'nemōx'dzēk'lāx grāxchaxox
lāxens 'nawalak'wāsēx lō' ēk'ē lō' 'yāx'semē lō' grāx bēbax'nylla 35
grāxens, qaxs hē'maēx ālē 'nemōk' grāx laxens ts'laxd'mesox
Wā, wāg'il la qa's yāq!eg'a'lsōs grāx'ena'yēx," 'nēx' laē. Wā,
lā'laē 'nēnk'lēqela'laē K'wāk!wabalasaxs hē'maē lālōl. lasōsē ts'laq'le-
na'yas lē'wa 'wālasē ts'lēts'ēgats'lē grōkwa. Wā, hēx'idam'lawisē
yāq!eg'a'lēda ōgū'lama begwānem lāxa ōgwiwalāsa ts'lēts'ēgats'lē

- 41 what he wants to obtain: he wants to obtain as a treasure our | winter dance, and this great dance-house, and our names." | Thus said Qōqwadēstila, who was the listener of the house. | Immediately the speaker of the great dance-house, Gwa^εwayela^εna (Raven) ||
- 45 said, "Now, dancers, really perform your great | dance ālaq!em. Begin all the ways, so that | our friend may know how they are used." Thus said Gwa^εwayela^εna to his | friends. And K!wāk!wabalas saw hemlock-trees standing | at the left-hand side in the rear
- 50 of the great dance-house, and || from them hung narrow strips of split red cedar-bark. | They were covered with eagle-down, so that they were like | a house of red cedar-bark covered with down in the house. This was the sacred room of the great | dance, the dance ālaq!em. When it was late at night, | many men who were sitting on the floor in the rear of the great dancing-house began to beat time. ||
- 55 They had not been beating long, when they stopped. | Four times they beat time. Then a man wearing a mask | came out of the sacred room of hemlock-branches covered with eagle-down. He went around the | fire in the middle, and stood at the right-hand side of the door, | shaking his round rattle; and he had not been standing
- 60 there long before || those who had been beating time began to sing. He danced around | the fire in the middle of the house. And when

- 41 g'ōkwa. Wā, lā^εlā^ε 'nēk'a: "Yūem^εel lālogwasdeyōsōsōqūns ts!iq!ē-na^εyēx lē^εwa 'wālasēx' ts!ēts!ēgats!ē g'ōkwa lē^εwens lē!egemēx," 'nēx^ε!aē Qōqwadēsila, yix hōlaq!esasa g'ōkwē. Wā, lā^εlā^ε hēx^εi-da^εma yāyaq!entemilē yix Gwa^εwayela^εna, yisa 'wālasē ts!ēts!ēgats!ē
- 45 g'ōk^u, 'nēk'a: "Wāg'illax'ōs ts!ēts!ēk'aō ālax^εid lāxēs 'wālasōs lādēda ālaq!em. Laems lāhabaaLEX 'na^εxwa gwayi^εlālats qa gwale-la^εmēsens^εnēmōx^udzēx^εwi^εla q!ālaq^u," 'nēx^ε!aē Gwa^εwayela^εna^εxēs^εnē-nēmōkwē. Wā, la^εmē K!wāk!wabalasē dōqūlaxa q!waxē la q!waēl lāx gēm^εxōtēwalilasa 'wālasē ts!ēts!ēgats!ē g'ōkwa. Wā, hē^εmis la
- 50 tēte^εgūxlawayaa^εtsa ts!ēts!ēq!astowē dzexek^u L!āgekwa. Wā, la qemqem^εxūxlā^εlax qem^εxwāsa kwēkwē, hē gwēx^εs qemōk^u L!āL!ege-kūlak^u g'ōkwē lāxēs gwaēlasē. Wā, hēem lē^εmē^εlats!ēsa 'wālasē lādēda ālaq!emē. Wā, g'il^εmēsē gagāla gānolexs laē lēxedzōdēda q!ēnemē bēbegwānem k'lūd^εzil lāxa ōgwiwalilasa 'wālasē ts!ēts!ēga-
- 55 ts!ē g'ōkwa. Wā, k!ēst!a ālaem gēg'ilil lēxaxs laē q!wēl'ida. Wā, mōp!ēna lēxedzōdēxs g'āxaas g'ayoqāwa yixumāla begwānem lāxa qemqem^εxūla q!waxsem lē^εmē^εlats!ā. Wā, la tsaxsē^εstalilēlaxa la-qawalilē qa^εs lā lāx^εūlil lāx hēlk'ōtstālilasa t!ex^εila lāxēs yatelaēna-^εyasa lōxsemē yadena. Wā, k!ēs^εlat!a gūēl lā^εwilexs laē denx^εē-
- 60 dēda k'lūsālāsa tsaxālās t!ēmyasē. Wā, laem^εlāwisē yix^εsē^εstalilā-laxa laqawalilē. Wā, g'il^εem^εlāwisē q!ūlbē q!ēmdemasēxs g'āxaē

his song was ended, he came and | stood where he had stood first 62
at the right-hand side of the door of the house. His name was
X'imsehlēla. He had not been standing there long swinging his
rattle, while those in the rear of the house were beating time, when 65
he danced with fast steps to the rear of the house, and stood out-
side the sacred room of hemlock-branches; and he shouted with a
loud voice, and said, | "Come, friend, Hōxhoxūlsela!" As soon as
the one who had been called had said, "Hōho!" | X'imsehlēla said,
laughing, "Our | friend has come," and he went to stand where he
had stood before. As soon as | Hōxhoxūlsela had cried "Hōho!" 70
the song-leaders in the rear of the house began to sing the same
song they had sung before, for there is only one song for the whole
number. And when the song was at an end, Hōxhoxūlsela arose
near the place where X'imsehlēla was standing, only | Hōxhoxūlsela
was nearer to the door. ||

And X'imsehlēla swung his rattle again. At once the song- 75
leaders beat time; and X'imsehlēla danced back with quick steps,
and | shouted, calling Ts!eqōmēlsela'na. As soon as he named
him, | Ts!eqōmēlsela'na shouted, "Hōho!" Then X'imsehlēla
laughed | aloud, and told all the men that the one who had been
called was coming. || At once the song-leaders began to sing the song 80
they had first sung, | and now Ts!eqōmēlsela'na came dancing with
a mask; and X'imsehlēla was still | standing where he was always

lāx'ūlil lāxēs g'ilx'dē lā'wīlasa lāx hēlk'lotstālas t'lex'īlasa g'ōkwē. 62
Wā, hēm lēgades X'imsehlēla. Wā, k'leslat'a gael lā'wilexs laē
yat'ēda yisēs yadenē. Wā, hālaē lēxedzodēda k'lūdzilē lāxa ōgwi.
wa'ililē. Wā, laē tsaxeyolihēlē X'imsehlēla qa's lā lāx'ūlil lāx t'la- 65
salikasa q'waxsemē lē'mēlats'lā qa's lāqūlē hāsela. Wā, la 'nēk'a.
"Gēlag'a qāstai' Hōxhoxūlselai'." Wā, g'ilēm'lāwisē hōhoxwē lē-
lālase'waxs g'āxāē 'nēg'etāyē X'imsehlēla dāletā'ya: "G'āx'mūs
'nemōkwē," qa's lā lāx'ūlil lāxēs g'ilx'dē lā'wīlasa. Wā, g'ilēm'x dē
hōhoxwē Hōxhoxūlselāxs laē denx'ēdēda nēnāgadē lāxa ōgwiwahlē, 70
yisēs g'ilx'dē denx'ēdayowa qaxs 'nemsgemaōs q'ēmdemē lāxēs
'wāxaasē. Wā, g'ilēm'sē q'ūlbē q'ēmdemasōxs laē lāx'ūlilē Hōx-
hoxūlsela lāxa 'nēxwālā lāx lā'wīlasas X'imsehlēla. Aem'al he
nēxwālē Hōxhoxūlsela lāxa t'lex'īla.

Wā, lā ēt'lēdē X'imsehlēla yat'ētsēs yadenē. Wā, hēx'ida'mese 75
lēxedzodēda nēnāgadē. Wā, lā'mē ēt'lēd tsaxālē X'imsehlēla qa's
lā hāsela lē'lāx Ts!eqōmēlsela'na. Wā, g'ilēm'lāwisē lēx'ēd'qaxs
laael hōhoxwē Ts!eqōmēlsela'na. Wā, g'āx'laē X'imsehlēla dāletāxs
laē hāsela nēlaxa 'nāxwa begwānemxs g'āx'maōs lē'lālase'we. Wā,
hēx'idaem'lāwisē denx'ēdēda nēnāgadāsēs g'ālē denxelāyā. Wā, 80
g'āx'mē yix'widēda yixumalē Ts!eqōmēlsela'na. Wā, hēx'sā'mese
lā'wīlē X'imsehlēlēs lāx'ūlilāsnāxwa. Wā, g'ilēm'sē q'ūlbē denx-

standing. As soon as the song-leaders ended their song, Ts!eqômēlelsa^{na} stood at the left of Hôxhoxûlsela. ||

85 Then X'îmselilela swung his rattle again, and || the song-leaders beat fast time. And X'îmselilela danced with quick steps, and || stood outside of the sacred room of hemlock-branches, and he called with a loud voice Dâelsâ^{naga} (Laughing-Woman-of-the-Woods); and as soon as X'îmselilela named Dâelsâ^{naga} || she began to
90 laugh. And X'îmselilela said as he was going back, || "Our friend is coming." Thus he said and went to the place where he always stood. || Immediately the song-leaders began to sing, and Dâelsâ^{naga} continued laughing || as she was dancing. And then she took her place to the left || of Ts!eqômēlelsa^{na}. ||

95 Then X'îmselilela swung his rattle again, and || the song-leaders beat fast time; and X'îmselilela danced with quick steps, || and stood outside of the sacred room of hemlock-branches; and he shouted aloud, || "I call you, friend Hamasē^{nâ}, to come and dance!" And || as soon as he had finished his speech, Hamasē^{nâ} shouted, "Hôho!" inside of the || sacred room of hemlock-branches; for there is only
200 one way in which the spirits || shout, namely, "Hôho!" As soon as Hamasē^{nâ} had said "Hôho!" || X'îmselilela laughed, and told those who were sitting down that the one who had been called was coming. || And when Hamasē^{nâ} shouted "Hôho!" the song-leaders began to sing the same || song as before, for all the people have only

83 layâsa nenâgadâxs laē lāx^{ûlilē} Ts!eqômēlelsa^{na} lax gēmxaḡawa-lilas Hôxhoxûlsela.

85 Wā, lā^{laē} ēt!ēd yat!ēdē X'îmselilelāxēs yadenē. Wā, lā^{laē} lēxedzodēda nēnâgadē. Wā, lā^{laē} X'îmselilela tsaxāla qā^s lā lāx^{ûlil} lāx lāsa^{yasa} q!waxsemē le^{mē}lats!ā qā^s hāselē lē^{lā}lax Dâelsâ^{naga} yāxs g!l^{maē} lēx^{ēdē} X'îmselilelax lēgēmas Dâelsâ^{naga} laa^{lasē} dedālsā. Wā, g!āx^{laē} X'îmselilela ^{ēnē}g!etēwēxs g!ā-
90 xāē: "G!āx^{mens} ^ēnēmōkwēx," ^ēnēx^{laē} lālaa lāxēs lā^{wī}lasē. Wā, hēx^{idaem}lāwīsē denx^{ēdēda} nēnâgadē. Wā, la^{mē} senbaēl dālelē Dâelsâ^{nagaxēs} ^ēwā^{wasdemē} yīxwa lōxs laē lā^{wīl} lāx gēmxaḡawa-lilas Ts!eqômēlelsa^{na}.

Wā, la ēt!ēdē X'îmselilela yat!ētsēs yadenē. Wā, hēx^{idaem}xa-
95 āwisa nenâgadē lēxedzōda. Wā, laemxaāwīsē X'îmselilela tsaxāla qā^s lā lāx^{ûlil} lāx lāsa^{yasa} q!waxsemē le^{mē}lats!ē. Wā, hasela ^ēnēka: "Lē^{lālenlōl} qāstai Hamasē^{nā} qā^s g!āxāxs yīx^{wīda}." Wā, g!l^{mēsē} q!ūlbaxsdē wāldemas laē hōhoxwē Hamasē^{nā} lāx ōts!āwasa q!waxsemē le^{mē}lats!ā qaxs ^ēnēm^{maē} hābagūlagōmasa haāyalila-
200 gasē hōhō lāxēs ^ēwāxasē. Wā, g!l^{mēsē} hōhoxwē Hamasē^{nāxs} g!āxāē X'îmselilela dālela nēlaxa k!ūdzēlaxs g!āx^{maēs} lē^{lā}lasē^{wē}. Wā, g!l^{em} hōhoxwē Hamasē^{nāxs} laē denx^{ēdēda} nenâgadāsēs g!l^xdē denxelayā qaxs ^ēnēm^{sgēmaē} q!emdemas laxēs ^ēwāxasē. Wā, g!l-

one song. When the song was ended, Hamasēnā stood at the left-hand side of Dāfēlsānaga. They stood close together and X'imselelela was also still standing there where he first had taken his place. |

Then X'imselelela swung his rattle again and danced with quick steps, | while the song-leaders were beating time. As soon as he arrived outside of the sacred room of hemlock-branches, he said aloud, "I call you, friend Yaḡwaxanowil (Dancer-of-the-House)." And when his speech was ended, Yaḡwaxanowil shouted, "Hoho!" And at once X'imselelela went and told those who were sitting in the house that the one who had been called, Yaḡwaxanowil, was coming. And | Yaḡwaxanowil came out of the sacred room of hemlock-branches, and the song-leaders sang. And when their song was at an end, Yaḡwaxanowil took his place at the left of Hamasēnā.¹ |

. . . "I call you, friend Gwa²wayela²na (Raven-of-the-Woods)!"

. . . "I call you, friend G'ilg'eldokwila (Long-Life-Maker)!" . . . The | song-leaders sang, and G'ilg'eldokwila danced, and 20 they all wore different kinds of masks.

. . . "I call you, friend L'ētsaplēla²naga (Heat-of-House-Woman), to come and dance!" |

ēmēsē q'ūlbē q'emdemas laē lāx²ūlilē Hamasēnā lāx gemxagawalilas Dāfēlsānaga lāxēs memk'ālaēna²yē. Wā, lāxaa hēx'saem 5 lāx²ūlilē X'imselelelēs g'ilx'dē lāx²ūlilaša.

Wā, lā ēt'ēd yat'ēdē X'imselelelāsēs yadenē gūyōlela tsaxālaxs laē lēxedzōdēda nenāgadē. Wā, g'ilēmēsē lāg'aa lax l'āsahilasa q'waxsemē le²mē²lats'ēxs laē hasela ēnēk'a: "L'ē²lālenlōl, qūšai, Yaḡwaxanowil. Wā, g'ilēm²lāwisē q'ūlbē wāldemas laa²lasē hō- 10 hoxwē Yaḡwaxanowil. Wā, hēx'ēdaēm²lāwisē X'imselelela g'āx nēntelaxa k'ūdzilaxs g'āx²maēs lē²lālasēwē Yaḡwaxanowilē. Wā, g'axaalas yixūtā²yē Yaḡwaxanowilaxs g'āxaē g'āx²wūlts'lāil lāxā q'waxsemē le²mē²lats'ēxs laē denxelēda nenāgadē. Wā, g'ilēmēsē q'ūlbēda q'emdemaxs laē lāx²ūlilē Yaḡwaxanowilē lāx gemxagawahi- 15 las Hamasēnā.¹

. . . "L'ē²lālenlōl qastai Gwa²wayela²na"

. . . "L'ē²lālenlōl qastai G'ilg'eldokwila." . . . Wā, la²lae denx'ēdēda nēnāgadē. Wā, laemxaē yixwē G'ilg'eldokwila lāxēs 20 ēnāxwaēnemē yixumāla lāxēs gwēgūx²sdemē.

. . . "L'ē²lālenlōl qastai L'ētsaplēla²naga qas²g'āxaōs yix-wida."

¹ The following calls are the same as the preceding. For this reason only the names and characteristic remarks are given.

² The lark.

- 23 . . . "I call you, friend P!elp!elsk'!ötemels (One-Side-Moss-in-Woods), to come and | dance!"
- 25 . . . The dancer had really moss on one side of the mask || as he came in dancing. |
 . . . "I call you, friend Xēxeyilsk'!ötem (One-Side-Rock-in-Woods), to come and dance!" | and the song-leaders began to sing. Then Xēxeyilsk'!ötem danced. | There were two of them. And the one side of their masks was really stone. | One was a woman, and one a man. ||
- 30 . . . "I call you, friend Wūqagas (Frog-Woman), to come and dance!" |
 . . . "I call you, friend Ġelōgūdzewēs (Crooked-Beak-of-the-Sky)." Then the | song-leaders began to sing, and Ġelōgūdzewēs had on his face a crooked-beak | mask while he was dancing. |
 . . . "I call you, friend Hōx^uhogūdzewēs (Hōx^uhok^u-of-the-
 35 Sky), to come and dance!" | . . . Then the song-leaders began to sing; and | Hōx^uhogūdzewēs began to dance around the fire in the middle of the house, as all those | who had dancee first had done. |
 . . . "I call you, friend Q!āmināgās (Rich-Woman), to come and dance!" | . . . And at once X'imselilela came and told the ||
 40 men sitting in the house, the speetators, that the one who had been called was coming, | Q!āmināgās." |

22 . . . "Lē!lālenlōl qastai P!elp!elsk'!ötemels qa's g'āxaōs yix^εwīda. . . .

Wā, hē^εmis la ye^εwatsa ālaem p!elemsē āpsanōlema^εyas yixumlasa
 25 g'āx yixwa.

. . . "Lē!lālenlōl qastai Xēxeyilsk'!ötem qa's g'āxaōs yix^εwīda." Wā la denx^εēdēda nēnāgadē. Wā, la yixwē Xēxeyilsk'!ötem lāxēs ma^εlōkwaē. Ālaem t!ēsemē āpsanōlema^εyas yaēxumlas: ts!edāqa ^εnemōkwē, wā, lā begwānema ^εnemōkwē.

30 . . . "Lē!lālenlōl qastai Wūqagas qa's g'āxaōs yix^εwīda."

. . . "Lē!lālenlōl qastai Ġelōgūdzewēs." Wā, lā^εlaē denx^εēdēda nēnāgadē. Wā, la^εmē āx^εemālē Ġelōgūdzewēsaxa ġel^εwilba yixūmlaxs lāē yix^εwīda.

. . . "Lē!lālenlōl qastai Hōx^uhogūdzewēs qa's g'āxaōs yix^εwīda." . . . Wā, la^εmē denx^εēdēda nēnāgadē. Wā, la^εmē yix^usē^εstalilelē Hōx^uhogūdzewēsaxa laqawalilasa g'ōkwē lāx ^εnāxwa^εmē ġwōg'ilatsēs g'āg'ilagawa^εyē.

. . . "Lē!lālenlōl qastai Q!āmināgās qa's g'āxaōs yix^εwa."

. . . Wā, hēx^εidaem^εlāwisē X'imselilela g'āx nēnlelaxa
 40 klūdzcēlē bēbegwānemxa x'its^εax^εilāxs g'āx^εmaēs lē!lālasēwē
 Q!āmināgāsē.

. . . "I call you, friend Mamayōḷemalaga (Woman-¹ing- 1.
Birth), to come and dance!" | . . . And Mamayōḷemalaga came
dancing out of the sacred room of hemlock-branches; and she had
not yet come half way to the || left of the house, when she sat down, 15
and (pretended to) give birth to a child. Then Mamayōḷemalaga
arose; and her child arose from the floor | wearing a mask, and
danced; and Mamayōḷemalaga sat down again on the floor, and
there came out of the sacred room with hemlock-branches | a woman
wearing a mask. She was named Mamayōḷtsilagās (Midwife); and 50
she went straight to Mamayōḷemalaga, and danced around her,
shaking her hands. She had not done so long, before Mamayōḷema-
laga arose; | and her child that was just born arose and danced,
and when the song was at an end, Mamayōḷemalaga stood | to the
left of Q'āmināgās, and her first child || stood to her left, and the 55
second child stood to the | left of her brother, for the second child of
Mamayōḷemalaga was a girl, | and Mamayōḷtsilagās stood at the
left of the younger child. |

. . . "I call you, friend Ḡōlalegās (Salmon-Berry-Woman), to
come and dance!" . . . || And Ḡōlalegās came dancing out of the 60
sacred room of hemlock-branches, | a woman wearing a mask. |

. . . "I call you, friend Ḡwēdzagas (Sparrow), to come and
dance!" |

. . . "Lēlālenlōl qastai Mamayōḷemalaga qa's g'āxaōs yix- 42
'wida." . . . Wā, g'āx'laē yix'wūts!lālelā lāxa q'waxsemē le'mē-
lats'le Mamayōḷemalaga. Wā, k'les'emēlāwisē negōyolilaxa gem-
xōdoyānilasa g'ōkwaxs laē k'wāg'alila qa's mayol'idēsa bābagume. 45
Wā, g'il'emēlāwisē lāx'ūlilē Mamayōḷemalagāxs laē lāx'ūlilē xūnō-
kwax yixumāla qa's yix'widē. Wā, āemēlāwisē et'ed k'wāg'ahle
Mamayōḷemalagāxs: wā, g'āxaē g'āx'wūts!lālelā lāxa q'waxsemē
le'mēlats'le yixumāla ts'edāqa. Hēem lēgades Mamayōḷtsilagase.
Wā, hē'nakūlaemēlāwisē lax Mamayōḷemalagāsē qa's yix'se'stalē 50
xwēxūlēqūla. Wā, k'les'lat'la g'ēg'ililexs laē lāx'ūlilē Mamayō-
ḷemalaga. Wā, lā'laē lāx'ūlilē ālē mayōlems qa's yix'widē. Wā,
g'il'emēlāwisē q'ūlbē q'emdemas laē lāx'ūlilē Mamayōḷemalaga
lāx gemxagawalilas Q'āmināgāsē. Wā, lā'laē g'ālē māyōlems lā-
x'ūlil lāx gemxagawalilas. Wā, lā'laē ālē māyōlems lāx'ūlil lāx 55
gemxagawalilasēs wūq'wa qaxs ts'edāqaē ālē mayōlems Mamayō-
ḷemalaga. Wā, lā'laē Mamayōḷtsilagāsē lāx'ūlil lāx gemxaga-
walilasa ālēxsda'yē māyōlema.

. . . "Lēlālenlōl qastai Ḡōlalegāsai qa's g'āxaōs yix'wida." . . .
Wā, g'āx'laē yix'wūts!lālelā Ḡōlalegās lāxa q'waxsemē le'mē-lats'le 60
yixumāla ts'edāqa.

. . . "Lēlālenlōl qastai Ḡwēdzagasai qa's g'āxaōs yix'wida."

63 . . . "I call you, friend Mēmeyoxwaⁿna (Salmon-Spirit), to
come and dance!" . . . He wore a mask as he came dancing, as
65 all the dancers who had danced before him had done, and their
masks were according to their kind. As soon as the song was at
an end, he stood to the left of Gwēdzagas. |

. . . "I call you, friend Qōqwadēsila (Listener) to come and
dance!" |

. . . "I call you, friend X^{ax}ayapalseⁿaga (Sprinkler), to
70 come and dance!" |

. . . "I call you, friend Tewix^{ax}te^wē (Mountain-Goat-
Hunter), to come and dance!" |

. . . "I call you, T^{alt}!emak^lwag^s (Tying-Woman¹), to come
and dance!" |

. . . "I call you, friend K^lālmōdilaⁿaga (Dust-in-House-
Woman), to come and dance!" |

. . . "I come to call you, friend Hēlemil (Helper-in-the-House),
to come and dance!" ||

75 . . . "I come to call you, friend L^{āl}!apēlalag^lels (Door-
Keeper-of-Woods), to come and dance!" |

. . . "I call you, friend Gwag^oma (Partridge-Woman) to
come and dance!" |

. . . "I call you, friend Ax^{ax}ūnē (Thrush), to come and
dance!"

. . . "I call you, friend Gūnēgūnē (Owl), to come and dance!" ||

. . . "I call you, friend Tsātsax^uleg^lila (Raindrop-Maker), to
come and dance!" ||

63 . . . "Lēlālēnlōl qastai Mēmeyoxwaⁿna qas^s g^{ax}axōs yix^wida."
. . . Wā, la^mē yixumālaxs g^{ax}axē yixwa lāxⁿūxwa gwālaatsēx
65 yixwaē lē^wis g^{ag}lagawa^yē yixs hō^mac gwālēs yaēxumlēs gwē-
gūx^sdēmē. Wā, g^lēm^lāwisē q^lūlbē q^lēm^demasēxs laē lāx^ulil
lāx gēm^xagawalīlas Gwēdzagasē.

. . . "Lēlālēnlōl qastai Qōqwadēsila qas^s g^{ax}axōs yix^wida."

. . . "Lēlālēnlōl qastai X^{ax}ayapalseⁿaga qas^s g^{ax}axōs yix-
70 ^wida."

. . . "Lēlālēnlōl qastai Tewix^{ax}te^wē qas^s g^{ax}axōs yixwa."

. . . "Lēlālēnlōl qastai T^{alt}!emak^lwag^s qas^s g^{ax}axōs yix^wida."

. . . "Lēlālēnlōl qastai K^lālmōdilaⁿaga qas^s g^{ax}axōs yix^wida."

. . . "Lēlālēnlōl qastai Hēlemil qas^s g^{ax}axōs yix^wida."

75 . . . "Lēlālēnlōl qastai L^{āl}!apēlalag^lels qas^s g^{ax}axōs yix^wida."

. . . "Lēlālēnlōl qastai Gwag^oma qas^s g^{ax}axōs yix^wida."

. . . "Lēlālēnlōl qastai Ax^{ax}ūnē qas^s g^{ax}axōs yix^wida."

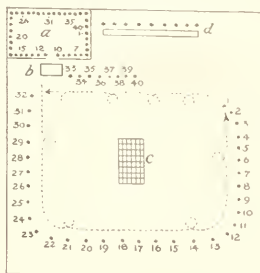
. . . "Lēlālēnlōl qastai Gūnēgūnē qas^s g^{ax}axōs yix^wida."

. . . "Lēlālēnlōl qastai Tsātsax^uleg^lila qas^s g^{ax}axōs yix^wida."

¹ Blue Jay.

. . . "I come to call you, friend Yáxyáxēsā'naga (Answering-Woman), to come and dance! . . ."

Now there were really many all around the great dancing-house. There are eight whose names have not been given, for I do not know their names. There should be forty to be called out to dance by X'imselilela, as it was shown by the former chief of the Áwik'!énox, || Éwült!ála. The great many of them all turned toward the fire of the great dancing-house; and they all shouted "Hôho!" at the same time, their whole number.



HOUSE OF X'IMSELELELA.

- a. Sacred room of dancers.
- b. Magic mat of K'wák'wabálas (see p. 1199).
- c. Fire.
- d. Singers.
- Line of dance.
1. X'imselilelas.
2. Hôxhoxúlsela (Caller).
3. Ts'eqômêlsela'na (Stump-of-the-Woods).
4. Dâtelâ's'naga (Laughing-Woman-of-the Woods).
5. Hamasē'ná (Cannibal).
6. Yáxwaxanowil (Dancer-of-the-House).
7. Gwa'wayela'na (Raven).
8. G'lig'Eldokwila (Long-Life-Maker).
9. L'êtsaplêla'na (Heat-of-House-Woman).
10. P'êlp'êlsk'!ôtemels (One-Side-Moss-in-Woods).
11. Nêxeylisk'!ôtem (man and woman, One-Side-Rock-in-Woods).
12. Wûqagas (Frog-Woman).
13. Gêlôgûdzewēs (Crooked-Beak-of-Sky).
14. Hôx'hogûdzewēs (Hôx'hôk'of-Sky).
15. Q'âminâgās (Rich-Woman).
16. Mamayôtlmalaga and her two children (Woman-giving-Birth).
17. Mamayôtlilagal (Midwife).
18. Gôlalegas (Salmon-Berry-Woman).
19. Gwêdzagas (Sparrow-Woman).
20. Mêmeyoxwa'na (Salmon).
21. Qôqwadêsla (Listener).
22. X'ax'ayapalsela'na (Sprinkler).
23. Twix'âxtêwê (Mountain-Goat-Hunter).
24. Talt'êmak'wagas (Tying-Woman).
25. K'âlmôdila'na (Dust-in-House-Woman).
26. Hêlmil (Helper-in-House).
27. L'âtlapêlilagal (Door-Keeper-of-Wood).
28. Gwagoma (Partridge).
29. Ax'axûnê (Thrush).
30. Gûnêgûnê (Owl).
31. Tsâtsax'leg'ila (Ramp-dig-Maker).
32. Yáxyáx'ela'na (Answering-Woman).
33. 10, 10, 10.

In the sacred room the dancer began with the order. On account of lack of space only Nos. 1, 10, 12, 15, 29, 26, 31, 32, 10, have been named.

. . . "Lêlâlenlôl qastai Yáxyáxēsā'naga qas' g'axaōs yix'wida' (So)

Wā, lādžēk'as'Em'laē lā'stalil lāxa 'wālasē ts'lagatslē g'ôkwa, yix' ma'lgûnā'slôkwaen k'êsa lēx'êtsē'wa qaxg'in k'êsēk' la q'âtlax lēlēgēmas, yixs mōsgemgustā'laēda yix'wa lēwült'lahh'ayes X'imselilela, yixs g'āxē nêl'id lāx g'igāmuyōlasa Áwik'!énoxwê Éwült!ála. Wā, lādžēk'as'laē 'nemāx'id l'lasgēm'x'id lāxa lēgwihāsa 'wālasē ts'lagatslē g'ôkwa. Wā, lā'laē 'nemādzaqwa hōhōxwa lāxes 'wāxaasē (fig.).

As soon as this was at an end, the song-leaders began to sing the |
 90 first song, the one song for the whole number; | and all of them
 danced at the same time, wearing their masks, | and dancing around
 the fire in the middle of the great dancing-house. | And when the
 song sung by the song-leaders was at an end, they all | turned their
 faces from the fire in the middle of the great dancing-house, and the
 whole number shouted at the same time | "Hōho!" The song-lead-
 95 ers began to sing with slow beating | of time, and the whole number
 continued to cry "Hōho!" | Then they turned toward the fire, and
 danced around | it; and when the song with the slow beating was at
 an end, | they turned their faces away from the fire, and shouted
 "Hōho!" | And the song-leaders began to sing again a song with
 300 slower time-beating, || and they all at the same time turned their
 faces toward the fire and shouted | at the same time "Hōho!" while
 they were dancing around the fire in the middle of the house. | And
 when the song was at an end, they turned away from the fire and |
 shouted "Hōho!" at the same time. Then the song-leaders sang
 again with | very slow beating of time, and they all shouted
 5 "Hōho!" || and turned their faces to the fire in the middle of the
 house and danced around | it. |

Now X'imselilela stood in the door of the sacred room of hemlock-
 branches; | and while they were dancing along, the one who had

88 Wā, g'il^{em}lāwisē q'wē^ēdēxs laael denx^ēdēda nēnāgadē yīsē
 g'ilx^{dē} denxelayāxa 'nemsgemē q'emdems lāxēs 'wāxaasē. Wā,
 90 lādzēk'as^{em}lāē 'nemāg'ililela yīxwa lāxēs 'nāxwaēnē'mō yaēxumā-
 laxs lāē yīx^{sē}stalilelax laqawalīsa 'wālasē ts'lāgatslē g'ōkwa. Wā,
 g'il^{em}lāwisē q'ūlbē denxelayāsa nēnāgadāxs laael 'nemāx^ēid lōx-
 'witsa laqawalīsa 'wālasē ts'lāgatslē g'ōkwa lādzēk'as^{em}lāē 'nemā-
 dzaqwa hōhoxwa. Wā, lā^{em}lāē denx^ēidēda nēnāgadāsa neqāxelas
 95 t'emyasē q'emdema. Wā, lā^{em}laxaē 'nemādzaqwa hōhoxwaxs lādzē-
 k'asaē 'nemāx^ēid l'āsgemx^ēid lāxa laqawalilē qa's yīx^{sē}stalilelēxa
 laqawalilē. Wā, g'il^{em}maāwisē q'ūlbē neqāxela q'emdems lādzē-
 k'asaē lōx^{em}witsa laqawalilē qa's 'nemādzaqwē hōhoxwa. Wā, lā^{em}lāē
 ēdzaqwa denx^ēdēda nēnāgadāsa āwūk'elās t'emyas q'emdema.
 300 Wā, lādzēk'as^{em}lāē 'nemāx^ēid l'āsgemx^ēid lāxa laqawalilē qa's 'ne-
 mādzaqwē hōhoxwaxs lāael yīx^{sē}stalilelaxa laqawalilē. Wā, g'il-
 'em^{em}lāwisē q'ūlbē q'emdemas lādzēk'asaasē lōx^{em}witsa laqawalilē qa's
 'nemādzaqwē hōhoxwa. Wā, lā^{em}lāē ēdzaqwa denx^ēidēda nēnāgadāsa
 ālael la āwūk'elās t'emyasē. Wā, lādzēk'as^{em}lāē 'nemāx^ēid hōho-
 5 xwaxs lāē 'nemāx^ēid l'āsgemx^ēid lāxa laqawalilē qa's yīx^{sē}sta-
 lilelēq.

Wā, la^{em}mē X'imselilela lāx^{em}ūlil lāx t'ex^{em}ilāsa q'waxsemē le^{em}mē-
 'latslē. Wā, hē^{em}nīs g'il la yō^{em}nakūla qa's lā latslā lāxa q'waxsemē

come first dancing out of the sacred room | was the first to go back into it; and when all had gone into | the sacred room of hemlock-branches, X'imselilela was the last to go in; | and as soon as all were inside, a woman came out of | the sacred room of hemlock-branches singing her sacred song; and immediately the song-leaders began to sing the | song for rapid steps, which was first sung for all the masks, when they were dancing. | And when this was at an end, the song-leaders sang again the || song with slow beating; and when this was 15 at an end, the | song-leaders sang the song with slower beating - and finally the song-leaders sang the song with the very slow beating, and the woman continued dancing around the fire | of the great dancing-house. When the song was nearly at an end, she went 20 back into the sacred room of hemlock-branches. Her name was ALōtemdālag'īls (Walking-behind-the-Mountains).

Now I shall talk about the head-ring of the woman and her neck-ring, the armlets and anklets, for she was naked. Her head-ring was of hemlock and | balsam and red-cedar and salal branches 25 woven together, and | also moss. This was her head-ring, and on top of the head stood | a bunch of fern cut off from the root. Her neck-ring was made in the same way, of hemlock, | balsam, cedar-branches, and salal-branches, and moss plaited together. This was 30 her neck-ring. And around her waist she wore | hemlock, balsam,

le^εmē^εlats!āxa g'ilx'dē g'ax^εwūts!ālaq. Wā, g'il^εmēsē ^εwī^εla la lats!ā lāxa q!waxsemē le^εmē^εlats!ēxs laē X'imselilela elx!ē lats!ā. Wā, g'il^εmēsē lats!āxs g'āxāē yālaqūlēda ts!edāqē grayōts!āililela lāxa q!waxsemē le^εmē^εlats!ā. Wā, hēx'idaemēlāwisa nēnāgadē denx'itsa tsaxāla g'il denxelayōs qaēda ^εnāxwa yāēxumalaxa g'ilx'dē yīxwa. Wā, g'il^εemēlāwisē q'lūlbaxs laē ēdzaqwēda nēnāgadē denx'itsa m-qaxelās t!emyasē. Wā, g'il^εemēlāwisē q'lūlbaxs laē edzaqwēda nē- 15 nāgadē denx'ētsa āwāk'elās t!emyasē q!endema. Wā, g'il^εemēlāwisē q'lūlbaxs laē ēdzaqwēda nēnāgadē denx'ētsa ālak!alē āwāk'elās t!emyasē lāx hēmenāla^εmaē yīx^{us}ē^εstalilelēda ts!edāqaxa laqawa-lasa ^εwālasē ts!āgats!ē g'ōkwa. Wā, g'il^εemēlāwisē elāq q'lūlbe q!endemaxs laē lats!ā lāxa q!waxsemē le^εmē^εlats!ā. Wā, hēm 20 lēgemsa yīxwa ts!edāqē ALōtemdālag'īls.

Wā, lā^εmēsen gwāgwēx'sālal lāx qex'ema^εyasa ts!edāqē lēwis qenxawa^εyē lē^εwis qēqex'ts!āna^εyē lē^εwis qēqex'sīdza^εyē laxs xanālāē. Wā, hē^εmaē qex'ema^εyas yīxs mālaqelaxa q!waxē lē^εwa mōmox^udē lē^εwa ts!āp!axē lē^εwa lēnemx'dē la q!aq't!ewakwa. Wā 25 hē^εmisa p!elemsē. Wā, hēm qex'emēsē. Wā, hēm^εis la lāxlasēda sālāēdana ^εnemx!a āem t!ōsoyewē l!ōp!ek'as. Wā, hēm^εisē gwāq qenxawa^εyasē gwālaasas qex'ema^εyas yīxa q!waxē lē^εwa mōmox dē lē^εwa ts!āp!axē lē^εwa lēnemx'dē lē^εwa p!elemsē la q!aq't!ewakwa. Wā, hēm la qenxawēsē. Wā, la qenoyālaxa q!ālenakwe mōmox 30

- 32 cedar, and salal, and moss, woven together; and the various kinds of plants were hanging from them in the same way as the kinds of plants which I have named that were attached to her belt. It
- 35 looked like a petticoat. And the same kinds of plants plaited together were her armlets and her anklets. That is the dress of Ālaq!em, for that is the name of the great dance. It belongs to the woman who came out dancing last after the forty masked dancers who had for their chief X'imselilela. This was her dress
- 40 when she first came out of the woods. The forty mask-wearers were also dressed in the same way: for they wore around their necks hemlock, balsam, cedar, salal-berries, and moss mixed, and armlets and anklets of the same kind; and fern was hanging down from (the rings).
- 45 Now I shall talk about it—how the woman, Alōtemdālag'īls, began to sing again her sacred song in the sacred room of hemlock-branches. When her sacred song was at an end, the song-leaders sang the same song that they had sung with fast beating of time; and Alōtemdālag'īls came dancing out of the sacred room of
- 50 hemlock-branches, and went around the fire in the middle of the house. And when she came to the front of the sacred room of

- 31 laxa q'waxē lē'wa mōmox'dē lē'wa ts'āp'laxē lē'wa lenemx'dē lē'wa p'leemsē. Wā, hē'misa ōgūq'ēmāsē q'wās q'lūxela. Wā, la tētex'ūna'ya hē'maaxat! gwēx'sen la lēlēqelasō' ōgūq'ēmāsē q'wās-q'lūxela lāx qenōyā'yas. Wā, hēla gwēx's la saxsdlālaq. Wā,
- 35 hēemxaāwisē wāxax'idāla q'wāsq'lūxela q'lūq'lelewakwē qēqex'ts'āna'yas lē'wis qēqex'sīdza'yas. Wā, hēem gwēlaatsa āla-q'lem qaxs hē'maē lēgēmsa wālasē lēda. Wē, hēem lōgwisa ālē g'āx yīxwa ts'edāqa mōsgemgustāwē yaēxumalaxa g'igadās X'imselilela. Wā, hēem gwālaatsexs g'ālōlt'lalāē. Wā, la hēem-
- 40 xat! gwālēda mōsgemgustāwē yaēxumala, yīxs 'nāxwa'maē qē-qenxālaxa mālaqela q'lūq'lelewak' q'wax lē'wa mōmox'dē lē'wa ts'āp'laxē lē'wa lenemx'dē lē'wa p'leemsē. Wā, lā hēemxat! gwēx'sē qēqex'ts'āna'yas lē'wis qēqex'sīdza'yē. Wā, la tēkwē-dex'sa sālaēdāna.
- 45 Wā, la'mēsen gwāgwēx's'ālā laqēxs laē ēdzaqwa yālaqwēda ts'ē-dāqē, yīx Alōtemdālag'īls lāx ōts'lāwasa q'waxsemē lē'mē'lats'lā. Wā, g'ilēmēlāwisē q'lūlbē yālaqūlaēna'yaxs laē denx'ēdēda nēnāga-dāsēs g'ilx'dē denxelayā tsaxālās t'ēmyasē. Wā, g'āx'lāē Alōtemdālag'īlsē yīx'wūlts'lālilela lāxa q'waxsemē lē'mē'lats'lā qas lē
- 50 hē'stalilelaxa laqawalilē. Wā, g'ilēmēsē lāg'na lāxa l'āsaliłasa q'waxsemē lē'mē'lats'lēxs laē hēx'sūem la yīxwē. Wā, g'ilēmēlā-

hemlock-branches, she continued to dance; and when the song was at an end, she remained standing there. Then the song-leaders began to sing the song with slow beating of time, and ALŌTEMĎALAG'İLS danced around the fire in the middle of the house; and when she came to the outside of the sacred room of hemlock-branches, she continued to dance there; and when the song was at an end, she stood still, and the song-leaders began to sing again the song with slow time-beating, and ALŌTEMĎALAG'İLS danced again around the fire in the middle of the house; and when she came to the place outside of the sacred room of hemlock-branches, she still danced there. When the song was at an end, she remained standing, and the song-leaders began to sing the song with very slow time-beating, and ALŌTEMĎALAG'İLS danced around the fire in the middle of the house. When she came to the place outside of the sacred room of hemlock-branches, she danced for a little while there. Then she went back into the sacred room of hemlock-branches. Then that was the end of this.

As soon as the song of the song-leaders was at an end, a handsome man came out of the sacred room of hemlock-branches, and K'WĀK'WABALAS recognized X'İNSELELA. He carried a head-ring of red cedar-bark, and a neck-ring of red cedar-bark; for these were the cedar-bark head-ring and neck-ring of ALŌTEMĎALAG'İLS, when she came to dance the last time; and her armlets and anklets were of red cedar-bark, and what stood on the head-ring of ALŌTEMĎ-

wisē q'İLBĒ q'EMDEMĀXS lāē ŁAX'ÜLİLA. Wā, lā'laē ēdzaqwa denx'ēdēda nēnāgadāsa neqaxelas t'emyas q'EMDEM. Wā, lā'em-
 lāxāē ALŌTEMĎALAG'İLSē yİX'sē'stalilelaxa laqawalıē. Wā, g'İl'EM-
 lāwisē lāgraa lāx L'lasalıasa q'waxsemē lē'mē'lats'ēxs lāē hēem
 la yİXwē. Wā, g'İl'EM'lāwisē q'İLBĒ q'EMDEMĀXS lāē ŁAX'ÜLİL. Wā,
 lā'laē ēdzaqwa denx'ēdēda nēnāgadāsa āwāk'elās t'emyas q'EM-
 DEM. Wā, lā'laē ēt'ēdē ALŌTEMĎALAG'İLSē yİX'sē'stalilelaxa laqawa-
 lıē. Wā, g'İl'EM'lāwisē lāgraa lāx L'lasalıasa q'waxsemē lē'mē'lats'
 ēxs lāē hēx'sāem yİXwē. Wā, g'İl'EM'lāwisē q'İLBĒ q'EMDEMĀXS
 lāē āem ŁAX'ÜLİLA. Wā, lā'laē edzaqwa denx'ēdēda nēnāgadāsa
 ālak'lāla āwāk'elās t'emyasē q'EMDEM. Wā, lā'laē ALŌTEMĎALA-
 G'İLSē yİX'sē'stalilelaxa laqawalıē. Wā, g'İl'EM'lāwisē lāgraa lāx
 L'lasalıasa q'waxsemē lē'mē'lats'ēxs lāē yāwas'İl yİXwİd laqexs
 lāē lats'lālıl lāxa q'waxsemē lē'mē'lats'lā. Wā, lāem gwāł luxēq.

Wā, g'İl'EM'lāwisē q'İLBĒ denxelayāsa nēnāgadāxs grāxē grāx-
 wūłts'lāhilela lāxa q'waxsemē lē'mē'lats'lā ēx'sok' begwānema.
 Wā, lā'mē K'WĀK'WABALASē malt'lalāq hē'mē X'İNSELELA. Wā,
 lā'mē dālaxa L'lāğekumē'yē lē'wa qenxawa'yē L'lāğekwa yİXS hē-
 māē L'lāğekumēs ALŌTEMĎALAG'İLS lē'wa qenxawa'yē L'lāğekūxs
 grāxāē āl yİXwa lē'wa qēqex'ts'lānā'yē L'lāğekwa lē'wa qēqİX's'
 dza'yē L'lāğekwa, hē'misa ŁAX'lā'yas ALŌTEMĎALAG'İLSē L'lāğekwa

73 lag'îls was also cedar-bark. | X'îmselîlêla came out carrying the red
cedar-bark armlets of | ALôtemdâlag'îls when she danced the last
75 time accompanying her four songs. || And X'îmselîlêla spoke, and
said, "O friend | K'wâk!wabalas! now you have seen what will be
your treasure. Now this | great winter-dance house shall go to you,
and you shall have everything that you have seen | done by these
here. Now, this (dance) âlaq!em shall go to you; and your | name
shall be ALôtemdâlag'îls, when you are captured by whomever you
80 like, when || you show yourself to the tribes; and your dress shall be
the same as the dress of | ALôtemdâlag'îls —hemlock-branches, with
which she was first caught in the | morning; and when you again
dance in the evening, then wear | red cedar-bark mixed with white.
Now it is yours, and you shall change your name. || Your name shall
85 be no more K'wâk!wabalas, but your name shall be || Gwaëxsdaas;
and this is difficult about the great dance. When you first | show
the masks of our forty friends, | you must give winter dances for
four years in succession and show them; | and after you have given
90 winter dances for four winters, then | you must burn the masks || of
our friends, that they may all come back; and | if you do not do
this, if you do not burn the masks, you | will have misfortune. And
when you wish to give a winter dance, after | having burned the

73 Wā, hē'mis g'āx 'wīla daāx'us X'îmselîlêla L'âl'legekûlās ALôtem-
dâlag'îlsaxs ālaē g'āx yîxwasa mōsgemē q'emq'emdemas. Wā,
75 lā'laē yāq!eg'a'lē X'îmselîlêla. Wā, lā'laē 'nēk'a: "Wā, qāst,
K'wâk!wabalas, la'mas dōqûlaxēs lōgwēlōs. Wā, la'mōx lāla
'wālasēx ts'lāgats'lē g'ōk'u lāl lē'wis layōs 'nāxwa dōx'wālela-
xenu'x'u g'wēgwālag'îl'îlāsa. Wā, laem lāl lālxa ālaq!em. Wā, lās
lēgadelts ALôtemdâlag'îls qasō k'emyasō'lō yīsēs g'wē'yōlāōs qas
80 nē'laslōs lāxwa lēlqwāla'eyax. Wā, hēemles g'wālalē g'wālaasas
ALôtemdâlag'îlsax q'wāq'ûxelakwaaxs g'ālaē g'āx k'îmyānemaxa
g'āula. Wā, g'il'mēsē ēt'lēd yîxwaxa gānolaxs lāgas qex'ālelag'a
l'ēl'lāgekûk' 'melmāqela lāq. Wā, laem hōsl. Wā, la'mēts L'ā-
yōxlālōl, laems g'wāl lēgades K'wâk!wabalasē, laems lēgades
85 Gwaëxsdaasē. Wā, g'a'mēts lāxwalayōsa 'wālasēx lēda yîxs g'il-
'mēlaqōs nē'fidāmasēx yūēxumilāsen 'nē'nemōkwēxa mōsgemg'us-
tāwē. Wā, mōx'ûnxēlat'la'ls 'na'nēlēla yūwix'îlū qa nē'fēdaats.
Wā, g'il'mēses g'wālxā la mōp!ēna yāwix'îlaxa mōx'ûnxē, wā, g'il-
'mēts g'wāl kwēxelaxa gānolaxs lāaqōs 'wīla leqwilax'ēdxōx yāē-
90 xumilāxsens 'nē'nemōkwēx qa g'ūxēsōx 'wīla aēdaaqa lāq. Wā,
qas'ō k'lēs hē g'wēx'ēdelē lax 'wīla leqwilaxwa yāēxumlēx lāles
'mē'lasnōx'lōl. Wā, g'il'mēts 'nēx' qas' yāwix'îlāōs ālāgewēxs
lālēx 'wīla leqwilāxōx yāēxumilāxsens 'nē'nemōkwēx āemlwits

masks of our friends, imitate the forty masks that you have seen, and which are your treasure; and you shall have this death-bringing 95 baton, so that you may kill at once those who hate you in your tribe for they will envy you on account of the treasure that you have obtained. This is the first time that it goes to the seaside here, where you came from; for it is not related to my friend Cannibal-at-North-End-of-World, who lives inland. This is what I mean 100 friend, Gwaëxsdaas. Now you have obtained a great treasure from me on account of your coming to this supernatural place where I live with my friends." Thus said X'imsehlēla.

Then he turned his face to the sacred room with hemlock-branches, and said, "Come, friends, let us try to purify our friend Gwaëxs- 5 daas, so that no harm may come to him on account of the treasure which he has obtained from us!" Thus he said. As soon as he stopped speaking, the forty spirits came out of the sacred room of hemlock-branches, and sat down in the rear of the great dancing-house; and the new dancer, Alōtemdālag'ila, sat down in the rear 10 of the great dancing-house. And when all had sat down, X'imsehlēla spoke again, and said, "Now, look, friends! and show what we do when we disappear for this great dance, āraq'em. Now, come! Ts'Eqomēlēlsa'ina, and take the magical mat, and spread it 15

nānaxts!Ewalxwa mōsgemgustāx yaēxunilōs la dōx'walelaxōs lō-gwa'yaqōs. Wā, g'a'mēsēgra ha'layūk' t'emayá qas hēx'ida- 95 'mēlōs le'lāmasxa lēlak'wālasēs g'ōkūlōtaōs lāl. qaxs ōdzegem-yewēlōs lōgwa'yaqōs qaxs hē'maēx ālētsōx 'nemx'idāla lāl lāxwa grayolasaq'ōsxwa l'āsakwax 'nāla, yixs k'ēsaēx l'awagāla lē'wūn 'nemōkwaē Bax'bakwālanux'siwa'ya lāxg'in ālēgra. Wā, hē'mēsen 'nē'nak'ilē, qāst Gwaëxsdaas. Laems 'wālas lōgwala 100 g'āxen qas g'āx'ēnaōs lāxwa 'nawalakwēx āwīnak'lūsaxen g'ōkūlasēx lōgūns 'nē'nemōkwēx," 'nēx'laē X'imsehlēla.

Wā, lā'laē gwēgemx'id laxa q'waxsemē le'mē'lats'lē. Wā, lā'laē 'nēk'a: "Gēlag'a 'nā'newalak' w'ilax qens wāg'il lālax'sewaxg'ins 'nemōkūk' lāxgra Gwaëxsdaasek' qā k'ēasēs a'mē'lats'ek' lāxos 5 lōgwa'yēx g'āxens," 'nēx'laē. Wā, g'il'em'lāwisē q'wēl'idēxs g'āxaalasē hōx'wūlts'lāwēda mōsgemgustāwē ha'yāyalilagās lāxa q'waxsemē le'mē'lats'lā qas g'āxē k'lūs'ālil lāxa ōgwiwalilasa 'wālas ts'lāgats'lē g'ōkwa. Wā, hēem'lāwisē k'wālēda dzēlēlē Alōtemdālag'ilsa nēqēwalilasa 'wālasē ts'lāgats'lē g'ōkwa. Wā, g'il'em'lā- 10 wisē 'wilg'alidēxs laē ēdzaqwa yāq'ēg'a'lē X'imsehlēla. Wā, lā'laē 'nēk'a: "Wāg'il la dōqwalalex 'nē'nemōk' qas wāg'aōs 'nūxwalilāsens gwayayaē'lasaxg'ins x'isālēk' qāōxda 'wālasax lēdaxwa ala-q'emēx." Wā, gēlag'a Ts'Eqomēlēlsa'ina qas laōs āx'ēdxa 'nawala gūdzō lē'wa'ya qā g'āxēsē lēp'ālil lāxg'ada l'āsaliḡrasg'ada le'mē- 15

- 16 out in front of this | sacred room." Thus he said. Immediately
Ts!Eqomēlelsa^{na} arose, | went into the sacred room of hemlock-
branches, and it | was not long before he came back carrying the
magic mat, which he | spread outside of the sacred room of hemlock-
20 branches. When he || had done this, Ts!Eqomēlelsa^{na} sat down
where he had been sitting before, for the | forty men and women
wore no masks; | and they sat down in the place where they had been
standing before, when they first came out | of the sacred room of
hemlock-branches. They did not change their places. |
- 25 Then X'imselelela spoke again, and said, || "Now, arise, friend
Hōxhoxūlsela, and you, friend Gīlg'eldōkwila, | and you, friend
Gwa^{wayela}^{na}, and you, friend L'ētsaplēlanaga, and | carry on
your arms our friend Gwaēxsdaas, and | let him sit down on the
magic mat that has been spread out." Thus he said. | Then the four
30 stood up, and went to | the place where Gwaēxsdaas was sitting.
The four persons stood around | Gwaēxsdaas, and carried him on
their arms, and put him down on the magic | mat; and when they
had done so, the four people sat down | in their seats. |
- 35 Then X'imselelela spoke again, and said, || "Now, come, Yaḡwaxa-
nowil, and work over our friend, and | also you, friend Q'lāmināḡās,
you shall be the attendant of our friend. | —and you, friend

16 'lats!ēk', 'nēx'ēlaē. Wā, hēx'idaem^{lā}wisē lāx'ūlilē Ts!Eqomēlel-
sa^{na} qa^s lā laēl lāxa q!waxsemē le^{mē}lats!ā. Wā, k'lēslat!a
gēx'īdēxs g'ūxaē xwēlaqa dālaxa 'nawalagūdzowē lēwa^{ya} qa^s lē-
p'lā'ilē lāx l'āsalilasa q!waxsemē le^{mē}lats!ā. Wā, g'ilēm^{lā}wisē
20 gwālexs laē k!wā'g'alila, yix Ts!Eqomēlelsa^{na} lāxēs k!wāēlasē, yixs
k'leāsaē la yixumālasa mōsgemg'ustāwē bēbegwānem lēwa ts!ē-
daqē. Wā, hēm^{lā}xaāwisē gwaēlēxs gwaē^{lā}saxs g'ālaē g'āx'wūlts!ā-
lil lāxa q!waxsemē le^{mē}lats!ēs la k!wālēna^{ya} k'lēslayap!āla.

Wā, lā'laē ēdzaqwa, yāq'leg'a^{lē} X'imselelela. Wā, lā'laē 'nēk'a:
25 "Wāg'il la lāx'ūlilēx, qāst Hōxhoxūlsela lō^s qāst Gīlg'eldōkwila
lō^s qāst Gwa^{wayela}^{na} lō^s qāst L'ētsaplēlanaga qa^s lāx'da^xwaōs
q'elōstā'ililaxēxs 'nemōx'dzēxōx Gwaēxsdaasēx qa^s g'āxaōsasōx
qa k!wadzōlilēsox lāx'g'a lāx' lēbēla 'nawalagūdzōk' lēwa^{ya}," 'nēx'-
ēlaē. Wā, hēx'idaem^{lā}wisē 'wīla q!wāg'ililēda mōkwē qa^s lē lāx
30 k!wāēlasas Gwaēxsdaasē. Wā, ēx'ēm^{lā}wisē q!wā'ēstālēda mōkwax
Gwaēxsdaasē, laaēl q'elēlilaq qa^s lā k!wadzōlilas lāxa 'nawalagū-
dzowē lēwa^{ya}. Wā, g'ilēm^{lā}wisē gwālexs g'āxaē k!ūdzēlālēda
mōkwē lāxēs k!ūdzēlāsē.

Wā, lā'laē ēdzaqwa, yāq'leg'a^{lē} X'imselelela. Wā, lā'laē 'nēk'a:
35 "Wā, gēlag'a Yaḡwaxanowil qa^s laōs lāxēs ēaxēna^{yōs}, qāst. Wā,
sō^{mē}ts, qāst, Q'lāmināḡās. Laēms lāl 'nēxwālalelaxēn 'nemō-
kwēx. Wā, sō^{mē}ts qāst Q'wēdzagās. Laēms lāl lāxēs ēaxēna^{yōs}.

Gwēdzagas, work for him! | —and you, friend Ax'axūnē, you shall 38
 help our friend | Gwēdzagas in her work." Thus he said. Immedi-
 ately || these four arose and went to the place where Gwaēxsdaas was 40
 sitting; | and at once Yaḡwaxanowil, and his friend Q!āmināgās,
 became supernatural, and threw disease into Gwaēxsdaas, so that
 he was dead. And as soon as Gwaēxsdaas was dead, Gwēdzagas
 and his friend Ax'axūnē examined his body, | and pecked out the 45
 secular spots that they saw on his body; | and after they had done
 so, Yaḡwaxanowil, and his friend | Q!āmināgās, threw into his
 stomach their shamanistic power; | and after they had done so,
 Gwaēxsdaas sang his sacred song. Now he was | a great shaman;
 and as soon as the four had finished, they came | and sat down in 50
 their places. Gwaēxsdaas kept on singing his | sacred song in the
 place where he was sitting on the magical mat.

Then X'imselelela spoke again, and said, | "Now, come, friend
 Mēmeyoxwa'na! and purify the whole body of our | friend, Gwaēxs-
 daas." Thus he said. Immediately || Mēmeyoxwa'na arose and 55
 went to Gwaēxsdaas who was sitting on the | magical mat, and Mē-
 meyoxwa'na took off the | slime from his skin and put it on the body
 of Gwaēxsdaas. | After he had done so, he sat down in his seat.

Wā, sō'mēts, qāst Ax'axūnē. Laems lāl g'iwalaḡxens 'nemōkwē 38
 Gwēdzagas laxēs ēaxēna'yōs lē'wē," 'nēx'ēlaē. Wā, hēx'ēidaem'lā-
 wisē q!wāg'ililēda mōkwē qa's lā klūtsē'stālilax Gwaēxsdaasē. Wā, 40
 hēx'ēidaem'lāwisē Yaḡwaxanowilē lē'wis 'nemōkwē Q!āmināgāsē
 'nawalagūlela. Wā, la'mē mex'ēdex Gwaēxsdaasē. Wā, la'mē
 lē'la. Wā, g'il'ēmlāwisē lē'lē Gwaēxsdaasē laa'lasē Gwēdzagasē
 lē'wis 'nemōkwē Ax'axūnē dōqwēt'lidx ōk!wina'yas Gwaēxsdaasē
 qa's len'l'idēxēs dōx'walelē baḡūs tōpelalela lāx ōk!wina'yas. 45
 Wā, g'il'ēmlāwisē gwālexs laē Yaḡwaxanowilē lē'wis 'nemōkwē
 Q!āmināgāsē mex'alisasēs pēpexālaēna'yē lāx tek'lās Gwaēxsdaasē.
 Wā, g'il'ēmlāwisē gwālexs laael yālaqwē Gwaēxsdaasē. Wā, la'mē
 'wālas pāxāla. Wā, g'il'ēmlāwisē gwālēda mōkwē g'ūxanlasē
 k'lūs'alilā laxēs g'ālē klūdžē'lasa. Wā, la'mē āem la hūyohlela 50
 yālaqūlē Gwaēxsdaasē laxēs k!wadžālē'lasa 'nawalagūdžowē lē'wa'ya.

Wā, lā'laē ēdzaqwa, yāq!eg'a'lē X'imselelela. Wā, lā'laē 'nēk'na:
 "Wā, gēlag'a qāst, yūl Mēmeyoxwa'na qa's laōs lāx'sāx'ēidamāxens
 'nemōx'džē Gwaēxsdaasē," 'nēx'ēlaē. Wā, hēx'ēidaem'lāwisē lax-
 'ūlilē Mēmeyoxwa'na qa's lā lāx k!wadžālē'lasas Gwaēxsdaasaxa 55
 'nawalagūdžowē lē'wa'ya. Wā, lā'laē Mēmeyoxwa'na āxālax'ēidxēs
 tsōx'ūna'yē qa's lē āxēt'lēts lāx ōk!wina'yas Gwaēxsdaasē. Wā,
 g'il'ēmlāwisē gwālexs g'āxaē k!wāg'alilā laxēs k!wāclāsē.

60 Then X'imselilela spoke again, and said, || "O friends! it seems to me that we have done everything we do in our | great winter dance. Now let us take our friend | Gwaëxsdaas out of the woods, with his great dancing-house, which | obtains its own fire-wood for the fire in the middle of the house. Now, | our great friend shall say where he
65 wants this house to be put, for this will be the only || great dancing-house that goes to the Sea-Dwellers of this world. | Now let us sing for our great friend. Only let | the door be barred, so that no secular people can enter the house of our | great friend Gwaëxsdaas. Now I shall wait for what | he will say." Thus said X'imselilela. Imme-
70 diately || Gwaëxsdaas thought that he wished the great dancing-house to be placed at | the upper side on the river K'letët, at the village of the Äwik'lenox"; and | at once Qöqwadësila spoke, and said. | "We shall place this great dancing-house at the upper side of K'letët, | at the village of the Äwik'lenox", K'etët." Thus he said.
75 Then || all the spirits agreed to what he said. |

Then X'imselilela spoke again, and said, | "Now, listen to me, every one of you, friends! Do not take with you | your masks, for we shall only take care of our great friend here, | so that he may know the ways of this great dance which he obtained as a treasure ||
80 from us. In four days we shall go when | night comes. Then we shall dance for our great friend before | the tribe of our great friend

Wä, lä'laë édzaqwa yāq!ēg'a'lē X'imselilela. Wä, lä'laë 'nēk'a:
60 "Wä, 'nē'nēmōk"; lax'st!aax'mē 'wīl'galēns gwayi'lālasē qaens 'wālasēx ts'lāq'lēna'ya. Wä, la'mēsēns lāl taōdōt!ēnlexēns 'nēmōx'-dzāx, laxōx Gwaëxsdaasēx, lē'wa 'wālasēx ts'lāgats'lē g'ōkwaxwa q!wāq'ülēbag'ilax qa's laqawalil g'ōkwa. Wä, la'mēsōx yaq!ēg'a'l-
75 lēns 'nēmōx'dzāx yīsēs g'wāyōla qa g'ōx'ūldzasltsa 'nēmōx'ēn-
lēx ālak'lāla 'wālas ts'lāgats'lē g'ōk' lāl lāxwa l'āsakwax 'nāla. Wä, la'mēsēns nōgwaeml dēnxelal qaens 'nēmōx'dzē. Ämlelēns lēnēg'ix'la t!ex'ilāx qa k'leāsēs g'āxēlts baxūsa g'ōk'ūlōtseus 'nēmōx'dzāx yixōx Gwaëxsdaasax. Wä, la'mēsēns ōlastogwalillex wāldemlaq!ēsō, " 'nēx'laë X'imselilela. Wä, hēx'idaem'lāwisē Gwa-
80 ëxsdaasē g'ig'aëx'ēda qa's hēs g'ōx'ūldzatsa 'wālasē ts'lāgats'lē g'ōkwē āpsōtasa 'wa, yix K'letëtē, lax g'ōk'ūlasasa Äwik'lenoxwē. Wä, hēx'idaem'lāwisē yaq!ēg'a'lē Qöqwadësila. Wä, lä'laë 'nēk'a:
"Hēllaōx g'ōx'ūlsā 'wālasē ts'lāgats'lē g'ōkwē āpsōtasa K'letëtē, yixs g'ōk'ūlaēxa Äwik'lenoxwē lāx K'letëtē," 'nēx'laë. Wä, la'mē
75 'nūxwa ēx'ak'ēda haäyalilagasax wāldemas.

Wä, lä'laë édzaqwa, yaq!ēg'a'lē X'imselilela. Wä, lä'laë 'nēk'a:
"Wēg'a 'nūxwa hōlēlax hamālel 'nē'nēmōk"; k'leās k'lēs lātsōs yāxiēnqōs qaxg'ins ā'mēlek'nōgwaem aaxsilalg'ins 'nēmōx'dzēk' qa ālak'lālēsōx q!ālelaxēns gwayi'lālasaxwa 'wālasē lēdē lōgwēsōx
80 g'ūxēns. Wä, lālēns mōp!ēn'xwa'slēns 'nāla qaensō lāla lāla ganō'idēl qēns hēx'ida'mēl kwēxelalxēns 'nēmōx'dzēx, yixs k'lēs-

go to sleep, so that the tribes may be surprised. | Thus he said. |

Then they rested for four days, and || late at night X'imsehlēla told 85 the spirits that they would now | move the great dancing-house to the place above K' lētēt. | Gwaëxsdaas did not know that the great dancing-house was already standing | where he wanted it to stand on the ground. Now, Gwaëxsdaas | kept his death-bringing baton. ||

Now, the ancestors of the Āwīk' lēnox^u saw the great | dancing- 90 house, and the sparks coming through the roof, and there was sound of singing; | and they called "Hōho!" as the | forty spirits were being called by X'imsehlēla. Then the | ancestors of the Āwīk' lēnox^u were afraid to go and look at it. | And the song-leaders of the ancestors of the Āwīk' lēnox^u || sat down outside of the house of their 95 chief Ēwūlt lāla, and they | repeated the song that they heard sung in the great dancing-house. | Now, X'imsehlēla wished that the song-leaders | of the Āwīk' lēnox^u would learn the songs, for they heard them distinctly | while they were singing. And X'imsehlēla did || as he had been doing that night when Gwaëxsdaas first 50 entered the great | dancing-house. And when the forty masked | spirits had finished, then Gwaëxsdaas danced, | wearing the cedar-bark rings mixed with white. And after he had danced with the |

‘mēla mēx^ēēdē g’ōkūlota ‘nemsens ‘nemōx^udzēx, qens q’ayaxōlē- 82 mēlsa lēlqwālala[‘]yax,” ‘nēx^ēlaē.

Wā, g’il^ēm^ēlāwisē mōp!enxwās la x’ōsāla. Wā, laem^ēlāwisē gagāla gānola laa[‘]lasē X'imsehlēla nēlaxa haāyalilagaxs lē[‘]maē 85 lēqūlsāxa ‘wālasē ts!āgats!ē g’ōkwa lāx āpsōtas K' lētētē. Wā, la[‘]nē k' lēs q!ālēlē Gwaëxsdaasaxs g'āx[‘]maaxōl g'ōx[‘]ūlsēda ‘wālasē ts!āgats!ē g’ōk^u lāx wālagelas qa g'ōx[‘]ūldzats. Wā, laem^ēlaē Gwaëxsdaasē q!ap!ēx[‘]sā lē[‘]wa hālayō t!em[‘]yayā.

Wā, gwālelaem^ēlāwisa gālāsa Āwīk' lēnoxwē dōqūlaxa ‘wālasē 90 ts!āgats!ē g’ōkūxs ānōbēxsālaēs ōgwāsē; wā, hē[‘]mēsēxs laē denxk' lāla, wā, hē[‘]misēxs laē hōhoxwē lēlwūlt!alilāyās X'imsehlēlaxa mōsgemgrustāwē haāyalilagasa. Wā, laem^ēlaē k' lēla la dōqwaqxa gālāsa Āwīk' lēnoxwaq. Wā, lā[‘]laē nēnāgadāsa gālā Āwīk' lēnox^u k'lūs[‘]ēls lāx l!āsanā[‘]yas g'ōkwasa g'īgāma[‘]yē Ēwūlt lāla qa[‘]s denxē- 95 ga[‘]yēxa denxelayāsa denxk' lāla lāxa ‘wālasē ts!āgats!ē g’ōkwa. Wā, laem^ēlaē he[‘]sex X'imsehlēla nāqa[‘]ya laēnā[‘]yas q!aq!ol!ē nēnāgadāsa Āwīk' lēnoxwaxa q!emq!emdemē qaxs q!ūlaxsdaaē wūlela-qēxs denxelaē. Wā, laem^ēlaē X'imsehlēla āem neqemg'il[‘]l[‘]wēxs gwēg'ilasaxa ganolē yixs gālāē laēlē Gwaëxsdaasē lāxa ‘wālasē 500 ts!āgats!ē g’ōkwa. Wā, g'il^ēm^ēlāwisē gwāla mōsgemgrustāwē yaē-xumala haāyalilagasa laa[‘]lasē yix[‘]widē Gwaëxsdaasē. Wā, la[‘]mē qēqex[‘]lāx[‘]sa mēlmaqela l!āgekwa. Wā, g'il^ēmēsē gwāl yixwasa mōsgemē q!emq!emdema laē X'imsehlēla, lē yāq'egūla. Wā, lā[‘]laē

5 four songs, X'imselilela spoke, and || said, "Now, this is all. Now your name shall be | ALōtemdālag'īls in this great dance ālaq'!em. Now, you have done well, || great friend. Only take care and do not hurt it! Now, | I shall tell our friends that | I know that | he was beaten by his father at Wāwalē: therefore he wanted to commit
 10 suicide || on account of his Nāk'!wax'da'x^u father Ts!ex'ēd, | the chief of the numaym G'ēxsem. And his mother is Ts!eqāla, | the Āwīk'!ēnox^u woman. And the only mistake our great friend made | was that he did not wish this great winter dancing-house | to be placed in the country of his father, Ts!ex'ēd, Wāwalē. I mean that
 15 we || ennoble his mother's side." Thus he said. "Now for three nights | we shall sing for our great friend, and | the fourth night the song will be sung by his tribe; and we shall | all become invisible, that we may not be seen by this tribe, although | we shall walk about giving instructions secretly, telling them what to do; || and we
 20 shall leave all the masks in the | sacred room." Thus said X'imselilela to his friends. |

As soon as he stopped speaking, and when daylight came in the morning, | the spirits never came out. They remained | sitting around the fire in the middle of the great dancing-house. Now, ||
 25 the ancestors of the Āwīk'!ēnox^u were really frightened at what they saw, for they did not | know what it was. |

5 'nēk'a: "Wā, la'mōx 'nāxwa gwāla. Wā, la'emis lēgades ALōtemdālag'īls laxōs 'wālasēx lēdaxwa ālaq'!em. Wā, la'emis hēlaxa 'nemōx^udzē. Wēg'a āem yāl'ālex qa's k'!ēsaōs mōmasilaq^u. Wā, la'mēsēn nēlalexg'īns 'nē'nēmōkūk' yīxg'īn q'āla'mēg'aqōxs k'!ēlak'ase'waaxsēs ōmpa lax Wāwalē; lāgīlasōx tōyag'ē yīxs
 10 Nāk'!wax'da'xwāē ōmpasōx yīxa lēgadās Ts!ex'ēdē, g'īgāma'yasa 'nē'mēmōtasa G'ēxsemē; wā, lōx ābāyades Ts!eqālaxa Āwīk'!ēnoxwaxsemē. Wā, hētōs'mē ōdzaxayōsens 'nemōx^udzāx k'!ēsaēx 'nēx' qens hē'mē g'ōxūldzatsa 'wālasēx ts!āgats'lē g'ōkwē āwīnagwisāsēs ōmpē Ts!ex'ēdē lax Wāwalē. 'nē'nak'īlxg'īns yewēk'
 15 la wēqwase'wa ābāsk'lōtēx." 'nēx'!aē. "Wā, la'mēsēns yūdux^up!enxwa's kwēxelādxens 'nemōx^udzēxa gāgenolē. Wā, la'mēsōx g'āx kwēxelasōltsēs g'ōkūlotaxa gānolasa mōxsōta 'nāla āemlens 'wī'la k'!ālk'!eyōts'!ēnox^uLE qens k'!ēsē dōgūlts g'ōkūlōtasōx, wāx'mēlg'īns g'eyīng'īlilēla qens wūnālē lēxs'ālaq qa gwēgwālag'ī-
 20 līfats. Wā, la'la'lox g'īx'gaē!ēmlelens yaēxumlēx 'wī'la lāxwa lē'mēlats'lēx," 'nēx'!aē X'imselilēlāxēs 'nē'nēmōkwē.

Wā, g'īlēm'lāwīsē q'lwēl'īdexs laē 'nax'īdxa gaāla. Wē, hēwāx'a'ēm'lāwīsē g'āxewūlsnōkwa haāyalilagasē. Āem'!aē k'!ūtsē'stalilēlaxa laqawalīlaxa 'wālasē ts!āgats'lē g'ōkwa. Wā, la'em'!aē
 25 ālak'āla k'īlēla g'ālāsa Āwīk'!ēnoxwē la dōx'wīdeq qa k'!ēts'!ēna'yas q'!ālelax gwēx'sdēmas.

Then Ts!ex'ed, the father of Alōtemdālag'is, visited the Awik'le- 27
 nox^u with his wife Ts!eqala. And Ts!ex'ed, and his wife Ts!eqala,
 were seated among the Awik'!ēnox^u as they all went into the house 30
 of their chief Ēwūtlāla, talking about the great house at one side
 of the village; and the song-leaders were talking about the songs,
 which were very different from the winter-dance songs of the
 Awik'!ēnox^u, which they obtained from Nenwaqawē through the
 wife of Cannibal-at-North-End-of-World, for the song-leaders were
 secretly singing what they had heard sung in the night by the 35
 men in the great house—for there is only one tune, āyē hahoyaxāē
 thus the song-leaders said, as they were secretly singing to-
 gether. Then some of the Awik'!ēnox^u guessed that they were
 ghost-dancers. And Ts!ex'ed spoke, and said, "O chiefs! listen
 to what I am going to say! It occurs to me that this is my son 40
 K!wāk!wabalas who went to commit suicide. It may be this is what
 we talked about, what you say is like a different kind of song. Only
 take care, chiefs! It might be he." Thus said he.

Then all the Awik'!ēnox^u discovered that it was he; and all the
 Awik'!ēnox^u said that they would come and sit down outside when 45
 night would come, so that they might learn the songs well. And when
 night came, they heard the sound of the names being called out of the
 sacred room, and cries of "Hōho!" And then they would sing the

Wā, lā'laē Ts!ex'edē, yix ōmpas Alōtemdālag'isē bāgūns lē'wis 27
 genēmē Ts!eqālā lāxa Āwik'!ēnoxwē. Wā, laēm'lawis k!wāgelilē
 Ts!ex'edē lē'wis genēmē Ts!eqālaxa Āwik'!ēnoxwaxs laē'wīlāē-
 lēla lax g'ōkwāsēs g'igāma'yē Ēwūtlāla gwāgwēx'sāla laxa 'wā- 30
 lasē g'ōkwa lax āpsōtasēs g'ōkūlasē. Wā, hē'misa nēnāgadaxs
 laē gwāgwēx'sāla lāx q!ēmq!ēmdemasēxs xēnlēlaē ōgūq!āla lāxa
 ts!āq!ālāsa Āwik'!ēnox^u, yix g'āyanemas Nenwaqawē lax gen-
 mas Bax'bakwālanux'si'wa'yē, yīlaxs laēwūnāla denx'idēda nēnāga-
 dāsēs wūlēlaxa ganōlē denxelayāsa bēbēgwānema lāxa 'wālasē 35
 g'ōkwa, yixs 'nemaēs "āyē hahoyaxāē." 'nēx'laēda nēnāgadaxs
 laē 'nemadzaqwa wūnwūnōsa denxela. Wā, lā'laē k'ōtēda wao-
 kwē Āwik'!ēnoxwaq lēlēlālā. Wā, lā'laē yāq!eg'a'le Ts!ex'edē.
 Wā, lā'laē 'nēk'a: "ya. g'ig'egāmē, wāentsōs hōlēlax'g'in wāldem-
 lek'. Hēden g'ig'aēga'yēn xūnō'kwaē K!wāk!wabalasaxs to'yag'na 40
 qō hēemlaxēxs gwāgwēx'sālasaxēs gwe'yōs ōgūq!ālas q!ēmq!ēm-
 dem. Wāg'illa āem yal!ālex g'ig'egāmē qō hēemlaxō." 'nēx'laē.

Wā, la'mē q!ā'falela 'nāxwēda Āwik'!ēnoxwaq hē'ma. Wā,
 la'mē 'nēk'ēda 'nāxwa Āwik'!ēnoxwē qas 'wi'fālag'i lāl k!ūlēlsxa
 lāla gānol'idēl qas ālax'idē q!āq!ol'lax q!ēmq!ēmdemas. Wā 45
 g'il'mēsē gānol'idēxs laasē lē'wūtlālilēlak'!ālas'wa lē'leqlasē'wēs
 lēlēgēmē. Wā, lānaxwē hōhoxwaxs laē denx'ēts q'ēmdemas.

48 song. | And the *Āwik'!ēnox^u* heard the sound they made, and the
 names. | Then the *Āwik'!ēnox^u* remained to the end sitting down ||
 50 that night, outside of the house of their chief *Ēwūlt!āla* who was
 listening to the | words that *X'imselilela* was speaking, for he was
 the head | chief of the spirits. And when the | forty masks danced—
 for the song-leaders of the | *Āwik'!ēnox^u* counted the number of
 55 times that *X'imselilela* called out the names, || and also how often
 each one | shouted "*Hōho!*" and also what *X'imselilela* said | when
 he spoke to the men sitting in the house and told them that the one
 whom he had called was coming, | and also when he named the names
 of those who have already been named when they stood | outside of
 60 the sacred room of hemlock-branches; therefore it was || just as
 though the song-leaders were sitting among the spirits, and as though
 they were seeing | what was being done; for they really heard every-
 thing that was said | by *X'imselilela*, for the night was very calm. |

When night came again, all the *Āwik'!ēnox^u* | sat down outside
 65 of the house of their chief *Ēwūlt!āla*; || and when they were seated,
 Chief *Ēwūlt!āla* spoke, | and said, "Now, take care, tribe! for I |
 guess this is *K!wāk!wabalas*, the son of my sister | *Ts!eqāla*, the one
 for whom they are singing, for he went to commit suicide at *Wāwalē*;

48 *Wā*, *ᵑnāxwaem wūlelēda Āwik'!ēnoxwax gwēk'!ālasas lōᵑ lēlē-*
ḡemas. Wā, laemᵑlāwisēda Āwik'!ēnoxwē senbēem k!ūts!es lāx
 50 *l!āsanāᵑyas ḡōkwasēs ḡiḡāmaᵑyē Ēwūlt!ālaḡa ḡānolē hōlēlax wāld-*
emiᵑlālas yaq!ent!ālāsē X'imselilela, yixs hēᵑmaē xamāḡemē
ḡiḡāmēᵑsa haāyailaḡasē. Wā, ḡilᵑemᵑlāwisē ᵑwīla yixᵑwidēda
mōsḡemḡustāwē yaēxumala, yixs ḡelwigᵑᵑmaᵑlāēda nēnāḡadāsa
Āwik'!ēnoxwax ᵑwāxap!enasa X'imselilela lēxᵑēdex lēḡemasēs lē-
 55 *lālasēᵑwē. Wā, hēᵑmisēx ᵑnemp!endzaḡwaᵑmaē hōhoxwēda ᵑnāl-*
ᵑnemōkwē lāx lēᵑlalasēᵑwas. Wā, hēᵑmis wāldemas X'imselilelāxs
laē ᵑnēnēlaxa k!ūdzēlē bēbegwānemxs ḡāxᵑmaēs lēᵑlālasēᵑwē ᵑnēk-
ēt!ēd lēxᵑēdex lēḡemasēs laemxᵑdālāl lēxᵑētsēᵑwaxs laē lāᵑwīl lāx
l!asalilasa q!wāxsemē lēᵑmēᵑlats!ā. Wā, hēᵑmis āḡaḡilts ᵑnema-
 60 *x!isa nēnāḡadē lōᵑ laem k!wāḡililxa haāyailaḡasē qas dōqwalēx*
ḡwēḡwāḡaḡililᵑlasas qaxs ālak!ālāē q!ūlaatāla wūlelax wāldemiᵑlā-
lās X'imselilela, qaxs ālak!ālāē q!ōqūlaxa ḡānolē.

Wā, lāᵑlāē ēt!ēd ḡanolᵑida laemᵑlāxaawisēda Āwik'!ēnoxwē ᵑwīla
k!ūsels lāx l!āsanāᵑyas ḡōkwasēs ḡiḡāmaᵑyē Ēwūlt!āla. Wā,
 65 *ḡilᵑemᵑlāwisē ᵑwilḡaᵑels laē yāq!ēḡaᵑla yixa ḡiḡāmaᵑyē Ēwūlt!āla.*
Wā, lāᵑlāē ᵑnēka: "Wēḡa yāl!ālex ḡōkūlot qaxḡin laᵑmēk-
k'ōt!ēdeḡē hēem K!wāk!wabalasa yix xūnōkwasen wūq!wāqōx
Ts!eqālāēda lā q!emtaseᵑwaxa toᵑyagā lāx Wāwalē. Wā, lālaxē

and he may have | obtained as a treasure the great house seen by us,
and what is heard by us. || I mean, let us take care!" Thus he said. | 70

Now, Ēwült!āla was speaking loud on purpose that he might | be
heard by those who were sitting in the great house; and he was
really | heard by X'imselelela, for that was the wish of X'imselelela,
that | Ēwült!āla might say this while the Āwik'!ēnox^u were sitting
outside of the house of Ēwült!āla, and that the song-leaders might 75
learn the | songs, and that they might know the ways of the dance. |
As soon as Ēwült!āla had spoken, the | song-leaders of the great
dancing-house began to beat fast time; and when the fast beating of
the song-leaders stopped, | then some one said, "I call you, | Hox-
hoxūlsela, to come and dance." And when the | speech of X'imse-
lelela was at an end, then some one shouted, "Hōhō!" | And X'imse-
lelela came, speaking as he walked and telling the spectators, "Now, |
Hōxhoxūlsela, who has been called by me, is coming." Then the song-
leaders sang. | And now the song-leaders of the Āwik'!ēnox^u | heard 85
really the manner in which X'imselelela called the forty names. |
and when all the forty who had been called by X'imselelela had
danced, | then ALōtemdālag'is sang his sacred song | inside the
sacred room of hemlock-branches; and then Ts!ex'ēd, | and his
wife Ts!eqāla, recognized their son by his voice. || And the song- 90

lōgwalaxens dōgūlē 'wālas g'ōkwa Lē'wens la wūlela. Wā, hē-
'mēsen 'nēnak'ilē qa's ā'maōs 'nāxwa yāl'ā," 'nēx'ēlāē. 70

Wā, la'mē hāsela yāq!ent!alē Ēwült!āla hē'nōmaem qa's ogwaqē
wūlela yīsa k'lūdžēla laxa 'wālasē g'ōkwa. Wā, ālaem'lāwisē
wūlela yīs X'imselelela yīxs hes'maax nāqayē X'imselelela qu
'nēk'ēs Ēwült!āla Lē'wa 'nāxwa Āwik'!ēnoxwaxs laē k'lūts'rs lāxa
L'āsanā'yas g'ōkwas Ēwült!āla Lē'wa nēnāgadāxs laē q'laq'ol'axe 75
q!emq!emdemē qa g'wālela'mēs 'wēla q'lāx g'wayi'lālasas. Wā,
g'il'ēm'lāwisē q'lūlbē wāldemas Ēwült!ālāxs laa'lasē Lēxdzōdē
nēnāgadāsa 'wālasē ts'lāgats'lē g'ōkwa. Wā, lā'laē q'wēl'ēdēda
Lēxdzā'ya nēnāgadē laa'lasa 'nēk'a: "Lē'lalēnlōl qastai Hōx-
hoxūlsela qa's g'āxaōs yīx'wida." Wā, g'il'ēm'lāwisē q'lūlbē 80
wāldemas X'imselelela laa'lasa hōhoxwāē Lē'lālasē'was. Wā, g'ax-
'ēlāē 'nēk'!ālē X'imselelela nēnēlaxa x'its'ax'ila: "G'āx'ēm'g'in
Lē'lālasē'wē Hōxhoxūlsela." Wā, laem'lāwisē denx'ēdēda nēnāgadē.
Wā, laem'lāē ālak'lāla q'lūlantāla wūlelēda nēnāgadāsa Āwik'!ēno-
xwax Lē'lālaēnā'yas X'imselelelāxa mōsgem'gustāwē Lē'legem Lē'lā- 85
lasō's. Wā, g'il'ēm'lāwisē 'wēla yīx'wīdēda mōsgem'gustāwē Lē'lā-
nems X'imselelela, wā, lā'laē yālaq'lūg'u'lē ALōtemdālag'isē lāx
ōts'lāwasa q'waxsemē lē'mē'lats'lā. Wā, lawis'lalāē Ts!ex'ēdē
Lē'wis genemē Ts!eqāla malt'ēxsdenxēs xūnōkwē lāxēq. Wā,
laem'lāē denx'ēdēda nēnāgadāsa mōsgemē q!emq!emdemē ALō- 90

91 leaders sang the four songs of | *Alōtemdālag'īls*; and when the last
 song was at an end, | *X'īmselilela* spoke, and said, "Now we | have
 finished, friends. Now our great friend | *Alōtemdālag'īls* will be
 caused to dance by his tribe to-morrow night!" Thus he said. ||
 95 "Now I shall tell our great friend that you have been visited by
 those | who wish for magic power, and who wish for different
 dances; and this | our great *Hamasē'nā* goes to him who wishes for
 a | cannibal-song without whistles. His song is about the canni-
 600 bal, | and his head-mask is *Gelōgūdzewēs*, *Hōx'hogūdzewēs*, || and
Gwa'wayela'na; these three are lent by our friend *Hamasē'nā* | to
 our friend as head-masks for the *hamdzedzōē* | (this is called by the
Kwāg'ul hāmshāmts'ēs). And he has four | songs. The frog war-
 dance comes from our | friend *Wūqagas*, for when those who belong
 5 to you go || to the house of our friend *Wūqagas*, she gives birth at
 once | to four frogs, which go into the stomach of the woman, or
 even of a | man who has disappeared and gone to the house of the
 frog war-dancer. And at once whistles sound | in the stomach of
 the frog war-dancer (this is called by the *Kwāg'ul bad-inside-* | war-
 10 dance). And this our friend *Q'lāmināgās*, if she || is visited by a
 woman, or even by a man, who is loved¹, when they disappear, |
 then *Q'lāmināgās* knows that they will be *q'lāmināgās* dancers. |
 She calls them into her house, and gives them instructions | what

91 *temdālag'īlsē*. *Wā*, *g'il'ēm'elāwisē q'ūlbēda ālēlxsa'ēyē denx'elāyos*,
laasē X'īmselilela yāq'ēg'a'la. *Wā*, *lā'laē 'nēk'a*: "Wā, *la'ēmens*
gwāla, *'nē'nēmōk'*. *La'ēmōx g'āxl yixwāmatsō'ēlēs 'nēmōx'dzēx*
laxōx ALōtemdālag'īlsax ganolas lēsla yīsōs g'ōkūlotax." *'nēx'laē*.
 95 "Wā, *la'ēmēsen nēlaxens 'nēmōx'dzēx yīsōs g'āx'ēdaēna'yōs 'na'nā-*
walak'waatsa 'nēk'ē qa's layosasēs ōg'ūlilōs lād lāq. Wā, *yu'emaōx*
'nēmōkwaq'ēnsōx Hamasē'nā, *la'mō g'āx'atsa 'nēk'ē qa's hāmdze-*
dzewēse'wēxa k'leāsē medzēs. Wā, *la'em hāmats'ak'ālē q'ēmdē-*
mas. Wā, *lā hamsiwālx Gelōgūdzewēsē lō' Hōx'hogūdzewēsē*
 600 *lō' Gwa'wayela'na*. Wā, *yūdukwōx lēk'ewasaxs Hamasē'nā*
lāxens 'nē'nēmōkwēx qa hamsiwēsa Hāmdzedzewēse'wē,
(yix gwe'yāsa Kwāg'ulē hāmshāmts'ēsa). Wā, *la mōsgēmē q'ēm-*
q'ēmdemas. Wā, *yūemxat' g'āg'axaatsa olala wūq'f'sa*, *yixens*
'nēmōkwēx yixōx Wūqagas, *yixs g'il'maē g'āxa grayolē lāx'da'xwōl*
 5 *lāx g'ōkwasens nēmōkwōx Wūqagasēx*, *wā*, *lāx hēx'idaēm mayo-*
lāsasa mōwē wīwūqages lāx tek'lāsa ts'edāqē lē'wa wāx'ēm be-
gwānem x'is'ēd qa's wūq'lēsē ōlala. Wā, *hēx'ida'ēmēsē xwāk'walē*
ōts'lāwas tek'lāsa wūq'lēsē ōlala. (*Hēem gwe'yāsa Kwāg'ulē 'yak'lē*
tōx'wid.) Wā, *yu'ēmēsens 'nēmōkwēx yixōx Q'lāmināgāsēx*, *yixs*
 10 *g'āxasaaxsa ts'edāqē lē'wa wāx'ēm begwānem laelwinayaxs x'is-*
ēdaē, *qa's hēx'ida'ēmāōx Q'lāmināgāsēx q'lālelaqēxs q'lēq'lāmināgā-*
selalēlē. Wā, *hēx'ida'ēmēsōx lē'lilaq laxēs g'ōkwē qa's lā lēxs-*

¹ That means: a prince or a princess.

to do when they are dancing; and when to call out Hai, hai, hai!' and also when Q'âminâgâs takes off the scalp of her head, 15 and just shows her skull, | not leaving a single hair on, and how she carries the scalp | while she is dancing, with the blood running down each side of her neck. | This is what they obtain from our friend here, that they may also | pull off their scalps. |

"And this, our friend here, L'êtsaplêlâ'naga, whose | seat is here 20 under the fire here in the middle of my house" — thus said X'imselelela — "those who disappear and go to her become | nōnltsē'stalal. And then L'êtsaplêlanaga treats them so that they can sit | on the fire without being burned. No whistles belong to our || nōnltsē'stalal. 25

"And also our friend Mēmeyoxwa'na, for those | who disappear and go to him become salmon-dancers. She also | shows them how to act in their dance. And these are different from the dancers of my | friend Cannibal-at-North-End-of-World; for all his dances have whistles, || and there are no whistles in our dances." Thus said 30 X'imselelela | to Alōtemdālag'îls. |

"Now your tribe shall come when day comes, and they shall take care of you, | for we have finished." Thus said X'imselelela and he disappeared | with his friends. ||

ēlaq qa gwē'îlatsēxs laē yixwa L'ewis bābagūlakūlaēna'yē hai 13 hai hai: wā, hē'misēxs laē Q'âminâgâsē qūdzeltsēmd q'ūlēx's'ēm̄x L'ētsema'yasēs x'ōmsē. Wā, â'mēs la 'nāxwa la nēlalē xāqas x'ōmsas 15 k'leās la âlāda 'nemts!aq se'ya āxāla. Wā, la'mē dālaḡa L'ētsema'yasēs x'ōmsaxs laē yixwa 'wāmaxelaxa êlḡa lāx 'ēwanōlxawa'yas. Wā, hē'mis lālanēmsē layāsens 'nemōkwēx lāqēxs laē ôḡwaqa qūsōdex L'ētsema'yasēs x'ōmsē.

"Wā, yū'mēsen 'nemōkwēx, yixōx L'êtsaplêlâ'nagax, yūēm̄l 20 âlag'îlil laxōx āwābâlisaxsōx laqawalilaxsen ḡōkwa 'nemū," 'nēx'ēlaē X'imselelela, "yixs ḡāxasaaxsa x'is'ēdē lax'da'xōl qa's nōnltsē'stalalē. Wā, lōx L'êtsaplêlâ'nax pēspātaq qa wax'mēs k'wāḡilala lāxa lēḡwīlē qa k'leāsē lēḡūlēs. Wā, la'em̄ k'leās medzētsa nōnltsē'stalalē ḡayōl ḡāxenu'x̄." 25

"Wā, yū'mēsens 'nemōkwēx, yixōx Mēmeyoxwa'nax, yixs ḡāxasaaxsa x'is'ēdē lax'da'xōlxa hāmēyalalē. Wā, la'em̄xāox q'ūq'ol-lamatsēs yixwalaēna'yē lāq. Wā, yūēm̄ ôḡū'qāla lūx lēlādāsen 'nemōkwaē Baḡ'bakwālanux'siwa'yaxa 'nāxwa'ma medzēdzades lēlade. Wā, la k'leās medzētsen nōsaqenu'x̄ lēlādē," 'nēx'ēlaē X'imselelela 30 lax Alōtemdālag'îlsē.

"Wā, la'mē ḡāxles ḡōkūlotaōs qō 'nāx'īdlō qa's aaxsilatol qaxḡanu'x̄ la'mēq ḡwala," 'nēx'ēlaē X'imselelelaxs laē 'wīla x'is'ēda L'ewis 'nē'nemōkwē.

- 35 Behold! it was already getting daylight in the morning; and the masks were left, and the cedar-bark rings mixed with white, of *Alōtemdālag'īls*. Then *Alōtemdālag'īls* was glad on account of the supernatural treasure that he had obtained, for it was the first one of its kind, and of his death-bringing baton, for now he wished to try it on something. Then he thought of his father and of his
40 mother; and he wished to kill them, when they should come to see him, on account of the way in which he had been treated by his father. He had always struck him, which was the reason of his attempted suicide. Thus he thought while he was seated alone in the great dancing-house. Now, we shall stop for a while talking about *Alōtemdālag'īls*. ||
- 45 Now we shall talk about the *Āwīk'īlenox*, who never left the place where they were sitting outside of the house of their chief *Ēwūtlāla*; for they heard the speeches of *X'īmselīlāla* when he said, "Now your tribe will come in the morning and will take care of you, for we have finished," when *X'īmselīlāla* said this. There-
50 fore || the hearts of the *Āwīk'īlenox* were really troubled, and they did not sleep; and when it was near noon, they launched four large shovel-nose canoes. The men were standing in the canoes, and they went across to the great winter dancing-house. Now,
55 the *Āwīk'īlenox* were singing the winter-dance songs; and they did

- 35 *Le'māā'axol* *ēnā'nakūlaxa gaāla*. Wā, *la'mē wīla lōwalasēs yaēxumlē* *lē'wa melmaqela lāl'ēgekūlās Alōtemdālag'īlsē*. Wā, *la'emīlāē ēk'ē nāq'ayas Alōtemdālag'īlsē qaēs lōgwa'yaxs hē'māē ālēs 'nem hē gwēx'sē lē'wis halāyo t'emyayā, yīxs le'māē 'nēk' qa's gūnx'idaasnōkwēs*. Wā, *lā'lāē g'īg'āēx'ēdxēs ōmpa lē'wis ābempē*.
40 *Le'māē 'nēx' qa's lē'lāmasda'xwēq qō g'ill dōx'walelaleq qa gwēg'altleqelasas ōmpasēq yīxs hē'menala'māē k'īlāk'aq lāg'īlas tō'yag'ē, 'nēx' lāē nāq'ayas lāxēs 'nemōgwīlāē k'īwāē lāxa 'walasē ts'lāgats'lē g'ōkwa*. Wā, *la'mēns gwūl yāwas'id gwāgwēx'sāla lāx Alōtemdālag'īlsē*.
- 45 Wā, *la'mēsen gwāgwēx'sex'idēl lāxa Āwīk'īlenoxwaxs hēwāxāē bāsēs k'ūts'ēdzasa l'āsanā'yas g'ōkwāsēs g'īgāma'yē Ēwūtlāla, qaxs 'nāxwa'māē wulelax wāldemīlālās X'īmselīlāla lōxs lāē 'nēk'a*: "Wā, *la'mē g'āxles g'ōkūlōtaōs qō 'nāx'idlō qa's aaxsilēlōl qax-ganū'x' la'mēk' gwāla*," lāē *'nēk'ē X'īmselīlāla*. Wā, *hē'mis āla-*
50 *k'īlā xwanelqalayōs nēnāq'ayasa Āwīk'īlenoxwē*. Wā, *hē'mis k'īlēsēl memxēqelē*. Wā, *g'il'ēmēlāwisē k'īwāyōlts'lā 'nālaēnā'yasēxs hē wīx'stēndxa mōts'laqē āwā dēdelalasa*. Wā, *la'emīlāwisē lālāwōlēda bēbegwānem lāqēxs lāē lawīl lax g'ōgwasasa 'wālasē ts'lāgats'lē g'ōkwa*. Wā, *la'emīlāē dēuxelasa ts'lāq'lāla q'ēmdema Āwīk'īleno-*
55 *xwaxs lāē k'īlēs yāyanaxs lāē lawīlālālaxa 'wālasē ts'lāgats'lē g'ō-*

not go fast as they were crossing toward the great dancing-house, the door of which was closed. When the Āwik'lēnox¹ landed at the beach in front of the great dancing-house, then the door opened; and all the men went ashore, and went into the great dancing-house, and they sat down at the right-hand side of the door. Then nobody was seen in the house. After the Āwik'lēnox² had been sitting there long in vain, Chief Ēwült!āla spoke, and said, "O, Āwik'lēnox!" see what I have in my mind! I wish to go to the room of hemlock-branches, for that may be the sacred room of which we heard at night, for I have passed through the red cedar-bark four times." Thus he said. Then all the Āwik'lēnox³ told him to go ahead. He went to the sacred room of hemlock-branches, and went in. Then he discovered Alōtemdālag'īls sitting among the many masks, and Ēwült!āla, who was standing there, lost his courage at what he saw. Then Alōtemdālag'īls spoke, and said, "Come and sit down at my right-hand side!" Thus he said to his uncle. Then Ēwült!āla sat down; and Alōtemdālag'īls said, "Thank you for being the first to come into my sacred room. Now, get forty men and women to wear the forty masks this night. This dance is named ālaq!ēm, the great dance which I obtained as my treasure." Thus he said. Then Ēwült!āla

kwa lāx lēnēg'ekwaēs t!ex'īla. Wā, g'ilēm'lāwisē lāgalisēda Āwi-
k'lēnōxwē lāx l'ēmā'isasa 'wālasē ts!āgats!ē grōkwa lū'lasē āxstō-
x'widē t!ex'īlās. Wā, lā'laē hōx'wültāwēda 'nāxwa bēbegwānem
qa's lā hōgwīla lāxa 'wālasē ts!āgats!ē grōkwa qa's lā k'lūs'alil lāxa
hēlk'ōtsālilasa t!ex'īla. Wā, laēm k'leās dōgūts begwānēnsa grō-
kwē. Wā, laēm'lāwisē gaēl wū'ēm k'lūdžēlēda Āwik'lēnoxwās lael
yāq!eg'a'lēdā g'igāma'yē Ēwült!āla. Wā, lā'laē 'nēk'a: "Wāntsōs
dōqwalax'ga gwālaas'g'ēn nāqek', yōl grōkūlot, Āwik'lēnox⁴,
yīng'in 'nēk'ēk' qen lālag'ī laēl lāxa q!waxsemē qō hēm lāx lēmē-
'lats!ēsēns wūlēlax ganolē qaxg'in lax'sāwēk' lāxwa l'āgekwēx
mōp!ēna," 'nēx'laē. Wā, lā'laē 'nāxwa'ma Āwik'lēnoxwē ārm
'yālaqāq qa lās. Wā, lā'laē qās'ida qa's lā lāxa āxēlasasa q!wax-
semē lē'mē'lats!ā. Wā, lā'laē laēl lāq. Wā, hēx'īdaēm'lāwisē
dōx'walelax Alōtemdālag'īls k!wāgelilāaxa q'lēmē yāxūmla.
Wā, āēm'lāwisē lā'wīlē Ēwült!āla tēx'idēs nāqayāsēs dōx'wā'lē. Wā,
lā'laē yāq!eg'a'lē Alōtemdālag'īlsē. Wā, lā'laē 'nēk'a: "Gēla,
k!wāgalil lāxg'in hēlk'ōtagawahēk'," 'nēx'laēxēs q'lūlē'yē. Wā
g'ilēm'lāwisē k!wāgalilē Ēwült!ālāxs laē 'nēk'ē Alōtemdālag'īlsaq.
"Gēlak'ashaxs sō'maē g'il g'axts!ālil lāxwa lēmē'lats!ēx. Wā, laēm
āx'ēdlex mōsgēm'gustāla bēbegwāneml lē'wa ts!ēdāqla qa āxi-
mālāxwa mōsgēm'gustāx yāxūmlāxwa gānolēx. Yūēm lēgadis
ālaq!ēm yīxen lōgwa'yēx qens 'wālas lēda," 'nēx'laē. Wā, lā'laē

78 asked him, "What do you think? Shall I call the three | chiefs to
come and listen to what we are talking about?" Thus he said.
80 Then || ALōtemdālag'īls said, "Go ahead, that we may finish our
talk | with them!" Then Ēwūlt'lāla went out of the sacred room
of hemlock-branches, | and stood in front of the sacred room;
and spoke, | and said, "Now take care, Āwīk'!ēnox", on account
of the great things seen by me! | for these are new dances for us,
85 who are the head winter-dancers || all around our world. Now,
come, chiefs of the Āwīk'!ēnox"—you, | P'lāselat—you, ɛ!āqwa-
g'ila—and you, Pōlas." Thus he said. And immediately | the
three chiefs arose and went into the | sacred room of hemlock-
branches, and there they sat down at the right of | ALōtemdālag'īls.
90 And Ēwūlt'lāla spoke first, || and said, "O chiefs! now you have seen
the treasure that our | son has obtained. We have all heard the
speaking | last night, which said that we shall sing for our son this
evening. | Now our son must show us the places | of the masks;
95 and he will tell us how many || men must come in, and how many
women, to wear these | masks." Thus he said. |

Then ALōtemdālag'īls spoke, and said, | "This is what is needed,
700 twenty-four strong young men, | and sixteen strong young || women,
and this boy is to be wise while wearing a mask, | and this girl is to

78 Ēwūlt'lāla wūlāq: "Wālōs nāqafyaq'lōs qen lē'lalēxa yūdukwē
g'īg'egāmē q'a g'āxēs hōlēlaxens wāldemēx," ɛ'nēx'laē. Wā, lā'laē
80 ALōtemdālag'īlsē ɛ'nēk'a: "Wāg'a q'a g'wālt'sēsta'mēsens wāldenla
lē'wē." Wā, lā'laē Ēwūlt'lāla lōts'lālil lāxa q'waxsemē le'mē'lats'lē
q'as lāx'ūlilē lāx l'āsalilasa le'mē'lats'lē. Wā, lā'laē yāq'eg'a'la.
Wā, lā'laē ɛ'nēk'a: "Wēg'a yāl'āx, Āwīk'!ēnox" āwilag'īn dōx'wa-
lēlek' yixs alēg'ilens lēlēdēx yinsaxg'īns ts'lāqētema'yēk' yisōx
85 āwē'stāxsens ɛ'nālux. Wā, gēlag'a g'īg'egāmēs Āwīk'!ēnox", yūL
P'lāselat, yūL L'āqwag'īl, sō'mēts Pōlas," ɛ'nēx'laē. Wā, hēx'idaem-
lāwisa yūdukwē g'īg'egāmē q'wāg'īlil q'as lē hōgwīl lāxa q'wax-
semē le'mē'lats'lā. Wā, hēem'lāwisē k'lūs'ūlilē hēlk'!ōtagawalilas
ALōtemdālag'īlsē. Wā, hēem'lāwisē Ēwūlt'lāla g'īl yāq'eg'a'la. Wā,
90 lā'laē ɛ'nēk'a: "Wā, g'īg'egāmē, laems dōx'walelaxōx lōgwa'yasens
xūnōkwēx. Wā, lens ɛ'nāxwaem wūlelax wūldemasa yāq'ent'lāx
gānolēxa ɛ'nēk'axg'īns nōgwēlek' q'ēmtālxens xūnōkwaxwa gāno-
lēx. Wā, la'mēsōx āemlens xūnōkwēx nēlatsōx gwēgwāgawayaa-
sasa yaēxumlē. Wā, la'mēsōx nēlal g'axensas ɛ'wāxaaslasa bēbe-
95 gwānemla g'āx'ts'lālil lō ɛ'wāxaaslasa ts'lēdaqla q'a āxemālālxwa
yaēxumlē." ɛ'nēx'laē.

Wā, lā'laē yāq'eg'a'lē ALōtemdālag'īlsē. Wā, lā'laē ɛ'nēk'a: "Wā,
g'a'mens āx'ēxstsō'gwa hā'mōk'ālak' lēlāk'wēmas ēalostā bēbēgwā-
nema. Wā, g'a'mēsēg'a q'el'āgūg'eyōk' alōstāgas lēlāk'wēmas
700 ts'lēdāqa. Wā, g'a'mēsa bābagūmēxa nāqelilēla lax yixumāla. Wā,

be wise while wearing the mask." Thus he said. | Then P'aselat spoke, and said, "Come, | chiefs! and let us go to our tribe to get the | twenty-four strong young men to come and try the masks and let some one go across to get sixteen strong young women, and 5 one boy and one girl." | Thus he said. |

Immediately the chiefs went out of | the sacred room; and they sat down silently among the tribe. || Then l.lāqwag'ila told them in a 10 whisper that he wanted twenty-four | strong young men and sixteen strong | young women, and also one boy and | one girl. Then they sent four men | to go to get the women and the two children from their houses in K'letēt. And when he stopped speaking, | four men went 15 out and went aboard the canoe, and they | crossed the river. And the twenty-four young men arose | and followed the four chiefs, and they went back into the | sacred room of hemlock-branches and sat down there. Then || Alōtemdālag'is told them, "This is the chief 20 of the masks, | the mask of X'imselelela, which lies at the right-hand side of the sacred room." | And he stood in the front of the room, and he | named the forty masks to his tribe. | And they were put down in the sacred room as they were to stand when they were

g'a'mēsa ts'lāts!adagemēxa nāqelilela lax yixumāla, "nēx'laē. Wa, 1 lā'laē P'lāselalē yāq'leg'a'la. Wā, lā'laē 'nēk'a: "Wā, gēlag'a 'wīlax g'ig'egāmē qens lālag'i lāxg'ins g'ōkūlōtgraens qens wēg'i āx'ēdex hā'mōk'ālā lēlāk' ēalostā qa g'āxēs mēnsasōxda yaēxumlēx. Wa, hē'mis qa lāsē lawilē dāx q'EL'āgūg'eyowa lēlāk' ālōstāgas ts'lēdaqa 5 L'ē'wa 'nemōx'la bābagumī L'ē'wa 'nemōx'la ts'lāts!adageml, "nēx'laē.

Wā, hēx'idaemēlāwisa g'ig'egāma'yē 'wīla g'āx hōx'wōlts'lā lāxa lē'mēlats'lē qa's lā em'ēmsemx's laē k'wāgēlilaxēs g'ōkūlōtē. Wa, 10 laemēlāwisē L'āqwag'ila ōpalaxs laē nēnēlaxs āx'ēxsdaax hā'mo-k'ālā lēlāk' alōstā bēbegwānema L'ē'wa q'EL'āgūg'eyowē lēlāk' ālōstāgas ts'lēdaqa. Wā, hē'mēsa 'nemokwē bābagūma L'ē'wa nemōkwē ts'lāts!adagema. Wā, lā'laē 'yālaqasa mōkwē bebegwānem qa lēs dāxa ts'lēdaqē L'ē'wa ma'lōkwē g'ing'inānem lāxēs 15 g'ōkwē lēs K'letētē. Wā, g'il'ēm'lāwisē q'wēl'idexs laē hōqūwēl-sēda mōkwē bēbegwānem qa's lā hōgūxs lāxa dēlālase qa's lē lawila lāxa 'wā. Wā, lā'laē āem q'wāg'ililēda hā'mōk'ālā hā'yāla qa's lē lāsgēmēxēs mōkwē g'ig'egāmēxs laē xwēlaqa iāēl. lāxa q'waxsemē lēmēlats'lā qa's k'lūs'ālilē 'wīla lāq. Wā, hēx'idaem- 20 lāwisē Alōtemdālag'isē nēlaxs hē'maē g'ig'āmēsa yaēxumle, yix yixūmlas X'imselelelaxwa g'wēbalilēx lāxwa hēk'lōdōyāhāsa lē'mēlats'lēx; wā, hē'mēsōx L'ē'wīl lāxg'a l.lāsadzēlilek'. Wā, lā'laē 'wīla L'ēlēqelax L'ēlēgemasa mōsgēm'ustāwē yaēxūmla qa's g'ōkūlōtē, yixs hē'maē g'wāēl lāxa lē'mēlats'lēs g'wāgawā'yasaxs laē lēlālasos

- 25 called by || X'imselilela. They were never misplaced; and the
 Āwīk'!ēnox^u were instructed also | about Mamayoḷemalaga, who
 gives birth | to a boy and a girl, and about the children who dance
 immediately | after they are born. |
- 30 As soon as he stopped speaking, the women came into || the great
 dancing-house, and L!āqwag'ila | called them into the sacred room
 of hemlock-branches. Then they were told by Ēwūtl!āla | to sit
 down outside of the masks which they were going to wear. Now the |
 men were sitting down on the outer side of the masks, and also the |
- 35 two children in the same way with their masks. Then || ALōtem-
 dālag'īls spoke, and said | to the man who was to wear the mask of
 X'imselilela, "Don't be afraid, | friend, to make a mistake! for you
 will hear the | owner of these masks, who will come and advise you.
 I say this, because | otherwise you might be frightened in vain." ||
- 40 Now, it was late in the evening when the | Āwīk'!ēnox^u came
 across the river, and all went into the large dancing- | house; and
 when all were inside, the song-leaders | of the Āwīk'!ēnox^u sat down
 in the rear of the great dancing- | house; and when they were ready,
- 45 X'imselilela shouted "Hōho!" || and immediately the song-leaders
 sang. Then X'imselilela came | dancing out of the sacred room of
 hemlock-branches, carrying his rattle in one hand; | and at the end

25 X'imselilela. Hēwāxa layap'!ela. Wā, hēem āem waxē lēxsex'ī-
 dayāsēxa Āwīk'!ēnoxwē ōgū'la lāx Māmayoḷemalagāxs laē māyo-
 lasa bābagumē lē'wa ts!āts!adagemē, yixs ā'maē hēx'īd yix'wī-
 dēda g'īng'īnānemaxs g'ālaē māyo'īdayā.

Wā, g'īl'em'īlāwisē q!wē'īdexs g'āxaasa ts!ēdāqē hōgwīla lāxa
 30 'wālasē ts!āgats!ē g'ōkwa. Wā, hēx'īdaem'īlāwisē l!āqwag'ila lēl-
 ts!āliq lāxa q!waxsemē hemē'lats!ā. Wā, la'mē 'nēx'sō's Ēwūtl!āla
 qā's hē'mē k'lūs'ālilē l!āsaliāsēs yaēxūmlē lāx la gwaēlatsa bēbe-
 gwānemē yixs hē'maē la k'lūdzēlē l!āsaliāsēs yaēxūmlē lē'wa
 ma'lōkwē g'īng'īnānema; hēemxaa la gwaēlxēs yaēxūmlē. Wā,
 35 lā'laē ēdzaqwa, yāq!eg'a'lē ALōtemdālag'īlsē. Wā, lā'laē 'nēk'a
 lāxa begwānemēxa lālē yixūmālx yixūnlax X'imselilela: "Gwāla
 nōlax, qāst, qasō lēxlēqūlillaxō qaxs 'nāxwa'mēlaqōs wūlelalex
 āxnōgwadūsa yaēxūmlēx g'āxl lēxs'ālx'da'x'Lōl. Hēden 'nē'nak'īl
 ālas wūl'emlax k'īl'īdes."

40 Wā, laem'laē k!wāg'ila dzāqwxas g'āxaē 'wīla g'āxa'wīlēda
 Āwīk'!ēnoxwē lāxa 'wā qā's lē 'wīlaēl hōgwēl lāxa 'wālasē ts!ā-
 gats!ē g'ōkwa. Wā, g'īl'em'īlāwisē 'wīlaēlexs laē 'wīlēs nēnāga-
 dasa Āwīk'!ēnox^u k'lūs'ālil lāxa ōgwiwalīlax 'wālasē ts!āgats!ē
 g'ōkwa. Wā g'īl'mēsē 'wīla gwa'īlā laasē hōhoxwē X'imselilela.

45 Wā, hēx'īdaem'īlāwisa nēnāgadē denx'ēda. Wā, g'āx'laē X'īmse-
 lilela yix'wūlts!āliēla lāxa q!waxsemē hemē'lats!ā yat'k'!ōts!ānaxēs
 yadenē. Wā, g'īl'em'īlāwisē q!ūlbē q!emdemas laē lāx'ūlil lāx

of his song he stood where | X'imselilela had been standing, at the 4
right-hand side of the house. | He had not been standing there long,
when he swung his rattle, and at the same time || the song-leaders 50
beat fast time. Then X'imselilela danced with quick steps | to the
sacred room of hemlock-branches. He stood there | in front of the
sacred room of hemlock-branches and | said aloud, "I call you, friend
Hōxhoxūlsela, to come and dance." | And as soon as X'imselilela had
ended his speech, then there was the cry || "Hōho!" inside the sacred 55
room of hemlock-branches; and X'imselilela | told the men who were
sitting in the house, "Now he is coming, the one who has been called,
Hōxhoxūlsela." And when he reached his place, the song-leaders sang,
and Hōxhoxūlsela came dancing | out of the sacred room of hemlock-
branches; and they did the same to the others, || down to the last one. 60
He never made a mistake, as the | forty masks of the spirits and ALō-
temdālag'īls were dancing. | Daylight came when they finished, and
they danced for ALōtemdālag'īls for | four nights with the | forty masks;
and after they had danced for him four times, || ALōtemdālag'īls 65
began to feel sick at heart against his parents. The | reason why
ALōtemdālag'īls felt thus against his father and his | mother was that
his father Ts!ex'ēd was angry with him; therefore he showed his great
treasure | to the Āwik'!ēnox^u; and therefore he did not show it to
the Nāk!wax'da^x^u, | who were living at Tēgūxstē that winter; and

hēmēnālaem la^wīlats X'imselilelaxa hētk'!ōdoyāhīlisa grōkwē. 48
Wā, k'!ēs'lat!a gaēl la^wēlēxs laē yat'!ētsēs yadenē 'nemāx'īd lē^wa
nēnāgadāxs laē lēxdzōda. Wā, lā^wlaē X'imselilela tsaxūlaxs laē 50
lālaa lāxa q!waxsemē lē^wmē'lats'lā. Wā, g'il^wēm^wlāwisē lāg'aa lāx
L'āsalīlisa q!waxsemē lē^wmē'lats'lā. Wā, lā^wlaē lāx'ūlil laqēxs laē
hāsela 'nēk'a: "Lē'lālenlōl, qāstai Hōxhoxūlsela qa's g'āxas yīx-
'wīda." Wā, g'il^wēm^wlāwisē q'lūlbē wāldemas X'imselilelāxs laē
hōhoxwē ōts'lāwasa q!waxsemē lē^wmē'lats'lā. Wā, g'āx'laē X'imst- 55
lilela nēnelaxa k'lūdzilē bēbegwānemīxs g'āx'maēs lē'lālas'wē
Hōxhoxūlsela. Wā, g'il^wēm^wlāwisē lāg'aa lāxēs la^wīlāsē lān'lasē
dēux'ēdēda nēnāgadē. Wā, g'āx'laē yīx'wūlts'lāhīlē Hōxhoxūlsela
lāxa q!waxsemē lē^wmē'lats'lā. Wā, āx'sārm'āwisē la hē gwē'nākūla
lābendāla. Hēwāxa lēxlēqūlīlāxs laē 'wīla yīx'wēdēda mōsg'm- 60
g'ustāwē yaēxūmltsa haāyalilagāsē lō^w ALōtemdālag'īlsē. Wā,
laēm^wlāwisē 'nā'nakūlaxa gaālāxs laē gwāla. Wā, lā^wlaē mōp'lēn-
xwa'sē gānolas kwēxelase^wē ALōtemdālag'īlsē lē^wa mōsg'm-
g'ustāwē yaēxūmla. Wā, hē'lat!a la mōp'lēna kwēxelasoxs laē
ts!ē'nakūlē nāqa'yas ALōtemdālag'īlsē qaēs g'īg'aōhokwē. Hēf 65
hēg'ūlts gwēx'īdē nāqa'yas ALōtemdālag'īlsē qaēs ōmpē lē^wis
ābēmpaxs ts!enkwāalaēs ōmpasē Ts!ex'ēdāx hāē nēl'ētsēs 'wūlasē
lōgwa'yā Āwik'!ēnoxwē, wāhīlala hē g'āx nēl'ēdēda Nāk'wax'da-

- 70 that was the reason why he was || angry. Now, many of the *Āwīk'!ēnox*^u did not | go home to their houses in *K'!ētēt*; and *Alōtemdālag'īls* | heard them talking about his father *Ts!Ex'ēd* and his wife | *Ts!Eqāla*, that they came paddling from *K'!ētēt* to the great | house
75 of their child. Then *Alōtemdālag'īls* took his || death-bringing baton, and stood in the door of the great house, | waiting for his father and his mother to come ashore in | front of his house; and *L!āqwag'ila* and *Pōlas* stood by his side. | Then *Alōtemdālag'īls* spoke, and said, | "Now I shall take revenge for the ill will of my
80 father and of my mother." || Thus he said, and he struck the death-bringing baton | toward them. Immediately they became stone-
Then he was | feared by the *Āwīk'!ēnox*^u, and nobody dared | to go near the great house of *Alōtemdālag'īls*; and | he was living alone. ||
- 85 The *Āwīk'!ēnox*^u had not yet discovered that *Alōtemdālag'īls* was a | great shaman, although they always heard him singing | the sacred shaman-songs. Suddenly | Chief *L!āqwag'ila* of the *Āwīk'!ēnox*^u became sick. He was | about to die that evening. Then one
90 of the men spoke, || and said, "Don't give him up too soon! Send | four noblemen to call *Alōtemdālag'īls* to | come and cure my chief, for I

- ēxwaxs g'ōkūlaē lāx Tēgūxsta'yaxa ts!āwūnxē. Wā, hē'mis ts!ē-*
70 *nems nāq'ayas. Wā, laem'lāwisē q!ēnema Āwīk'!ēnoxwē k'!ēs'la nā'nak*^u *lāxēs g'ōkwē lāx K'!ētētē. Wā, lā'laē wūlela'laē Alōtem-*
dālag'īlsaxa gwagwēx'sāla lāx ōmpasē Ts!Ex'ēdē lē'wis genemē Ts!Eqālāxs siō'nakūlaē g'āx'id lāx K'!ētētē g'āg'axa lāxa ēwālasē
g'ōx'sēs xūnōkwē. Wā, lā'laē Alōtemdālag'īlsē dāx'idxēs hālā-
75 *yowē t!emyayo qas lē lāx'stālas lāx t!Ex'ilāsēs ēwālasē g'ōkwa dōqwalaxēs ōmpē lē'wis ābempaxs g'āxaē ēx'ag'alisa lāx l!ē-*
ma'isas g'ōkwas. Wā, lā'laē L!āqwag'ila Lō' Pōlasē q!wamēleq. Wā, lā'laē yāq!eg'a'lē Alōtemdālag'īlsē. Wā, lā'laē 'nēk'a:
"Laemik' qwēsbalg'as ēyax'sem nāqēsēn ōmpē lēwūn ābempē
80 *g'āxen," nēx'laēxs laē qwaqwēxamenqasēs hālāyuwē t!emyayo lāq. Wā, hēx'idaem'lāwisē t!āqemg'alis t!ēsēma. Wā, la'mē-*
k'!l'idayosa Āwīk'!ēnoxwē luxēq. K'!ēāts!ēm'el la nāla g'āx nēxwabūlax ēwālasē g'ōx's ALōtemdālag'īlsē yīsēs g'ōkūlōta Āwī-
k'!ēnoxwē yīxs ā'maē la 'nemōgwila.
- 85 *Wā, k'!ēs'ēm'laē q!ō'alelēda Āwīk'!ēnoxwax ALōtemdālag'īl-*
saxs ēwālasaē pexūla yīxs wāx'ēmaael q!ūnāla wūlelēxs yālaq!wālaē yīsēs yēyūlax'LENē lāxēs pexālaēna'yē. Wā, lā'laē yīx'qenō ts!Ex'-
qlēx'idē g'īgāma'yasa Āwīk'!ēnoxwē L!āqwag'ila. Wā, laem'lāwisē wāwik'leq'axa la dzāqwa laa'lasē yāq!eg'a'lēda 'nemōkwē begwāne-
90 *ma. Wā, lā'laē 'nēk'a: "Gwaldzās xenlel' yāla. ēyālaqadzōg'ats mō-*
kwa nēnāxsālā bēbegwānem qa lēs hayalēk'lax ALōtemdālag'īlsa qa g'āxēsē hēlex'idxen g'īgāma'yēx qaxg'in wūlela'mēg'aqēxs yālaqē-

have heard him singing sacred shaman-songs. Evidently he had obtained this also as a treasure." Thus he said. Immediately he sent four noblemen to call Alōtemdālag'īls into the house. They went; and when the four noblemen entered his house, Alōtemdālag'īls was the first to speak. He said, "Wait for me to get ready, for I know why you come to call me. It is because Čuē Lāqwag'īla is sick." Thus he said. Then the four noblemen were startled on account of this. Alōtemdālag'īls went aboard, and he wore a neck-ring of red plaited cedar-bark, and also a head-ring not mixed with white; and when he went into the house of Lāqwag'īla, he saw the Āwik'īnox⁹, who were all inside with their women; and as soon as Alōtemdālag'īls entered the house, the whole crowd of people beat fast time, all the men and women. Therefore his body was like numb; and he just sat down inside the door, and sang his sacred shaman-song. And he came to squatting, going toward Lāqwag'īla, who was lying down on a new mat in the middle of the rear of the house. And when Alōtemdālag'īls came up to Lāqwag'īla, he at once took hold of the sickness. He took it out and threw it away, and at once Lāqwag'īla was well. Now, Alōtemdālag'īls was paid two slaves; and he was also given the princess of Lāqwag'īla, Ālāg'imil, to be the wife of Alōtem-

laasa pexk'āla yāla⁹LENA qaxs lōgwala-maaxlntsex. 'Nex lae. 94
Wā, hēx'idaem'lāwisē 'yālagēmēda mōkwē nēnaxsāla bēbegwānem
qa's lē hayālēk'āx ALōtemdālag'īlsē laxēs g'ōkwe. Wā, lax'āx - 95
'lāē. Wā, g'il'EM'lāwisē hōgwilēda mōkwē nēnaxsāla bēbegwānem
lāx g'ōkwas lāa'lasē hē g'il'yāq'eg'a'lē ALōtemdālag'īlse. Wā, lē hē
'nēk'a: "Wāga āem ēselax qen xwānal'idē qaxg'in q'ālēla meg'a-
xēs g'āxēlōs hayālēk'ā g'āxen qaens g'igūma'yāē Lāqwag'īlax
ts'EX'q'āa," 'nēx'lāē. Wā, gwālelaem'lāwisē xenyas'idēda mōkwe
nēnaxsāla bēbegwānem laxēq. Wā, g'āx'lāē lāxsē ALōtemda-
lag'īlsaq. Wā, lā'mē q'ālenakwē qenxawa'yas lāg'itkwa; wā,
qEX'EMālaem'laxaāwisēda lāg'ekwē; k'leās mēlmagēs. Wā, g'il-
'EM'lāwisē lāēl lāx g'ōkwas Lāqwag'īla lē dōx'wāllāxa Āwik'ī-
noxwaxs lāē 'wī'lāēlēla lē'wēs ts'ēdaqē. Wā, g'ilg'ēl'ma'lasē lē'ē 5
ALōtemdālag'īlsē lāxa g'ōkwaxs lādze'asaē 'nēmax'i lēxdzōtēda
'nāxwa bēbegwānem lē'wis ts'ēdaqē, lāg'ilālas hēx'idal'm'el
g'wēx'sa lē'lēng'it'ēda. Wā, āem'lāwisē k'wag'alil lāx āwnt'asa
t'EX'īlāxs lāē yālaqwasēs yāla⁹LENē lāxsē pEX'ēna'yē. Wā, hē mē
'lāwisē g'āg'ilēlēxs lāē k'wa'nakūla g'ūyolilēla lāx Lāqwag'īlax 10
qelgūdžālilaaxa eldzowē lē'wa'yā lāx neqewālilāxs g'ōkwe. Wā,
g'il'EM'lāwisē lāgaalela ALōtemdālag'īlse lāx Lāqwag'īla lē āem
hēx'idaem āem dāsgēmDEX ts'EX'q'olmāxs qa's dawōdēqEX's
mEX'ēdes. Wā, hēx'idaem'lāwisē EX'īdē Lāqwag'īla. Wā, lā'mē
ayase'wē ALōtemdālag'īlsasa ma'ōkwe q'āq'ēk'owa. Wā, lē'wēs 15
k'lēdēlas Lāqwag'īlē Ālāg'imilē qa gēnēXS ALōtemdālag'īlsē. Wā,

- 17 dālag'īls. And when the speaker of L'āqwaq'ila ended his speech, then | Alōtemdālag'īls spoke, and said, "Thank you, O tribe! | that
20 you were ready to beat fast time when I entered this house || of our chief. You have done well with this. You | and our women here shall do this when you continue to call me to practice. I am really a great | shaman. Now, let me express thanks for the words of my chief, L'āqwaq'ila, | for the two slaves, and for my wife Ālāg'imīl. | —
25 Take care, Ālāg'imīl, and don't let your mind become bad! || for I can not lie with you for four years—thus said the | supernatural power to me—else misfortune would happen to us. Now, none of you shall dare to | woo my wife, O tribe! And for four winters | you shall dance my great dance ālaq'EM; and | after the four
30 winters, I shall burn the | forty masks, and they will go home to their owners." Thus he said. | After he had ended his speech, he was taken, with his wife Ālāg'imīl and the two slaves, to his great dancing-house | by four noblemen; and when | Alōtemdālag'īls
35 went into his house, he asked his wife, Ālāg'imīl, to || sleep at the right-hand side of the door of the house; and he wanted | the room of the two slaves to be on the left-hand side of the door of the | house. Alōtemdālag'īls was always asked to | go and cure the sick among the Āwīk'!ēnox^u, and they paid him | much for it: therefore he

- 17 g'il'EM'elāwis q'ūlbē wāldemasā Elkwas L'āqwaq'īlāxs laa'elāsē yāq'E-
ga'lē Alōtemdālag'īlsē. Wā, lā'elāē 'nēk'a: "Gēlak'as'ēla g'ōkūlōt-
yīxs g'wālilaqōs qa's lēxdzōdaōs g'ālēgin g'āxēla laxōx g'ōkwax-
20 sēns g'īgāma'yōx. Wā, laēms hēlaxa laxēq. HēEM'ELS g'wōg'ilal
lē'wūns ts'lēdaqēx qasō hānal ha'yālēk'lal g'āxēn. Āla'EMEN 'wālas
pēx'āla. Wā, hā'mēsēn mōlas wāldemasēns g'īgāma'yōx L'āqwaq'i-
lax. m' lōkwē q'lāq'!Ek'owa. Wā, yu'mēsēn gēnEMaxōx Ālāg'imī-
lēx. Weg'a, āEM yāl'āLEX, Ālāg'imīl, qa's k'!ēsaōs 'yak'āmasxēs
25 nāqa'yōs qaxg'ins mōx'wūnxēlēlēk' k'!ēs kūlx'kūlk'al, 'nēk'ēda 'na-
wulakwē g'āxēn, ālēns a'mēlanōx'lax. Wā, laēms k'!ēas nālal qa's
g'ayālaōs laxg'in gēnEMk', g'ōkūlōt laxēq. Wā, hē'mēsa mōx'ūn-
xēlāl'ELS kwēxēlāl g'āxēn lāxēn 'wālasē lēdēda ālaq'EM. Wā, g'il-
'EM'fwišē g'wāla mōx'ūnxē, wā, lāLEN lēqwēlax'ēdēlxa mōs-
30 gēng'ustāwē yāx'LEna qa lās nā'nak' lāx ēxnogwadās," 'nēx'elāē.
Wā, g'il'mēsē q'ūlbē wāldemas lāē taōdayō lē'wis gēnEMē Ālāg'i-
mīlē lē'wa ma'lōkwē q'lāq'!Ek'owa lāxēs 'wālasē ts'lāgats'lē g'ōkwa
yīsa mōkwē nēnāxsāla hēbegwānema. Wā, g'il'EM'elāwisē lāEL laxēs
g'ōkwē Alōtemdālag'īlsē lāē āxk'lāxēs gēnEMē Ālāg'imīlē qa hās
35 kūflā hēlk'tōstālilas t'EX'ilāsēs g'ōkwē. Wā, hēlat'lā g'wē'yōs
qa kūlē'latsa ma'lōkwē q'lāq'!Ek'owa gēmxōtstālilas t'EX'ilāsēs
g'ōkwē. Wā, hēnenālaEM'elāwisē g'āx hā'yālēk'lase'wē Alōtem-
dālag'īlsē qa's lē hēlik'axa ts'lēts'EX'q'lāsa Āwīk'!ēnoxwē. Wā, lā'elāē
q'lēq'!ENmē ayaq, lāg'ilas hēmenala p'ESaxēs g'ōkūlōtē. Wā, la'mē

always gave away property to his tribe. And the dancers danced each winter, each time four nights with his masks and after four winters, after they had danced for three nights, and when the Āwik'lenox^u went in the fourth night, then Alotemdalag'ls and his forty masks danced: and after they had done so when it was nearly daylight, Alotemdalag'ls came out of his sacred room of hemlock-branches. He spoke, and said: "Now, song-leaders, dance time fast for a long time, so that I may put into the fire my masks!" Thus he said. Then the song-leaders beat first time, and immediately the men and the women and the two children came out, each wearing his or her mask, and they put them on the fire in the middle of the great dancing-house. And when they were all on the fire, they took down the hemlock of the sacred room, and put it on the fire in the middle of the house; and when everything was burned up, the fire went out, which had never gone out in the middle of the great dancing-house during the four winters. And as soon as the fire in the middle of the house had gone out, and when daylight appeared in the morning, Alōtemdālag'ls and his wife Ālag'mēl came together and he always lay down with her.

That is why the Āwik'lenox^u always burn up the forty masks after they have used them four times for four winters. And when they finish the last dance the last night, they put them on the fire

q!wālxōem mōp!ēna yīxwaxa 'nemx'ēnxē ts'lāwūnxaxa mōxa 10
gāgenola 'wīla yīxwēs yaēxūmlē. Wā, g'il'em'lāwisē moy'ūnxē
ts'lāwūnxas laē yūdux'p!ēnxwa'sa gānolē yīxwax'denis. Wā, lā'laē
gāāēla Āwik'lenoxwaxa gānolasa mōx'sotē gānola. Wā, lā'laē
'wīla yīx'widē Alōtemdālag'īlsē lē'wis mōsg'emgustāwē yaēxūmlē.
wā, g'il'em'lāwisē gwāłaxa la lāq 'nāx'ida, g'āxas lāłts'lāhē Alo-
temdālag'īlsē lāxa q!waxsemē lē'mēlats'lā. Wā, lā'laē yaē'gēda.
Wā, lā'laē 'nēk'a: "Wēg'a lēxdzōdex nenāgafas g'ildesa q!hax'
lālalag'isg'in yāx'lenk'," 'nēx'laē. Wā, lā'laē lēxdzōdex nenā-
gādē. Wā, hēx'idaem'lāwisa bēb'gwanēmē lē-wa ts'edagē lē-wa
ma'elōkwē g'ing'inānem g'āx q!wālxō'nakūłaxēs ēxēmēx dē yīxūml 50
qas āxlālēs lāxa laqawalilasa 'wālasē ts'agats'lē g'okwa. Wā, g'il-
'em'lāwisē 'wīlx'lalaxs laē āx'āhlaxa q!waxsemē lē'mēlats'lē qas
āxlēndēs lāxa laqawalilē. Wā, g'il'em'lāwisē 'wīla q'īlx'ō'łixs laē
k'īlx'ēdēda k'īlōsdē k'īlx'ēnox^u laqawalitsa 'wālasē ts'agats'lē
g'ōx'xa mōx'ūnxē ts'lāwūnxā. Wā, g'il'em'lāwisē k'īlx'ēdēda laē 55
walilaxs laē 'nāx'ida gāāla. Wā, lā q!ap'ēgāhē Alōtemdā-
g'īlsē lē'wis gēnemē Ālāg'imilē, lāwisla kūłx'kūłk'a lē'we

Wā, hē'mis lāg'ilasa Āwik'lenoxwē hōmējāla laqwalax'ōxa mō-
g'emgustāwē yaēxūmlēxs laē mōx'ūnxēs ts'lāwūnxē mōmōp'ēna
yīxyēxwaxa 'nemx'ēnxē ts'lāwūnxā. Wā, g'il'mese gwā'ł'wā'ł'wā'ł'
elx'lā'yē gānolāxs laē 'wīla lēx'lēnts lāxa laqawalilasa ts'agats'lē

62 in the middle of the dancing-house. The ones who used them put them on the fire. Therefore the white people can not get them. That is the end of this.

I forgot this. The many spectators who were sitting on the floor 65 of the great dancing-house, to whom X'imselelela told that those who were called were coming—these people sitting on the floor of the great winter dancing-house were the souls of the trees and bushes, and the souls of all the birds and of the small creeping animals, for 70 they are all human beings. Thus said Alōtemdālag'īls, according to what he had seen in the woods. Alōtemdālag'īls was his name in the dance ālaq'em, and his shaman-name was G'ilg'ildokwila, and his secular name was Gwaēxsdaas.

75 I will give one stanza of the song of Alōtemdālag'īls in his great dance:

"Oh, I have been led farther along into the woods by the magic power, ai haia a hau yaxaye yaxaye a ahau yaxaye, to the place where the magic power walks about."

And this is the sacred song which he sings before he dances, and 80 after finishing dancing. There are no words in this song.

"Wa yaxa xa xa xa xa xā wip wip wip!"

"Wa yaxa xa xa xa xa xā wip wip wip!"

Now, I think you know all the ways of the great winter dance.

62 grōkwa. Wā, lā hēm lāx'lālas lāxa legwīlē āxāmālx'dāq. Wā, hē'mis k'eyāsēlts gwe'yōlats māmālāq. Wā, lādzēk'as'em lāba.

Ilēden l'elēwise'wa q'ēnemē x'its'lax'ilaxa k'lūdzelē bēbegwānem 65 lāxa ēwālasē ts'lāgats'lē grōkwa, yix la nēnēlasōs X'imx'elilelāxs grāx'maēs l'ē'lālasē'wē, yūem'el k'lūdzelē bēbegwānem lāxa ēwālasē ts'lāgats'lē grōkwōx bēx'ūna'yaxsa ēnāxwax ōgūqāla lāx'lāsa lē'wa ēnāxwax q'ēs q'ūxela lēwa ēnāxwa bēx'ūnēsa ēnāxwax ts'lēts'ek'wa lē'wa ōgū'qāla x'ēlēmō g'ilsg'ilg'itsa qaxs ēnāxwa'maaxel bēbe- 70 gwānema, ēnēx'ēlāē Alōtemdālag'īlsēxēs dōgūlē lāxa āl'lē. Hēm lēgēmsē ālōtemdālag'īlsē lāxa ālaq'em. Wā, hē'mis lēgēms lāxēs pēx'ēna'yē G'ilg'ildokwila. Wā, hē'mis lēgēms lāxa bāxūsē Gwa-ēxs'laasē.

Wā, lālen ēnemk'ēnlxa ēnemsgēmō lāxa q'ēmdemas Alōtem- 75 dālag'īlsē lāxēs ēwālasē lēda:

"Ha, lax'denohogwa tayox'wēda lag'ilsdzems ēna'ēnewalax'ūdēx'ga ai haia a hau yaxaye yaxaye a ahau yaxaye lax tōx'dema la- g'ilsdēs ēna'ēnewalak'."

Wā, g'a'mēs yālaqūlayōs yīxs k'lēs'maē yīx'wīda lōxs laē gwāl 80 yīxwa, yīxs k'lēāsāē qūyats.

"Wa yaxa xa xa xa xa xā wip wip wip."

"Wa yaxa xa xa xa xa xā wip wip wip."

Wā, lax't'laax'ēm ēwī'lōlex gwayi'lālasasa ēwālasē ts'lēts'ēxlēna.

KWĒXAG'ILA

I have not quite found out about Kwēxag'ila and from whom he escaped, for you | said that he escaped from Q'ānēqē'lakwē. You said of | Ts!EX'ēd, the story-teller of the Newetsee. Yaqolas said that Kwēxag'ila ran away when L!āl!axwas | that is, T!ēsngitē | 5 came back when he had gone to Feather Mountain, the place where he went to get feathers. At that time Kwēxag'ila was paddling along the place Ōgūmla. He came from his fort at the east end of Ōgūmla; and when he came to the end of Ōgūmla, he heard the dzōnoq!wa-cry "Oh!" at the place Gwāgmilse. The sound "Oh!" 10 came nearer, and Kwēxag'ila remained on the water in his self-paddling canoe. He was scared, and he did not stay there long, when he saw first much eagle-down coming. Then he saw L!āl!axwas, who stood in the middle of his self-paddling canoe, shouting "Oh!" He 15 was covered with eagle-down, and from the back of his head rose feathers. His face was blackened. Then Kwēxag'ila knew that it was L!āl!axwas. When | L!āl!axwas caught sight of Kwēxag'ila, he shouted "Oh!" and went towards him. Then Kwēxag'ila went ashore at the foot of 'melayōsem. || Then Kwēxag'ila wished that 20 L!āl!axwas might know | that he was not a common man. When

KWĒXAG'ILA

Hē'men k'!ēs'em āla q'!astase'wē Kwēxag'ila, yix hēltsāyas, yixs 1 'nēk'aaqōsaq hē hēltsāyōsē Q'ānēqē'lakwē. Wa, la 'nek'e xūnokwas Ts!EX'ēdēxa nē'wēlēnoxwasa L!āl!asiqwāla, yix Yaqōlasē, yixs hāē hēltsāyōs Kwēxag'ilakwē, yixs g'āxaē nā'nakwē l!at!axwasdē yix T!ēsengitē, yixs lāx'dē lāxēs lāx'lagas ts!ats!rk'la lāxa 5 āwīnagwisa lēgades Ts!Elk'imbē. Wā, laem'lāwisē Kwēxag'ila sēx'wīl!āla lāx āxās Ōgūmla, g'āx'ēd lāxēs xūsela lāx nēlba yas Ōgūmla. Wā, g'il'em'lāwisē lāg'aa lāx gwāba'yas Ōgūmlaxs lāē wūlāx'alelaxa dzōnoq!wa dōōxwala lāx āxās Gwāgmilse. Wa, lā'laē 'nēx'ū'nakūlēda dōōxwala. Wā, lā'laē Kwēxag'ila āem la 10 hānwālasēs sēsexwāqē xwāk'lūna. Laem'lāē k'ēk'aleqilas. Wā, k'!ēs'lat!a gāla hānwālas lāē dōx'walelaxa q'ēm'mē qem'ya g'āx g'ālagiwēs. Wā, laem'lāē dōxwalelā'laē Kwēxag'ila lāx l'at!a'xwasdē, yixs lāwoyāyaaxēs sēsexwāqē xwāk'lūna dōōxwala. Wā, laem'lāē āem 'mēgūs qem'xwē L!āl!axwasdē. Wa, lā'laē lāp'u- 15 lēda ts!elts!Elk'ē lāxēs ts!ōts!elemakwae. Wa, lā'laē q'ida me Kwēxag'ilāqēxs hē'maē L!āl!axwasdē. Wā, g'il'em'lāwisē dōxwalelē L!āl!axwasdāx Kwēxag'ilāxs lāē dōōxwa qas gwextex'wale Wā, hēx'idaem'lāwisē Kwēxag'ila ālē'sta lāx ōy sīdza yas 'melayōsemē. Wā, laem'lāē Kwēxag'ila 'nēx' q'ā'l-alelēs l'at!a'xwasdē 20 qēxs k'!ēsāē aōmsē begwānē'mēna'yas. Wā, g'il'em'lāwisē la

- 22 he arrived at the rocks at the foot of ⁵melayōsem, he went ashore out of his self-paddling canoe. He folded up his self-paddling canoe, squeezed it in his hands, and went into the rock at the foot
25 of ⁵melayōsem; and he came out at the top, and, standing on the top of the rock, he laughed at L¹ālaxwas while he was standing on the rock. The self-paddling canoe of L¹ālaxwas came nearer, and Kwēxag'ila went to his fort at the east end of Ōgūmla.
30 That is the end. Kwēxag'ila belongs to the numaym Lālawilela of the L¹ālasiqwāla.

BAḶ^uBAKWĀLANUX^uSĪWĒ^ε

- 1 The Sōmxolidex^u were living at a place called Sōmxol, and their chief was P¹āselal. They were always happy, because their number was great. And they used only the ¹ewelaxa ceremonial; they had
5 no winter ceremonial. Suddenly those who went inland from their houses disappeared; and it was not long before the daughter of Nenwaqawa, a maturing girl, was taken away. Now, Chief P¹āselal was the last one of his tribe; therefore Chief P¹āselal walked, not
10 being afraid of anything, being a warrior; and his name as warrior was Yāg'is. He carried his bone-edged club to kill what was taking away his people. He never came home, even when night came, and therefore the three sons of Nenwaqawa said they would go
22 g'aala lāx ōx^usidza^uyas ⁵melayōsem^uaxs laē lāltā lāxēs sēsexwāqē xwāk'lūna. Wā, lā¹laē k¹ōxsem^udxēs sēsexwāqē xwāk'lūna. Wā, āem¹lāwisē la q¹wētsemēqēxs laē lābeta lāxa ōx^usidza^uyas ⁵melayō-
25 semē. Wā, lā¹laē nē¹id lāxa ōgwāxtā^uyas. Wā, āem¹lāwisē la dās¹dalas L¹ālaxwas¹lāxs laē lā¹wa lāxa ēk¹lē. Wā, g'āx¹laē āem sēx¹widē sēsexwāqē xwāk'lūnas L¹ālaxwas¹lē. Wā, g'āx¹laē Kwē-
xag'ila qās¹ida ōgwaqa qā¹s lā lāxēs xūsela lāx ⁵nēlba^uyas Ōgūmla. Wā, laem lāba lāxēq, yixs hē¹maē g'ilgalitsa ⁵nē¹mēmōtasa Lāla-
30 wilēla, yix Kwēxag'ila yīsa L¹ālasiqwāla.

BAḶ^uBAKWĀLANUX^uSĪWĒ^ε

- 1 Hē¹maa¹laxs grōkūlaē g'alāsa Sōmxolidexwē lāxa āwīnagwisē ¹ē-
gadīs Sōmxōl. Wā, lā¹laē grīgādes P¹āselalē. Wā, lā¹laē hēmena-
laem ēk¹lēqela qā¹s ⁵wāxaasaxs q¹lēmemaē lēlqwālala^uya, yixs hē-
¹maōl ālēs lēx'aem ts¹lāq¹lēmēsēxa ¹ewelaxa yixs k¹lēs¹maē lā¹xa
5 ts¹lēt¹slēqa. Wā, lā¹laē ōdax¹idēxs laē x¹īnakūlēda wāx¹ē la lax
ālanā^uyasēs grīgōkwē. Wā, k¹lēs¹lat¹la g'alaxs laē lātanemē ts¹l-
daqē xūnōx^us Nenwaqawa^uyēxa k¹l'yāla laem¹lā ēxent¹lēmoxwa.
Wā, laem¹laē elx¹lā^uya grīgāma^uyē P¹āselalasēs grōkūlōtdā, yixs hē-
¹maē lāg'ilas qās¹idēda grīgāma^uyē P¹āselalaxs k¹lāsaē k¹lēm^uxs
10 bābak¹waē, yixs ¹ēgadaas Yāg'isē lāxēs bābak¹waēna^uyē. Wā,
laem¹laē dā¹laxēs xāxx'ā kwēxayō qā¹s kwex¹idayōx yālāx grōkūlōt-
dās. Wā, hē¹wis lāg'ilas yūdukwē bēbegwānem sāsems Nenwaqawa^uyē^ε nēx^u qā¹s

to find their chief Plāselalē on the next morning for Nēnwaqawa's wife, and his three sons, were the only ones who were left alive. In vain Nēnwaqawa advised his three children not to go. They only disobeyed him, and said, "We shall go when day comes. They sharpened their arrows, and repaired their bow-strings, and when day came in the morning, the three brothers started. The eldest one, Powēdzid, was their leader. He was followed by Ack'loqā; and the last was Wāk'as, after his elder brothers. They kept their bows ready, and they found the tracks of Plāselalē, and they followed on a good trail. They went a long way into the woods, and saw a woman sitting on the ground on the right-hand side of the trail. She was an elderly woman. The three brothers were called by the woman; and the youngest one, Wāk'as, made a request of his elder brothers, "Let us go to her, and let us listen to what she may say to us!" Thus he said. The elder brothers were not willing to go, because they were walking fast, trying to discover the one whose footprints they were following. Thus said the elder brothers. Wāk'as said to his elder brothers, "Don't say that! for we do not know what the woman wishes to say, whether it is good or bad. Let us go and listen to her!" Thus he said. Then they went to the place where she was sitting on the ground; and the woman spoke,

lālāgril ālāxēs grīgāma'yē Plāselalē qō 'nāx'idēlxa hōse qaxs hō-
maē la 'wāxa q'ūlilē Nēnwaqawa'yē lē'wis gentmē lē'wis yūdukwē 15
bēbegwānem sāsēma. Wā, wāx'ēm'lāwīsē Nēnwaqawa'yē ts'el-
gwa'lxēs yūdukwē sāsēm qa k'ēsēs lāx'da'xwa. Wā, āem'lawisē
hāt'ela 'nēx'da'xūxs lālē qō 'nāx'idēlō. Wā, lām'lāē hēlaxēs
hāānāl'emē lō' lek'wēdzemsēs lēlek'wisē. Wā, grīg'm'lawisē
'nāx'idēlxa gaālāxs lāē qās'idēda yūdukwē nēmema. Lām'lāē 20
gālaba'ya 'nōlast'egēma'yē Powēdzide. Wā, lā'lāē mak'ile Ack'lo-
qāxēs 'nōla. Wā, lā'lāē elxīa'ye Wāk'asē yises 'nōn'la. Wā,
lām'lāē hēmenala gwālalasēs lēlek'wisē. Wā, lām'lāē q'lax qaqts-
mōtas Plāselalē nēgēl'ewēlxa ēk'afl'ū'x'ila. Wā, lām'lawisē
a'leg'flaxs lāael dōx'walelaxa ts'edāqē k'wās lāx hēk'lotā'yasa 25
t'lex'ila; q'ūlyukwa ts'edāqē. Wā, lā'lāē lē lālasē'wēda yūdukwē
'nē'mēmāsa ts'edāqē. Wā, hēx'idat'm'lawisē āmāy'uxa'ye Wā-
k'asē āxk'lālxēs 'nō'nēla; 'nēk'a lāxēs 'nōn'la; "Widzāx ihs lāq
qens hōlō'lēx wāldemēxsdas grāxens," nēx'lāē. Wā, lā'lāē q'ūnse
'nō'nēlās la lāq qāēs yāyā'māēna'yē qāsa lāyalts'axīaax qūps'itō- 30
dadāsa qāq'rsnōtō; 'nēx'lāē 'nōn'lās. "Ēya," nēx'lāt'la Wā-lā-
saxēs 'nō'nēla, "gwala 'nēx'idā xol q'lāl'la'nsax wāwāldi'nsax ts'el-
dāqē lō' ēk'ē lō' 'yax'sēmō. Ēx'mēsēs lāx la hōlōlāq," nēx'lāē.
Wā, lāx'da'x'laē gwā'sta lāx k'wādzasēs. Wā, lā'lāē yāq'ū'ra lōlō

35 and said, "Where are you going, children?" Thus she said. | Immediately the youngest one, Wāk'as, replied, and | said, "We are going goat-hunting." The three | brothers were afraid that she might be the wife of the one who had killed their tribesmen: | therefore Wāk'as
40 said they were going goat-hunting. Then the woman spoke, | and said, "Just take care, | children, on account of what is killing your tribesmen! I shall advise you, | children. Don't go towards the house with the smoke looking like blood, that looks like | the rainbow, for it is bad. It is the house of | Cannibal-at-North-End-of-
15 World. And do not go to the house with the smoke of black | color, for it is the house of Grizzly-Bear. If you go, you will be hurt | by him. Go to the house with the smoke of white color, for that is the smoke of the | house of Mountain-Goat. Now, I shall give you this,"
said the woman, | holding a comb, "and this stone, and this piece of
50 cedar-wood; and also this | last one, this hair-oil. If you | make a mistake, and go by mistake into the house of Cannibal-at-North-End-of-World, | then go out of the house again, and run home quickly | to your house. And when Cannibal-at-North-End-of-World pursues | you and nearly overtakes you, then | throw down the comb
55 behind you, and it will turn into tangled bushes between | yourselves and Cannibal-at-North-End-of-World, and he will be far behind you. | And when he again comes near you, throw down the | stone between

35 ts!edāqē. Wā, lā'laē 'nēk'a: "wīlas lā sāsem?" 'nēx'laō. Wā, hēx'fidaem'lāwisa āmayīnxa'yēxa Wāk'asē nā'naxmēq. Wā, lā'laē 'nēk'a: "Tewīx'alenux", 'nēx'laē qaxs k'īl'elēlōqala'maēda yūdukwē 'nē'mēma qō hēm lāx genems la 'wīwelāmasex g'ōkūlōtdās. lāg'ilas 'nēk'ē Wāk'asaxs tewīx'elaxa 'melxlowē. Wā, lā'laē yā-
40 q'leg'a'lēda ts!edāqē. Wā, lā'laē 'nēk'a: "Ā'max'ōs yāl'āx'da'xōl, sāsem, qaōxda yalāxēs g'ōkūlōtdāōs. Wā, la'mēsen lēxs'āla'lōl, sāsem. Qwāla gwā'sta lāxa ālx'stonōselās kwax'ilās g'ōkwaxsa hē gwēx'sa wagalōsas kwax'ila. Hēm 'yax'semē, yixs hē'maē g'ōx's Bax'bakwālanux'siwa'yē. Wā, hēmxaas k'ēs gwā'staasa ts!ōlto-
45 was kwax'ila qaxs hē'maē kwax'ilās g'ōkwasa g'ila, ālas yilkwālaq. Wā, hēmistās laasa qūxstōwas kwax'ila qaxs hē'maē kwax'ilās g'ōkwasa 'melxlowē. Wā, la'mēsen ts!āltsg'a, 'nēx'laēda ts!edāqē dālaxa xegemē, "lōgwada t'ēsemk' lōgwada k'wāxlōk"; wā g'a'mēsēg'a hēmēnalaemk' elx'ā'yā yīng'a l'ādēmk'. Wā, hē'maasēxs
50 lēxlēqūlsaaqōs lālaēl'kenāla lāx g'ōkwax Bax'bakwālanux'siwa'yē lās āem xwēlaq hōqūwels lāx g'ōkwax qa's hēltsāōs yāyā'na dzēlxūla nā'nakwa lāxēs g'ōkwaōs. Wā, g'il'mēsē qāq'a'yā Bax'bakwālanux'siwa'yē lāx'da'xōl, wā, g'il'mēsē elāq hēlts!axlāx laaqōs ts!ēxelsasa xegēmēx lāxs elx'ā'yōs. Wā, lālē ts!ētslasōlēs āwāgawayōs lō's Bax'bakwālanux'siwa'yē. Wā, lālē qwēsaxlālabendīlōl laxēq. Wā, g'il'mēsē g'āx ētlēd ēx'axlālabendōl las ts!ēx'ētsa

yourselves and him. It will stand up as a great monument before you and him. And do the same with the piece of cedar-wood and the | hair-oil." Then Wāk'as, the youngest of the brothers, spoke and said, "Now, come, go with us to where we are going." Then said Wāk'as to the woman. Then the woman said, "I wish I could; but I can not move, because I am rooted to the floor." And go, children!" said the one rooted to the floor to the three brothers. Then they || went on; and they had not gone far, before they saw the rainbow-colored | smoke; and immediately Powēdzid, the eldest of the brothers, spoke, and said, "O Brothers! let us go there! for we have been looking for the one who killed our tribesmen." Then he said, Wāk'as and his | brother Aek'loqā were unwilling, but Powēdzid did not give in to them. Then they went on, and saw the house | at the foot of a great mountain, and Powēdzid, the eldest brother, always went ahead as they were going into the house. Then they saw their sister Qūx'elal sitting there, and next to her sat her son; and the boy cried, | pointing his finger to the knee of Wāk'as, for Wāk'as had hurt his knee, and the blood was running down from it. Therefore the little boy cried, for he was greedy for it. And Qūx'elal asked her brother | Wāk'as to scrape off some of the

t!ēsemēx lāxēs āwāgawayōs lē^ēwē. Wā, lālē k'lok'ak'odiat wālas 57
 ēnegā lōl lē^ēwē. Wā, āmēts hē gwēgilas k'waxlāwex lē wā
 l!āde^ēmēx," ēnēx'elāē. Wā, lā'elāē yāq'legāle Wāk'asaxa āna yin-
 xa^ēyasa ēnēmēma. Wā, lā'elāē ēnēk'a: "Gelaga qens hāns qas id 60
 lāxens lāasla," ēnēx'elāē Wāk'asaxa ts!edāqē. Wā, lā'elāē nēk'eda
 ts!edāqē. "Wēxenl, āemx'st!en k'elās gwēx'idaasa qaxg'in l'op'-
 ek'texsdelilēk'," ēnēx'elāē. "Wā, hāga āemx sāsīm," ēnēx'elāē
 l'op'lek'texsdelilē lāxa yūdukwē ēnēmēma. Wā, lāx'da x'hae
 qās'ida. Wā, ēw!oxdzēlāē qwēsgilaxs hē dōx'walelaxa wāgō- 65
 stās kwax'ila. Wā, hēx'idaem'elāwisē Powēdzidexa nolas'igima
 ēyasa ēnēmēma yāq'legā'la. Wā, lā'elāē ēnēk'a: "yā, nān nāwō
 yōt; wēx'ins lāq qaxg'ins hē'mēk' ālāsēwē lā lēle lānasxens g'okō
 lotdāens," ēnēx'elāē. Wā, wāx'ēm'elāwisē q'ēmse Wāk'ase l'wes
 ēnemwūyōtē Aek'loqā. Wā, k'elēs'lat'la yāx'ide Powēdzide qas le 70
 lāq. Wā, lāx'da x'elāē qās'ida. Wā, hāme dōx'walelaxa g'okwaxs
 g'ox'sidzayaaxa ēwālasē negā. Wā, hēx'sāem'elāē Powēdzidexa
 ēnōlast!egima^ēyē g'ālag'iwā^ēyaxs lāē hogwila lāxa g'okwē. Wā
 lā'nē dōx'walelaxēs wūq'wax'da^ēxwē Qūx'elalaxs k'waelē. Wā
 lē k'wanodzelilēda bābagūmaq. Wā, lā'elāē q'wag'elāda babagūma 75
 ts!emālux op'legā'yas Wāk'asē qaxs yilx'p'el'ne Wāk'ase. Wā
 lā'elāē wāxelēda elkwa lāx op'legā'yas. Wā, hēme q'wās g'elēs
 bābagūmaxs mēselāaq. Wā, lā'elāē Qūx'elāē āk'talaxs wūq'wē
 Wāk'asē qa k'ēxōdēs lāxa elkwa. Wā, lā'elāē Wāk'ase k'elēdēs

¹ The name indicates that this incident occurred in the fall of 1900.

80 blood; and Wāk'as took a piece of cedar-wood from the floor of the house, and scraped off the blood from his knee, and gave it to the boy. Then the boy stopped crying, and licked off the blood from the cedar-stick. Now, the three brothers saw dried bodies hanging over the fire of the great house; and Wāk'as spoke to his elder
85 brothers, and said, "Let us try to shoot through the hole at the doorside!" Thus he said. Then his elder brothers guessed what he meant, and they shot their arrows through the hole; and when they had shot their arrows through it, then Wāk'as said to his elder
90 brothers, "Let us go and get our arrows!" Thus he said, and they went out of the house; and when they had all gone out, they just picked up their arrows and ran away. And then they heard Qūx'elal coming out, and standing outside of the house; she shouted aloud, and said, "Cannibal-at-North-End-of-World! meat came to you! Cannibal-at-North-End-of-World! In vain meat
95 came to you, Cannibal-at-North-End-of-World!" Thus she said. And at the same time when Qūx'elal shouted, Raven-at-North-End-of-World shouted, "Gaō gaō!" and the Hōx'hok'-of-the-Sky shouted "Hoē hoē hoē!" and Crooked-Beak-of-the-Sky shouted "Hō bō bō bō!" and the Grizzly-Bear-of-the-Door of the house blew his whistles, and shouted "Nen nen nen!" and the
100 Rich-Woman shouted "Hai hai hai hai!" and the Fire-Dancer

80 k'waxlāwē g'aēl lāxa g'ōkwē qaf's k'ēxōdēs lāxēs Elx'p'lēg'a'yē qaf's
tse'wēs lāxa bābagūmē. Wā, lā'laē L'EX'ēdēda bābagūmaxs lāē
k'ilqaxa elx'ūna'yasa k'waxlā'wē. Wā, lā'mē dōx'walelēda yūdūk'wē
'nēmēmamax bakwasdē x'ilelālela lāxaēk'!af'asa lēgwīlāsa 'wālasē
g'ōkwa. Wā, lā'laē yāq'lēg'a'lē Wāk'asē laxēs 'nō'nēla. Wā, lā'laē
85 'nēk'a: "Wāentsōsens q'lāq'lap'laxa kwāx"sā lāxa L'āsbālilē," 'nēx'-
'laē. Wā, gwālelaem'lāwisē 'nō'nēlās k'ōtax 'nē'nak'ēlas. Wā, lāx'-
'da'x'laē 'wī'la hānlts'lālasēs haānal'ēmē lāxa kwāx"sā. Wā, g'il-
'ēm'lāwisē 'wī'la hānltsōtsēs haānal'ēmē lāxa kwāx"sōxs lāē 'nēk'ē
Wāk'asaxēs 'nō'nēla: "Wēx'ins āx'ēdxens haānal'ēma," 'nēx'-laēxs
90 lāē hōqūwēsa lāxa g'ōkwē. Wā, g'il'ēm'lāwisē 'wī'f'wēlsexs lāē
āem dāg'elx'lālaxēs haānal'fmaxs g'āxaē dzēlx'wīda. Wā, hē'mis
la wūlelatsēx Qūx'elalaxs g'āxaē lās lax L'āsanā'yasēs g'ōkwē qaf's
hāselē lēla'x"sā la 'nēk'a: "Baḡ'bakwālanux"siwā'ya sīgūnsas
Baḡ'bakwālanux"siwā'ya, wāx'des sīgūnsaōl. Baḡ'bakwālanux"si-
95 wā'ya," 'nēx'-laē 'nemadzaqwaem'lāē Qūx'elalaxs g'ālaē hāsele
lāq'lūg'a'l lō' Q'wax"gwaxwālanux"siwā'yaxs lāgaō gaōxwa lō' Hōx'-
hogwāxtewēxs lāē hōēhoēhoēxa lō' Q'elōg'ūdāyaxs lāē hōbōbōbōxwa;
wā, hē'misa Naustālilāsa g'ōk' lāē medzēts'lāla. Wā, la xwāk'wāla
nen nen nen. Wā, hē'misa Q'āmināgāsē lāē xwāk'wāla hai hai
100 hai hai. Wā, hē'misa Nōnltsē'stalalē lāē medzēts'lālaxs lāē hehe-

blew his whistles and shouted "He lo lo!" and the Dancer blew his whistles and shouted "Hā hā!" and the begging-dance!" and the Tamer and the One-Who-Is-Sick (Sickness) sang their sacred songs. And after Qūx'elal had been shouting, then Cannibal-at-North-End-of-World cried "Hap hap hap hap!" and his many whistle-son (who) heard the great mountain. It was as though he came (to) to the side of the mountain. His wife, Qūx'elal, stood at the door of the house, waiting for him; and when her husband, Cannibal-at-North-End-of-World came, Qūx'elal said to him, "Go right (to)!" They went (to) when they left." Thus she said. Then Cannibal-at-North-End-of-World began to run; and when he was coming near the three brothers, and nearly overtook Wāk-as, then Wāk-as turned the comb backwards, and immediately it turned into a great dense and mass of underbrush behind the three brothers; and Cannibal-at-North-End-of-World looked for a way to go through to the other side of the dense underbrush. Meanwhile the three brothers had gone far; but the call of Cannibal-at-North-End-of-World, "Hā hap hap hap hap!" came up again just behind them, and when he nearly took hold of the youngest brother, Wāk-as, the latter took down the stone between himself and Cannibal-at-North-End-of-World, and immediately a great mountain stood up between the

hexa. Wā, hē⁶misa Q!wēq!waselal laē mrdzēts!laxs laē pēk¹ 1
haha Q!wēq!waselalāyē, Q!wēq!waselalāyēxiā. Wā, hē⁶misa 2
yālaq!wāla⁶ts Hayalikila lō¹ lāluxwila. Wā, gīl¹em¹lāw¹lāē q!lōbe 3
ēlāq!walaēnāyās Qūx'elalē lā¹lāsē haphaphap haphaphapē Bax 4
bakwālanuy¹siwāyē la q!ēk!lālēs mrdzēsē lāx ōx!ūyās wā. 5
negā. Hēel g¹wēx's p!ēl¹ēnakūlaxs grāxāē lāx ōy sūdzāyās m¹gā 6
Wā, lā¹lāē gēnemāsē Qūx'elalē lāx sālāsēx tēx ilāsē g¹ōwē 7
ēse¹laq. Wā, gīl¹em¹lāw¹isē grāxē lā¹wūnemase Bax bakwālanuy¹ 8
wāyās laē ēnēk'ē Qūx'elalē: "Hāg'a hē nakūlax hē¹lāē gāyapō 9
lā qā¹sida," ēnē¹lāē. Wā, lā¹lāē Bax bakwālanuy¹siwāyē dā¹ 10
ēwida. Wā, lā¹em¹lāē lāsgrīleda yūdukwē in¹ēmēnāys hē 11
lāse¹wa. Wā, lā¹em¹lāw¹isē ēlāq dāx¹idxa wē Wak-as¹ la ts!ē 12
xelsasa negēmē lāxēs elxāyā. Wā, hē¹xida¹em¹lāw¹isē hē 13
la ts!ēts!lāsēwā ēnāy¹wāy¹sem¹q!wāsq!lūx¹lā lāx tēx¹lāy¹ 14
kwē ēnē¹mēma. Wā, lā¹em¹lāē Bax bakwālanuy¹siwāyē 15
grāyagas lāx qwēsenxāyās ts!ēts!lāsēwā q!wāsq!lūx¹lā. Wā, wē 16
gīl¹em¹lāw¹isa yūdukwē in¹ēmēnāys grāxāse ēlāq dāx¹idxa 17
haphaphaphapē Bax bakwālanuy¹siwāyē lāx tēx¹lāyās. Wā, gīl¹ 18
ē¹em¹lāw¹isē ēlāq dāx¹idxa āmāyūnxa yē Wak-as¹ ts!ē 19
t!ēsemē lāxēs āwāgawa¹yē lō¹ Bax bakwālanuy¹siwāyē. Wā lā 20
ēlāē hē¹xida¹em¹ k!ōk!lakodeda wā¹lase negāxā yūdukwē 21

22 three brothers | and Cannibal-at-North-End-of-World. Now, they
 were on opposite sides of the great mountain, | and they were really
 far ahead,—the three | brothers who were being pursued. They had
 gone far, when the cannibal cry of Cannibal-at-North-End-of-World ||
 25 was heard again behind them. When he | nearly took hold of
 Wāk'as, the latter threw down the cedar-stick between | himself
 and Cannibal-at-North-End-of-World, and immediately the cedar-
 stick | became a large, thick cedar-log, which moved backward and
 forward as | Cannibal-at-North-End-of-World tried to reach its end.
 30 It was always across his way. | Now, the three brothers had gone far
 ahead, when the cannibal cry | of Cannibal-at-North-End-of-World
 came up behind them. When | he nearly took hold of Wāk'as, they
 poured the hair-oil between | themselves and Cannibal-at-North-
 End-of-World, and immediately it became a wide, long | lake; and the
 35 three brothers were on one side | and Cannibal-at-North-End-of-
 World, who was pursuing them, was on the other side. When they |
 came near their house, Powēdzid, the eldest brother, called loud | to
 his father, Nenwaqawa, and said, "Nenwaqawa, | tie up our house,
 Nenwaqawa!" | Thus he said. Nenwaqawa heard plainly the call-
 40 ing. Therefore || he went into his house, and took a long cedar-
 bark rope, | and put it around his house; and he just continued |
 tying the rope around, when his three children came in sight. They |

22 lō⁶ Baḡ^ubakwālanuḡ^usiwa⁶yē. Wā, la⁶mē⁶ wāx⁶sadzēxa wālasē ngrā.
 Wā, la⁶mē⁶ ālak⁶lāla la qwēsaxlālabentsōs qaqa⁶yāxa yūdukwē⁶
 nē⁶mēma. Wā, laem⁶lāwisē qwēsgrilaxs gāxaasē ēt⁶lēd hamadze-
 25 laqwē Baḡ^ubakwālanuḡ^usiwa⁶yē lāx elx⁶lā⁶yas. Wā, laem⁶lāwisē
 elāq dāx⁶idex Wāk'asaxs lāē ts⁶lex⁶elsasa k'waxlā⁶wē lāxēs āwāga-
 wa⁶yē lō⁶ Baḡ^ubakwālanuḡ^usiwa⁶yē. Wā, hēx⁶idaem⁶lāwisa k'wax-
 lā⁶wē la lex⁶dzēl la wilkwa sapi⁶lālagilsexs wāx⁶aē lālabendalē
 Baḡ^ubakwālanuḡ^usiwa⁶yaq lāxēs geyālaēna⁶ya lex⁶wē wilkwa. Wā,
 30 laem⁶laxaē qwēsgrilēda yūdukwē nē⁶mēmamaxs gāxaasē ēt⁶lēd hamā-
 dzelaqwē Baḡ^ubakwālanuḡ^usiwa⁶yē lāx elx⁶lā⁶yas. Wā, laem⁶lāē
 elāq dāx⁶idex Wāk'asaxs lāē k'lūnx⁶elsasa l⁶lāde⁶mē lāxēs āwāgawa-
 yē lō⁶ Baḡ^ubakwālanuḡ^usiwa⁶yē. Wā, hēx⁶idaem⁶lāwisē la lex⁶ēd
 la giltsta dze⁶lāla. Wā, la⁶mē⁶ wāx⁶sōdēsa yūdukwē nē⁶mēma
 35 lex⁶wa qaqa⁶yāqē Baḡ^ubakwālanuḡ^usiwa⁶yē. Wā, laem⁶lāwisē ēx⁶-
 ag⁶aalela lāxēs gōkwaxs lāē Powēdzidēxa nōlastlegema⁶yē hāsele
 laql⁶wāxēs ōmpē Nenwaqawa⁶yē. Wā, lā⁶lāē nē⁶k'a: "Nenwaqa-
 wa⁶ya, qex⁶semdats denema lāxens gōkwax, Nenwaqawa⁶ya,"
 nē⁶x⁶lāē. Wā, hēlatōem⁶lāwisē Nenwaqawa⁶yaxa ēlāq⁶wālā lāgrilas
 40 hēx⁶idaem⁶lāē lāxēs gōkwē qa⁶s āx⁶ēdēxa gilt⁶la densen denema
 qa⁶s qex⁶semdēs lāxēs gōkwē. Wā, hēem⁶lāwis ā⁶lēs yāla qex⁶s-
 dālasa denemamaxs gāxaēs yūdukwē sāsem nē⁶lāda. Wā, lāx⁶da⁶x⁶lāē

helped their father; and when they had finished, they went down to the house and barred the door; and after they had barred the door, they went to the house, the youngest of the children, Wāk'as, reported to his father that they had seen their sister, Qūx'elal, sitting in front of the house with her son, in the house of him who was named the Cannibal-at-North-End-of-World. "Then the child of Qūx'elal cried for the blood on my knee; and when I gave him the blood which I scraped off, he stopped crying and licked it off, and then we saw the bodies of our tribesmen drying right over the fire of the house." When Wāk'as had said this, Cannibal-at-North-End-of-World came to the roof of the house of Nūwaqawa, uttering the cannibal-cry. He opened the roof and showed his head. Then Nūwaqawa spoke, and said, "O son-in-law, Cannibal-at-North-End-of-World, don't be in a hurry! Come in the morning with my wife and my grandson, and to-morrow morning you will eat my three sons. Now go for a while!" Thus he said. Immediately Cannibal-at-North-End-of-World uttered the cannibal-cry, and went home to his house. Immediately Nūwaqawa asked K'anēlk'as to give something to eat to their three sons, so that they may sit down in the corner and devise what to do, for I have invited Cannibal-at-North-End-of-World to a feast. Thus he said, as he went and sat down in the corner of the house. He had then

g'ōx'ēwīdxēs ōmpē. Wā, g'ilēm'lāwisē gwālexs lae hōgwī. Daxen lae g'ōkwē qas l'enēx'īdēq. Wā, g'ilēm'lāwisē gwāl l'ēlex'āxēs t'lex'īlāsēs g'ōkwaxs lae āma'yīnxa'yas sāsēmasē Wāk'asē ts'ōk'ō 15 l'elaxēs ōmpaxs dōx'walelaxēs wūq'wē Qūx'īlāxas k'wādxē l'ē'wis bābagūmē xūnōk' lāx g'ōkwax gwē'yās Qūx'īlāle Bax'ōk' kwālanux'siwa'yā. "Wā, la q'wāsē xūnōkwax Qūx'īlāle qān' t'lx' p'lēg'a'yē. Wā, g'ilēm'sēn ts'lāsēn k'ēxoyowe t'lkwa laqēs lae l'lex'ēd lāxēs q'wats'lēn'a'yē qas k'elx'īdēxa t'lkwa. Wā, hēm'sē 20 nū'x' dōx'walelā yīxēs g'ōkūlōtdāxs lae x'īllalāla lāx hēm'sē wasa lēgwīlasa g'ōkwē." Wā, hēm'lāwisē 'wāla wādī mas Wāk'asaxs g'āxaasē Bax'bakwālanux'siwa'yē hāmadzēlaqwa lāx gwē'sōx' g'ōkwax Nūwaqawa'yē. Wā, lā'lāē āx'ēx'īda qas x'īxas' wōmō x'ōmsē. Wā, lā'lāē yāq'lēg'a'lē Nūwaqawa'yāq. Wā, lā'lāē 25 "yā, negūmp, yūl Bax'bakwālanux' siwē. Gwāla l'ēlex'āxēs g'āxlex gāulāla l'ē'wis gēnēmas l'ē'wēd ts'lōx l'ēlā qas g'ōkw' lāg'ilōs gāxstalalxg'in yūdukwēk' sāsēma. Wā, hēm'sē l'ēnēx'īlāē. Wā, lā'lāē hāmadzēlaqwē Bax'bakwālanux'siwa'yē lā nā'nak' lāxēs g'ōkwē. Wā, hēm'lāwisē Nūwaqawa'yē āx'īlāxēs gēnēmē K'anēlk'asē, qā hālabāds āx'īlā qas hēm'sē yūdukwē sāsēma, "qen lā k'wanegwīl lāxā g'ōkwē qas sāsēmas gwēx'īdaaslaxen l'ē'lālasē'wāē Bax'bakwālanux'siwa'yē 30 l'ēlāxēs lae qās'īda qas lā k'wanegwīla lāxēs g'ōkwē. Wā, hēm'sē

65 been sitting in the corner for a long time before he came and sat down among his sons: and NENWAQAWA spoke, and said, "Now, take care, children! else we shall be overcome by the one whom you call Cannibal-at-North-End-of-World, for now I have thought out what we shall do to him when he comes. Now eat quickly, for we
70 have much work to do!" Thus he said to his sons. And after his sons had eaten, NENWAQAWA asked POWĒDZID, the eldest one of his sons, to dig a hole in the middle of the rear of the house, and to make it deep, and one fathom across at the opening of the hole in the floor: and he told AĒK'LOQĀ to go and get fire-wood: and he told
75 WĀK'AS, the youngest of his sons, to go and get stones. Immediately they all did what their father had told them to do, and it was not long before they finished their work. Now, it was late in the evening, and they put fire into the hole on the floor: and when
80 the fire blazed up, they put many stones on it. Then NENWAQAWA took short boards, and placed them on the floor near the hole in which the fire was burning. Then he asked his three sons to kill three dogs, and to take out the intestines. He continued, "And when you take out the intestines, hide the bodies of the dogs in the
85 corner, so that they may not be seen by Cannibal-at-North-End-of-World. When he comes in the morning, you must lie down on

65 ʔat!a ɡaēl k!wānegwilexs ɡāxāē k!wāgelilaxēs sāsemē. Wā, lā!lāē yāēq!egra!ē NENWAQAWAʔyē. Wā, lā!lāē ʔnēk'a: "Wāg!illa āem yāl!lāLEX, sāsem, āLENS ʔyak!ālex lāxēs ɡwēʔyāōs Bax!bakwālanux!siwaʔya qaxs laēmēk' ɡwāl qen k!wēxēk' qENS ɡwēx!idaaseq qō ɡāxlō. Wēga, hālabala haēmāpex qaxs q!ēnemaENS ēaxelasōla,"
70 ʔnēx!lāxēs sāsemē. Wā, ɡil!em!lāwisē ɡwāl haēmāpē sāsemasēxs laē NENWAQAWAʔyē āxk!lālex POWĒDZIDēxa ʔnōlast!egemaʔyas sāsemas qā ʔlap!ēdēsēxa neqēwalilasēs ɡōkwē qā wūnqelēs k!lx!ts!ā ʔnemp!enk' lāxENS bālāqē ʔwādzeqaw!lasas āwaxstaʔyasa kwāwile. Wā, lā āxk!lālex Aēk!loqā qā lās ānēqax leqwā. Wā, lā āxk!lālex
75 Wāk!asēxa āmaʔyinxāʔyas sāsemas qā lās t!āqax t!ēsema. Wā, lē ʔw!lā hēx!idaem ēax!idex ɡwēʔyāsēs ōmpē qā ēax!ēnēx!daʔx"s. Wā, w!lōx!dzē!lāē ɡōx!idexs laē ʔw!lā ɡwālē āxseʔwas. Laem!lāē ɡāla ɡānOLEXS laē lexts!ōdxa ʔlābekwē kwaʔwila. Wā, ɡil!em!lāwisē x!k!ōstāxs laē t!āqeyindālasa t!ēsemē q!ēnem lāq. Wā, laem!lāē
80 NENWAQAWAʔyē āx!ēdxa ʔwadzowē ts!ex!sem saōkwa qāʔs lā pax!ālilas lāxa ʔnēxwāla lāxa la lexts!ewak! kwaʔwila. Wā, haem!lāwisē āxk!lālexēs yūdukwē sāsem qā k!lēlax!idēsēxa yūdukwē ʔwāōts!a, "qāʔs āxā!ōsax yax!yeg!ilas. Wā, ɡil!mēts ʔw!lāmasxa yax!yeg!ilas las q!ūl!lā!idex ōk!winaʔyasa ʔwāōts!ex!dē lāxa ōnēgwilē qā
85 k!lēsēs dōx!wa!elxs Bax!bakwālanux!siwaʔyē. Wā, ɡil!em!lāwisē ɡāxLEX ɡāulala qasō lāx!daʔx!l. nelnelēt lāxa hētk!ōtstālilas

your backs at the right-hand side of the door, and when you wake up have on his stomach the dog-intestines. Then he said to his sons, and Wāk'as took three short boards, and put them across at the right-hand side of the door for him, and then he said to his sons when they pretended to be dead. In the morning Nēnwaqawa put down the broad short boards, and covered up the fire in the hole on the floor, and he put the settle down outside of it (then he came to the fire). Then he spread two new mats out. Then he asked his three sons to lie down on the three short boards. They went away, and lay down on their backs. Nēnwaqawa took the intestines of the dogs and spread them over the stomachs of his sons, and he told his sons not to show any sign of breathing. He said to his sons, "You are dead." And after Nēnwaqawa had given advice to his children, the cannibal-cry of Cannibal-at-North-End-of-World was heard back of the house, and he came to the house, and then Cannibal-at-North-End-of-World came in, and next came his son, and last his wife, Qūx'elal. As soon as Cannibal-at-North-End-of-World came in, he saw the three naked sons of Nēnwaqawa lying down on the short boards, and he wanted to go at once to eat them; but Nēnwaqawa spoke, and said, "Don't, son-in-law! We

t!ex'ila. Wā, lāles q'wālxōeml laelxsemdzi hixa yax'yi g'ōksa 87
ts!ex'dā," nēx'laēxēs sāsēmō. Wā, lā'laē āx'ede Wakas'xō
duxūxa ts!āts!ex'sema qa's lā pāqemgalilas lāxa helk'etādlas
t!ex'ila qa's nēneledzēwēsō lē'wis 'nō'nfla qo lāl lē'holāro 88
Wā, g'ilēm'lāwisē 'nāx'ēdxa gaālāxs lāē Nēnwaqawa'ye pāq-
stentsa 'wādzowē ts!āts!ex'sema lāxa lē'qūx'alile kwa'w'la. Wā
lā'laē āx'alilasa k'wāts!ē'wasē lāx l'āsahlas qa's lē'pōdesa nō-
ts!ēts!ex'as lē'el'wē lāq. Wā, lā'laē āx'k'alaxēs yndukwē sāsēmō
lālag'is nēneledzōlilaxa yūduxūxa ts!āts!ex'sema. Wā, lā'laē
lāē nēneledzālilaxa 'nāl'nēmxxa ts!āts!ex'sema. Wā, lā'laē Nēn-
waqawa'ye āx'ēdxa yax'yig'ilasa 'waots!e qa's lā x'sne'holāro
lāxēs sāsēmō. Wā, lā'laē āx'k'alāxēs sāsēmō qa's lē'pōdesa
x'ēs hāsdex'ila qa' ālak'ālēs ōq'lūsē Bax'bakwālanux siwa'yaq
em lē'el'la. Wā, g'ilēm'lāwisē g'wālē Nēnwaqawa'ye lā'laē
sāsēmāxs g'āxaasē hamadzelaqwē Bax'bakwālanux siwa'yaq
ālanā'yasa g'ōkwās. Wā, g'āx'laē g'āxela lāxa g'ōkwē. Wā, lā'laē
lāē g'alaēlē Bax'bakwālanux siwa'ye. Wā, lā'laē lē'pōdesa
kwāsēq. Wā, lā'laē elx'la'yō genēmāse Qūx'elal. Wā, lā'laē
lāē g'āxēlē Bax'bakwālanux siwa'yax lāē dox'wālanux siwa'yax
yūduk' sāsēmō Nēnwaqawa'yax nēneledzālilaxa lā'laē
māxs lāē 'nēx' qa's hēx'ida'ime lā g'wa'sta lāq qa's lē'pōdesa
lā'laē yāq'ēga'lē Nēnwaqawa'yaq. Wā, lā'laē nēnwa'ye g'āx'el-

10 do not do that when we are invited. Come || to the place where you
 ' will sit down!' Thus he said. And immediately Cannibal-at-
 North-End-of-World came and sat down on the mats spread out in
 the settee. At his left side was his son; and || his wife, Qūx'elal, sat
 down on the other mat. Now, || Cannibal-at-North-End-of-World
 15 lay back; and Nenwaqawa spoke, || and said, "Now I shall talk ||
 the way we do whenever we have guests. We always tell a story
 first || for our guests. Now, listen, son-in-law!" Thus he said, ||
 and Nenwaqawa began to tell a story to Cannibal-at-North-End-of-
 20 World.¹ He had not been telling his story long, before || Cannibal-at-
 North-End-of-World became sleepy, and also his wife and his son, ||
 and Nenwaqawa continued telling his story. Now, Nenwaqawa ||
 purposely pressed his knee against the knee of the one to whom he
 told the story—namely, Cannibal-at-North-End-of-World—and he
 never moved. || Then he began to snore. Then Nenwaqawa called
 25 his sons. || They came and took off the boards covering the hole
 with the fire in the bottom; and the three sons took hold each of a
 corner of the mat on which he lay with his || son, and threw them into
 the fire in the bottom of the pit. || And Nenwaqawa, and his wife,
 K'anēlk'as, took the || short boards and covered up the pit. Now, ||
 30 Cannibal-at-North-End-of-World continued uttering the cannibal-

gūmp, k'lēsenu'x^u hē gwēgilax'granu'x^u lē'lānemēk'. Gēlaga hē-
 10 'nakūla lāxgras k'wālg'rōs," 'nēx'ēlaē. Wā, hēx'ēdaemēlāwisē Bax^u-
 bakwālanux^usiwa'yē grāx qas k'wādzolilēxa lēpts'lāwē lē'wē lāxa
 k'wāts'ēwasē. Wā, lā'laē gēmzanōdzēlilē xūnōkwas lāq. Wā, lā-
 'laē genemasē Qūx'elalē k'wādzolilaxa 'nemē lē'wa'yā. Wā, laem-
 'laē i'lēgilē Bax^ubakwālanux^usiwa'yē. Wā, lā'laē yāq'lēgrā'lē Nen-
 15 waqawa'yē. Wā, lā'laē 'nēka: "Yixgr'in dāx'ēda'mēlg'rāx gwē-
 k'lālasannu'x^u qan lē'lānemē, yixgranu'x^u nānosālgriwalēk'
 qannu'x^u lē'lānemē. Wā, la'mēts hōlēlalōl, negūmp," 'nēx'ēlaēxs
 hē nōs'ēdē Nenwaqawa'yē qa Bax^ubakwālanux^usiwa'yē.¹ Wā, wī-
 lōx'dzē'laē gēk'lālag'ilil nōsaxs laē mamēxemx'ēdē Bax^ubakwā-
 20 lanux^usiwa'yē 'nemāx'ēd lē'wis genemē lē'wis xūnōkwē. Wā,
 lā'laē hanālē Nenwaqawa'yē nōsa. Wā, laem'laē Nenwaqawa'yē
 henōmaem testēsasēs ōkwāx'a'yē lāx ōkwāx'afyasēs nōsag'ilē Bax^u-
 bakwālanux^usiwa'yē. Wā, lā'laē k'lēts'lem'el qūnx'wīda. Wā, lā-
 laē xent'lēgrā'la. Wā, hē'mis la lē'lālats Nenwaqawa'yaxēs sāsemē.
 25 Wā, grāxda'x^ulaē āxōdex pagēxsta'yasa kwa'wīlē lēq'lūxlāla. Wā,
 lā'laē yūdukwē sāsems dādenxēdxā lēwa'yē kūldzē'wēsōs lē'wis
 xūnōkwē. Wā, lāx'da'x^ulaē ts'texts'ōts lāxa lēq'lūxlāla kwa'wīla.
 Wā, lā'laē Nenwaqawa'yē lē'wis genemē K'anēlk'asē āx'ēdxa
 'wādzowē ts'ēx'sem saōk' qas pagēxstēdēs lāq. Wā, laem'laē
 30 Bax^ubakwālanux^usiwa'yē āem la hāyōlēs ha'madzēlaqūla lē'wis

¹See p. 1246, lines 57-58.

so. The reason why this happened is, that, when he was getting
 55 ready last night to come, he quarreled with his brothers, and he
 killed Ho^uhok^u-of-the-Sky and Crooked-Beak-of-the-Sky and
 Grizzly-Bear-of-the-Door and Rich-Woman and Fire-Dancer and
 Begging-Dancer. These six were killed by Cannibal-at-North-End-
 of-World; but the others went out of our house in time — Raven-
 at-North-End-of-World and Tamer and the One-Who-Presses-Down
 60 and Copper-Sound-Woman and Thrower. Now, we were just
 three of us — I myself, my husband, and my treasure, my child.
 Now I alone am alive. It is on your account that my husband
 got into trouble, for my husband said that we alone were invited by
 you; and that was the reason why they became angry, because they
 65 said that you should have invited all of us, fifteen of us who
 were in our house; but my husband did not get angry until they
 said that they had not been invited by you. Now, all of them were
 following us; and they wanted to kill you and these three young
 70 men, and they wanted to eat you. Therefore my husband killed
 them; and the others went out alive, but left their masks and their
 red cedar-bark, which my husband said would go to you." Thus
 said Qūx'elal to her father Nenwaqawa.

53 Hāaxōl hēg'ilt gwēx'ēdexs lāgranu^x xwānālelax gānolē qenu^x
 g'āxēxa nālax, lāē aōdzagōgūlil lē^{wis} nāl'nemweyōdāē. Wā, hē-
 55 'mis la k'ēlax'ēdaatsēx Hō^xhogwāxte^{wēx} dē lō^ē Qelōgūdāyēx'dā
 lō^ē 'Nenstālildā lō^ē Q'lāmināgāsdā lō^ē Nōnltsē'stālildā lō^ē Q'wē-
 q'wāselaldā. Wā, q'lālōkwōx hēlāmatse^{waxs} Bax^ubakwālanux^usī-
 wāx'dā. Wā, hē'mis hēlō^ēmala lāwēls laxenu^x g'ōkwē Qwāx^u-
 gwāxwālanux^usiwāyē lō^ē Hayalik'ila lō^ē Lālxwila lō^ē L'lāqwa-
 60 k'lālaga lō^ē Māmaq'la. Wā, ā'mēsēnu^x la wāx' yūdukwa
 lē^{wūn} lā^{wūn}emx'dā lē^{wūn} lōgwēx'denlen xūnōx'dā. Wā,
 ā'mēsen la 'nemōx^u la q'lūla, yixs sō^ēmaē g'āg'āmalatsen lā^{wūn}-
 nemx'dē, yixs lāē nēlen lā^{wūn}emx'dāxs Lē^ēlālaaqōs g'āxenu^x
 lēx'ama. Wā, hē'mis ts'engumx'dox^usē 'wālasilal ēwē^ēlaem lē^ēlālaq
 65 lāxenu^x 'wāxaasāxgranu^x sek'logūg'eyowēk' hāgā laxenu^x
 g'ōkwa. Wā, ā'mēsē 'yāk'eliten lā^{wūn}emx'dās, yixs lāē 'nēx'dā^x
 qā^s wax^ēmē k'lēs lā^ēlēlkenōs. Wā, laem^ēlāwisē 'wē^ēlāl g'āxl
 hōgwē^ē g'āxenu^x qā^s k'ēlax'ēdē 'wē^ēlā lāl lē^{wā} yūdukwēx
 hā^ēyāl^ē qā^s hā^ēm^ēx'ēdex'dāxwāōl. Wā, hē'mis lāgīlasen lā^{wūn}-
 70 nemx'dē k'ēlax'ēdex'dā^xwūq. Wā, lā q'lūlāwisēda wāōkwa āēl
 lōwālasē yāx^ulenē lē^{wis} l'lāgēkwē. Wā, hā^ēsta^ēmēs gwē^ēyāsen
 lā^{wūn}emx'dā qā g'āx lālē," nēx'elāē Qūx'elalaxēs ōmpē Neuwa-
 qawāyē.

Then the wife of NENWAQAWA, K'INEL'KASE, spoke, and said, "My child, Qŭx'elal! don't feel badly if you are sad, and if you have been done by your father to your husband. For he did this because he was afraid of what he would do to your brothers! Look at your brothers! They almost did not escape when they were hunted by your husband. I mean this, what was found near one side of the place where your husband was seated. Thus she said, and showed Qŭx'elal what she had found. When Qŭx'elal saw what she was holding in her hand, she said, "That is one of the whistles of my husband." Thus she said, and went to her father, NENWAQAWA; and Qŭx'elal said to him, "Hide it for who would own it except you? Now, let us go in the morning to our house to carry out everything that is in it, and also all the masks of my husband and his brothers for they are all in their sacred rooms. Thus she said. Then NENWAQAWA also spoke, and said, "Flee from you for what you have said, child! Let us go in the morning, so that my treasure may come to me!" Thus he said. And after they had spoken, Qŭx'elal did not get downhearted in the evening, and she did not talk any more about her husband and her child. This made her father, NENWAQAWA, and his wife, and his three sons very glad. In the evening, when it was dark, they went to bed, and

Wā, lā'laē GENEMAS NENWAQAWA'yē, yix K'INEL'KASE yaq'ig a la Wā, lā'laē 'nēk'a: "YŭL, xŭnōk" Qŭx'elal, gwālx'ī wŭlēm xŭn- 75 LELA ts'EX'īlēs nāqā'yōs qa gwēx'īdaasaxsōx āsaxēs la wŭlēm xŭn- HENAX'īdawesō qaxs ā'maēx k'ēk'altēla laxēs gwēx'īdaasex ū' wŭwŭq'lwā. Dāx wŭwŭq'lwāxs hālsela'maē hēldēk'axs gaxaē qŭpā- 'yasōsēs lā'wŭNEMX'dāōs. 'nē'nak'īlgrada gaxēk' lax t'ās al lēs k'lwāē'lasdāsēs lā'wŭNEMX'dāōs," 'nēx'laēxs lāē doqwanmatses q'a sō lax Qŭx'elalē. Wā, gŭlēm'lawisē Qŭx'elalē dox'wat lax daa- kwas laaēl 'nēk'a: "Yŭēm gayōl lāx medzēsasi la'wŭNEMX'dāōx," 'nēx'laēxs lāē ts'lās lāxēs ōmpē NENWAQAWA'yē. Wā, lā'laē 'nēk'a yix Qŭx'elalē: "Wē'ga q'ŭla'fideq', qa āngwes āx'elag ōgŭlā lāl. Wā, la'mēsēn 'nēx' qens lalag'ix gaxlala DIXEMX- 85 g'ōx'dā, qaens g'āxlag'ī mōltalaxa naxwa g'ex'gael hq' lōmō 'nāxwa yāx'LENSEN la'wŭNEMX'dā lē'wis xŭlēm xŭnōyōdē, q'os 'wī'la'maa g'ēx'gael laxēs lē'le'mō'lats'ēx'dē," 'nēx'laē. Wā, lā'laē ōgwaqa yāq'leg'elē NENWAQAWA'yē. Wā, lā'laē 'nēk'a. Gela' ts- 'lax'ōs wāldemaqōs, xŭnōk". E'smaē'leus la'EX gaxlala qa g'wā' 90 g'isen lōgwēla," 'nēx'laē. Wā, gŭlēm'lawisē gw'de wāldē' nā' lē' hēwāxamē Qŭx'elalē xŭls'īdaxa dzaqwa. Wā, hewax' 95 gwēx'SEX'īd lāxēs lā'wŭNEMX'dē lē'wis xŭnōyōdē. Wā, lā'laē' wis XENLELA la ē'gēms nēnāqā'yās NENWAQAWA'yē lē'wis yūdukwē bēbēgwānem saseima. Wā, gŭlēm'lawisē g'wā' 100 stowīdxa dzāqwāxs lāē 'wī'la kŭlx'īda. Wā, gŭlēm'lawisē g'wā'

97 when daylight came in the morning, Nenwaqawa called his four
 children and his wife, K'anēlk'as, and they ate quickly; and
 300 after they has eaten, they started. And Qūx'elal went ahead, for she
 knew the good trail; therefore they told her to lead the way. And
 here there was a good trail where they were walking. It was not
 yet noon when they arrived at the house of Cannibal-at-North-End-
 of-World. Then Nenwaqawa sat down at the right-hand side of
 5 the door of the great house; and it made him feel senseless to see
 a great number of his tribesmen drying over the fire of the great
 house. He was really downhearted on account of what he saw.
 Then Qūx'elal noticed that her father was downhearted; and she
 10 went to the place where Nenwaqawa was seated, and spoke, and
 said to her father, "Why are you downhearted?" And Nenwaqawa
 replied, and said to her, "The reason why I am sick at heart are
 my tribesmen here." Thus he said. Then Qūx'elal asked her
 15 father, Nenwaqawa, to tell his three sons to take down the bodies
 and to lay them out on their backs. Thus she said. Immediately
 Nenwaqawa asked his three sons; and the three sons took down the
 dried bodies, and placed them in a row on their backs. And when
 they all had been laid down, Qūx'elal came, carrying a bladder of a
 20 mountain-goat, which was filled with something. She gave this to

97 kūlaxa gaālāxs laē Nenwaqawa'yē 'wīla gwēx'ēdxēs mōkwē sāsema
 lē'wis genemē K'anēlk'asē. Wā, āemlāwisē hālemq'esēd hām-x'
 'ēda. Wā, g'ilēmlāwisē gwāl hāmūpexs lāx'da'xwāē 'wīla qās'ēda.
 300 Wā, la'mē galaba'yē Qūx'elalē qaxs 'nēka'ē q'lālaxa ēka t'lex'ila.
 Wā, hē'mis lāg'ilas 'nēx'sō' qas hā t'lex'bayē. Wā, ālaemlāwisē
 ēka t'lex'ila la qūvasda'x'. Wā, k'lēs'ēmlāwisē lāla qas neqilēxs
 laē lāg'aa lāxa g'ōx'dās Bax'bakwālanux'siwāx'dē. Wā, laemlā-
 wisē Nenwaqawa'yē k'lūgalil lāxa hēk'lōtstālilasa t'lex'ilāsa
 5 'wālasē g'ōkwa. Wā, hēemlāwis nenōlox'wīdayōs nāqayāsēxs laē
 dōx'wālilaxēs g'ōkūlotdāxs lādzek'asaē x'ilēlālela lax neqōstāwasa
 legwilasa 'wālasē g'ōkwa. Wā, la'mē ālak'lala la ts'lex'ilēs nāqayē
 qas dōg'ilē. Wā, lā'laē Qūx'elalē q'amx'ts'lēxs ōmpaxs xūlsāē.
 Wā, g'ūx'laē Qūx'elalē lāx klwāēlasas Nenwaqawa'yē. Wā, lā'laē
 10 yāq'leg'āla. Wā, lā'laē 'nēka' lāxs ōmpē: "ēmadzōs xūlyīma-
 q'lōs," 'nēx'laē. Wā, lā'laē Nenwaqawa'yē nā'naxmēq. Wā,
 lā'laē 'nēk'eq: "ēsaēlen yōem ts'lenemsg'in nāq' yixens g'ōkū-
 lōtdēx," 'nēx'laē. Wā, lā'laē āxk'lālē Qūx'elalaxēs ōmpē Nenwa-
 qawa'yē qa āxk'lālēsēxs yūdukwē bēbegwānem sāsem qa
 15 āxaxelīsēxa bākwasdē qa yipemlilē nehnelēla, 'nēx'laē. Wā,
 hēx'ēdaemlāwisē Nenwaqawa'yē āxk'lālxēs yūdukwē sāsema.
 Wā, hēx'ēdaemlāwisē yūdukwē sāsems āxaxelax'ēdxa bākwasdē
 qas nēfalēlēlēs yipemlila. Wā, g'ilēmlāwisē 'wīl'galilēxs g'āxaas
 Qūx'elalē dālaxa ellex'semē tēxats'ēsa 'mēlxlowē. Wā, lā'laē
 20 ts'lās lāxs ōmpē. Wā, la'laē 'nēka: "Wēg'a xoselēgentsg'a

her father, and said, "Now, *ŋōpōlā*, the *ŋōpōlā* of the *ŋōpōlā* men!" Immediately Nenwaqawa sprinkled the *ŋōpōlā* with the water of life; and when the water of life entered the *ŋōpōlā* bodies, they sat up, and rubbed their eyes with their hands, saying that they had been asleep for a long time. Now, the *ŋōpōlā* of Nenwaqawa had come back to life. Nenwaqawa left *ŋōpōlā* after this. Now, he took all the masks and the red *ŋōpōlā* that were in the various sacred rooms, eleven of them; for each one had a sacred room except Rich-Woman, who had a sacred room together with Cannibal-at-North-End-of-World. Now, Nenwaqawa showed everything in the various sacred rooms, and Nenwaqawa showed his tribesmen whom he had brought back to life to carry on their backs the dressed elk-skins, the masks, and the large *ŋōpōlā* of dried goat-meat; and they all went home, and Qūx'elal told his father and his tribe. It was not yet night when they came to the house. Immediately Qūx'elal told her father Nenwaqawa to give a winter dance, and that her three elder brothers should appear. Powēdzid was to be Cannibal; and his younger brother, Aēk'loqā, was to be Grizzly-Bear-of-the-Door; and the youngest son, Wāk'as, was to be Fire-Dancer; and I shall be Rich Woman; and you shall take the Healer-Dance and the One War Presses-Down, for the place of those I named is always with the

q'ūlā'stak' lāxēns g'ōkūlotēx." ʔnēx'elāē. Wā, hēx'idat m-law-sē 21
Nenwaqawaʔyē kl'ūngēlēyintsa q'ūlā'sta laxa bākwasde. Wā,
g'il'maaēl lag'aalelaxa q'ūlā'sta lax bākwasdāxs laaēl k'wag'āhē.
qa's dzedzēx'stowēsēs a'yasō ʔnēk'ēxs graēlāē mēxā. Wā, hēx'idē
ʔw'ēlā q'ūlāx'ēda, yīxa g'ōkūlōtas Nenwaqawaʔyē. Wā, hēx'idē 25
ēx'ēdē nāq'ayas Nenwaqawaʔyē lāxēq. Wā, hēx'idē āx'ēd ʔw'ēlax-
yāx'LENē lē'wa l'ēl'agēkwē g'ēx'g'aēl laxa ʔnāxwa ōgū'q'ūl'ēl-
ēmē'lats'lēsa ʔnemōgū'ūwax ʔnāxwa'maē lēl'mē'lats'lē'akwē g'ūl-
lāx Q'āmināgāsaxs ʔnemaēs hē'mē'lats'lē l'ē' Bax bākwalāx sē-
waʔyē. Wā, hēx'idē Nenwaqawaʔyē dōqwalax gwēx'wādēlax-s 30
ōgū'q'ūlā lēl'mē'lats'lā. Wā, hēx'idēlā āx'k'alē Nenwaqawa'yēxs hē-
q'ūlāx'ēdāmatsēwēs g'ōkūlōtē qa ʔnāxwa'mēse ōlālaxa hēx'idē
lē'wa yāx'LENē l'ē'dzēk'asa q'ōnemē'x'ilk' ʔmē'lōl'ēl'q'ūl'g'ēx' Wā,
g'āxdzēk'as'ēlāē ʔw'ēlā nā'nakwa. Wā, hēx'idēlā g'āxdzēk'-
waʔyē Qūx'elalasēs ōmpē lē'wis g'ōkūlōtē. Wā, hēx'idēlā g'āxdzēk'-
gānol'idēxs g'āxāē lāxēs g'ōkwē. Wā, hēx'idēlā m-law-sē ʔnēx'elāē
Qūx'elalaxēs ōmpē Nenwaqawaʔyē qa yawix'ēlēs q'ūl'x'sēlāē
ʔnōlast lēgemaʔyas yīx Powēdzidē qa wag'ēs hānā'stā, wā, hēx'idēlā
ts'lā'ayasē Aēk'loqā qa wēg'ēs Nenstā'ila; wā, hēx'idēlā g'āxdzēk'-
sāsemasē Wāk'asē qa wag'ēs Nōnlisē'stā'ala. Wā, hēx'idēlā g'āxdzēk'-
wāg'i Q'āmināgāsa. Wā, hēx'idēlā lāxēs ax'ēlāē qa hēx'idēlā
lē'wa lālaxwēlā qaxs hē'maē ʔnānā'ālotsa hānā'stā lax ʔnēx'elāē

cannibal-dance. Thus said Qūx'elal to her father, Nenwaqawa.
 45 Then Nenwaqawa accepted the advice of Qūx'elal, and Nenwaqawa called the chiefs to go into his house late in the night. When all were in the house, Nenwaqawa spoke to the chiefs, and said, "Thank you, chiefs! The reason why I called you is that you may know what has been said by our daughter. She says that these
 50 four — she and her brothers, and two others, six in all, shall disappear; that always those go together in the cannibal-dance. That is the way of her former husband, Cannibal-at-North-End-of-World." Thus he said. Then P'āselal spoke, for he had come to life again: "What do you mean by your words, Nenwaqawa? Who is Cannibal-at-North-End-of-World, and what killed him, and what is this your speech that you should change the Lewelaxa?" Thus he said. Then Nenwaqawa spoke again, and said, "O chiefs! this pit back of you killed Cannibal-at-North-End-of-World. Now,
 55 our four children shall disappear this night, and two of our nieces." Thus he said. Then the first winter dance of the Sōmxōlīdex^u began that night, and the six persons disappeared that night. Now, Qūx'elal secretly advised her father, Nenwaqawa, about the ways of the dance. After (the six persons) had been away for four
 65 months, they were captured. And now Qūx'elal, the Rich-Woman,

13 lase'wa," nēx'elalē Qūx'elalaxēs ōmpē Nenwaqawa'yē. Wā, lā'elāē ālalē neqa lāx nāqayās Nenwaqawa'yē wāldemas Qūx'elalē. Wā,
 45 lā'elāē lēlalē Nenwaqawa'yaxa g'ig'egūma'yē qa g'āxēs w'ila lāx g'ōkwāsēxa la gāla gānola. Wā, g'ilem'lāwisē g'āx w'ilalēx lāē yāq'eg'alē Nenwaqawa'yaxa g'ig'egūma'yē. Wā, lā'elāē nēka: "Gēlak'as'la g'ig'egūmē; hēden lēlalōl qa's q'alaōsaxga wāldem-
 50 g'asg'in ts'edāqek' xūnōkwa, yīxs nēk'ēk' qa x'is'ēdēsōx w'ila'xas mōkwaēx lēwōs wiwūq'wax lō' ma'lōkwa ōgū'la laq^u, yīxs q'āl'ōx^u-
 ts'ēmasāē nāmi'lālotasa hāmats'ax'lā lāx gwēx'sdemas lā-
 55 wūnemx'dāsōx. yīx Baḡ^ubakwālanux^usiwēx'dē," nēx'elalē. Wā, lā'elāē yaq'eg'alē yīx P'āselalē qaxs lēmaē q'ūlāx'ida: "wāladzēs wāldemas Nenwaqawē yīx Baḡ^ubakwālanux^usiwēx'dē nēk'aaqōs;
 60 wā, māsē g'ayalasasē lāg'ilaōsx'dēxa. Wā, yōkwāsō'mōs wāldemēx. Wēga qens ōgūx'īdēsōx lāxwa lēwelaxax," nēx'elalē. Wā, lā'elāē ēdzaqwa yāq'eg'alē Nenwaqawa'yē. Wā, lā'elāē nēka: "Yōl. g'ig'egūmē, yōma kwa'wīlē lāxōs ālalilē g'āyalats Baḡ^ubakwālanux^usiwēx'dā. Wā, lā'mēsōx x'is'ēdlēx sāsēmēx mōkwaxwa
 65 gānolēx lē'wa ma'lōkwa lāxens lōlalēgasa," nēx'elalē. Wā, lā'em'lāwisē g'ālabend ts'ēts'ēx'ēdē g'ālāsa Sōmxōlīdexwaxa gānolē. yīxs lāē x'is'ēdēda q'āl'ōkwaxa gānolē. Wā, lā'mē āem wūnūla lēx'salē Qūx'elalaxēs ōmpē Nenwaqawa'yē qa gwēg'īlats. Wā, mōsgemg'ilaflāēxa mēkūla x'is'ūlaxs lāē k'im'yase'wa. Wā,
 65 lā'em'lāē Qūx'elalēxa Q'āmināgāsē q'ēlēlaxa lālēnoxwē g'ālag'ī-

carried in her arms a wolf, leading the Cannibal. And the Tamer went on the right-hand side of the Cannibal, and the One-Who-Presses-Down went on the left-hand side of the Cannibal. Following the Rich-Woman, who was carrying the body in her arms, and the same was done by the Fire-Dancer and the Grizzly-Bear-of-the-Door, who were following the Rich-Woman, for each of them took eats part of the corpse, that is, the Cannibal and the Rich-Woman, and the Fire-Dancer and the Grizzly-Bear-of-the-Door. But the Tamer and the One-Who-Presses-Down do not eat of the corpse, singing their sacred songs. And the Rich-Woman first comes out of the house; and she is followed by the Cannibal and the two children and the One-Who-Presses-Down; then follows the Grizzly-Bear-of-the-Door, and, last of all, the Fire-Dancer. Then the Rich-Woman takes off the head of the corpse and gives it to the Cannibal, and the Rich-Woman takes off the limbs of the corpse, and gives one leg each to the Grizzly-Bear-of-the-Door and the Fire-Dancer, and she takes off one arm and eats it. The Cannibal eats the whole head. Then she takes the trunk of the corpse with one arm on it, and the Cannibal eats this. And while they are eating, their songs are sung; and when all their songs have been sung, they go each to his sacred room. Only the Rich-Woman keeps with the Cannibal-Dancer in the rear of the house. The whole number danced for ten

wēsa hāmats'la. Wā, lā'laēda Hayalik'ila hēlk'ōtagodalaxa hāmats'la. 66
ts'la. Wā, lā'laē lā'axwila gēm̄xagodalaxa hāmats'la x̄s lā'asgē-
ma'yaax Q'āmināgāsaxs q'elēlaaxa lālēnoxwē. Wā, hēm̄lāwīsē
gwēgilēda Nōntse'stālālē lē'wa Nenstālilē lā'asgēm̄xa Q'āminā-
gāsē qaxs ēnāxwa'maē lōllala mōkwē, yixa hāmats'la lē'wa Q'āmi- 70
nāgāsē lē'wa Nenstālilē lē'wa Nōntse'stālālē. Wā, la k'les lōllale
Hayalik'ila lō' lā'axwila, yixs ā'maē hēm̄endzaqūla yiyalaqū'ses
yiyā'ax"LENē. Wā, hēm̄isē Q'āmināgāsē gālaēt lā'axa g'okwē. Wā,
lā lā'sgēma'ya hāmats'lāq lē'wa ma'lōkwē yix Hayalik'ila lō' lā'ax-
wila. Wā, lā laēlē Nenstālilē. Wā, lā elx'la'ya Nōntse'stālālē 75
Wā, la'mē Q'āmināgāsē āxōdex xewēqwasa lālēnoxwē qas ts'wes
lā'axa hāmats'la. Wā, la āxāla Q'āmināgāsaxa lā'stālāsa lālēnoxwē
qas ts'lawanaqēxa Nenstālilē lē'wa Nōntse'stālālāsa g'ō'g'g'g'wē.
Wā, lā'laē āxōdxa āpsōltse'ya'la'yē qas hām̄x'ideq. Wā, la lē
ē'wīlēda hāmats'laxa xewēqwaxs lae ē'lēd āx'edxa būy sā'sa lē- 80
noxwē āxālaatsa āpsōlt'sāna'yē qas hām̄x'ideq. Wā, g'it'it'it'it'it'it'it'it'it'
ē'wīlax'da'x"xēs ha'mā'yaxs laē q'it'mēdayowē q'it'mq'it'mēmas
Wā, g'ilē'mēlāwīsē ē'wīla q'it'mēdayowē q'it'mq'it'mēmas hām̄
hōx'ts'la lāxēs ālogūgēlē lē'ē'mēlats'la. Lex'at'it'it'it'it'it'it'it'it'
q'ap'laēl lē'wa hāmats'la lā'axa neqewalā'sa g'okwē. Wā, la'mē 85
mōxxa gānōlē yix'demas lāxēs ē'waxasē. Wā, g'it'it'it'it'it'it'it'it'

87 nights: and after they had danced for | three nights, and when night
 came again, then the Cannibal danced first; and after they had
 90 sung three of his songs, he went into his sacred room, and immediately
 the beak of the head-mask of Raven-at-North-End-of-World was
 snapping. And while the beak was snapping, the Tamer and the
 One-Who-Presses-Down sang their sacred songs inside of the sacred
 room at each side of the house. Now they sang for the dance (of the
 Raven). And when he came to the door of the house, the Ho^xhok^u-
 95 of-the-Sky || came out of his sacred room, and danced with the same
 song that was used by Raven-at-North-End-of-World. When
 Raven-at-North-End-of-World came to the rear of the house,
 Ho^xhok^u-of-the-Sky went to the door, and Crooked-Beak-of-the-
 Sky came out of the sacred room and danced; and Raven-at-North-
 400 End-of-World went into the sacred room, || and Ho^xhok^u-of-the-Sky
 went to the rear. And then Crooked-Beak-of-the-Sky went to
 the door and danced, and then Ho^xhok^u-of-the-Sky went into the
 sacred room. And then Crooked-Beak-of-the-Sky went to the rear of
 the house and danced, and went into the sacred room. Then the
 Cannibal came, danced around the fire in the middle of the house, and
 5 went back into his || sacred room naked. The song-leaders had not
 been singing his songs for a long time, when he came dancing out of
 his room. Now he wore a blanket of black-bear skin, and plaited

87 p'lenxwafsa gānolē yix^udems, wā, la ēt'ēd gānolēda laē hē g'il
 yix^uwidēda hāmats'la. Wā, g'ilēmēsē yūdux^usemē q'emt'ēdayāq
 lāxēs q'emq'ēmdemas laē lats'lāil lāxēs lēmē'lats'lē. Wā, hēx'ē-
 90 daēm'lāwisē qemk'lūg'alēda hamsiwa'yēxa Gwāx^ugwa^xwālanux^usī-
 wa'yē. Wā, lā nēm^ux'ēdaēm qemk'lūg'al lē'fwa Hayalik'ila lō'
 lālxwilāxs laē yēyalaqūla lāx ēōts'lāwasēs lēlēmē'lats'lē lāx ēwāx'sē-
 gwilasa g'ōkwē. Wā, laēmē q'emt'lōtsōs q'emdemas. Wā, g'il-
 95 tēwē lāx lēmē'lats'lē. Wā, laēmē yixwas yūmasa galōlts'lāililē
 Gwāx^ugwa^xwālanux^usīwa'yē. Wā, g'ilēmēsē la Gwāx^ugwa^xwālanux^u-
 siwa'yē lāxa ōgwiwalilē laasē Hōx^uhogwāxte'wē lāxa t'ex'ila. Wā,
 g'āxē g'āx'wūlts'lāililē Gēlōgūdā'yē lāxa lēmē'lats'lē qas yix^uwidē.
 Wā, lā lats'lāililē Gwāx^ugwa^xwālanux^usīwa'yē lāxa lēmē'lats'lē. Wā,
 400 lāg'ēolilē Hōx^uhogwāxte'wē lāxa ōgwiwalilē. Wā, la lastolilē Gēlō-
 gūdā lāxa t'ex'ila qas yix^uwidē. Wā, la lats'lāililē Hōx^uhogwāxte'wē
 lāxa lēmē'lats'lē. Wā, lā lāg'eyolilē Gēlōgūdā'yē lāxa ōgwiwalilē
 qas yix^uwidē. Wā, lā lats'lāililē lāxa lēmē'lats'lē. Wā, g'āxēda
 hāmats'la lā'stalilelaxa laqawalilē qas lē xwēlaxts'lā lāxēs lēmē-
 5 'lats'lē lāxēs xa'nalaē. Wā, k'lēsē gālxas laē denx'idēda nōnāgadās
 q'emdemas. Wā, g'āxē yix^uwūlts'lāililelaxēs lēmē'lats'lē. Wā, laēmē
 nēx'ūnālaxa lā'ā'yē la k'lededzewak^u lāgēkwē āwē'stās. Wā, lā

cedar-bark around it; and he wore a neck-ring of red cedar-bark; and his head-ring consisted of three parts, one on top of the other; and he wore a mask named Tooth-Mask—it has an open mouth like the head of a dog, with large teeth; and this is in front of the head-ring. Under (the dog-head) is the face of a man, which represents the lower jaw of what looks like the head of a dog; and on each side is a man's skull; and behind, in the nape of the neck, there is a skull. And the Cannibal dances around the fire once, and goes into his sacred room of red cedar-bark; and when he goes into his sacred room, the Rich-Woman shouts, "Hai hai!" Then the song-leaders sing her song, and she comes dancing out of the sacred room of red cedar-bark. Her head-ring is red and white mixed; and also her neck-ring, and she wears a blanket of black-bear skin while she is dancing around the fire in the middle of the house. And after she has finished dancing with two songs, she cries, "Hai hai hai!" looking upward. Then a great round rattle comes through the roof of the house; and when it falls to the floor, Rich-Woman takes hold of it and swings it; and sings her sacred song, which she sings to quiet herself; and when her sacred song is at an end, she puts down her great rattle, which immediately goes up through the roof of the house. Then the song-leaders sing her other song; and when the song is at an end, she goes into the sacred room of red cedar-bark.

qenxálaxa lekwe qenxawē l'āgekwa. Wā, la qenxēmāxaxa hāyus-
dux'uts'laqāla lēlx'en l'āgekwa. Heem lēgades g'ik'anagēmlē,
yīxs āxālaēda āqālās sems hē gwēx's x'ōmtsōx 'wats'le āwāwēs g'ig-
lāx neqēwā'yasa qenxema'yē. Wā, la āxabāya gogūma'yasa be-
gwānemē lāx ōxlās'ā'yasa hē gwēx's x'ōmtsōx 'wats'lex. Wā, la
'wāx'sanōlemāxaxa xewēqwasa begwānemē. Wā, lā āxap'ulaxa
'nemē xewēqwa. Wā, ā'mēsēda hāmats'la 'nemp'lēnē'stalilaxa laq-
walilaxs yīxwaaxs laē lats'lāli lāxēs lemō'lats'le l'at'lagēkwa. Wā,
g'il'mēsē lats'lāli lāxēs lemō'lats'lāxs laē haihaixeda Q'āmmāgāsē.
Wā, lā denx'ēdēda nēnāgadās q'ēmdemas. Wā, g'āxē yīx'wōl's'ā
lilela laxa l'āgekumē lemō'lats'le. Wā, la'mē lek'ēmēlaxē
qenxema'yas lēwēs qenxawa'yas. Wā, la'mxāē l'āye nēx'ūm
'yas laē yīxwa lā'stalilelaxa laqawalilē. Wā, g'il'mēsē gwāl yī-
xwasa ma'ltsemē q'ēmq'ēmdemxs laē haihaixeda ek'ē'g'ēmāla
Wā, g'āxēda 'wālasē lōxsem yaden tex'sā lāx salasa g'okwe.
G'il'mēsē g'āx'alibexs laē Q'āmmāgāsē dāx'ideq qa's va'edēsexs
laē yālaqwasēs q'lūlēx's'em yāhiyo yāla'lfema. Wā, g'il'mēsē
q'lūlbē yālaqūlayās laē g'ig'alilasa 'wālasē yadenā. Wā, lex'q'
da'mēsa yadenē la ēk'lē'sta qa's lā lax'sā laxa salasa g'okwe. Wā,
la'mē ēt'lēd denx'ēdēda nēnāgadas waokwe q'ēmdemē. Wā,
g'il'mēsē q'lūlba q'ēmdemas laē lats'lāli laxa l'āgekumē lemō'lats'le.

- And then Grizzly-Bear-of-the-Door cries "Nān nān nān ha ha ha!"
- 30 inside of the sacred room at the right-hand side of the door, and his two whistles sound. Then the song-leaders sing his song, and he comes dancing out of the sacred room. The palms of his hands are held downward as he dances, going around the fire in the middle of the house. And he stretches out his hands and his feet in the way the Cannibal-Dancer does, and he does everything in the way of the
- 35 Cannibal-Dancer, also with his mouth. And he has tied to his head red cedar-bark mixed with white. His neck-ring is not thick, red mixed with white. And after four songs have been sung, he goes into his sacred room. Then the Fire-Dancer shouts, "Wai wai wai!" inside the sacred room, half way back to the rear of the left-
- 40 hand side of the house. Immediately the song-leaders sing his song, and he comes in a squatting position backward out of the sacred room, and goes around the fire in the middle of the house. Then he turns his face towards the fire, stretches out his hands, trembling as though he wanted to take fire. When the song is at an end, he
- 45 cries, "Wai wai wai!" and at the same time his two whistles sound. Then he takes fire-brands and throws them about; and he does not stop until the fire of the house is extinguished. He does this, being naked, and his cedar-bark head-ring and neck-ring are not thick. Then he goes back into his sacred room. Then they build up the

- Wā, lā nān nān nān hahahaxēda Nenstālilē lāx ōts!āwasēs lē^mē-
 30 fats!ē lāx hēk!ōtstālilasa t!ex!ilā hēk!ālēs ma!tsemē medzēsa. Wā, lā denx^ēidēda nenāgadās q!emdemas. Wā, grāxē yix^ēwūts!ā-
 lilela lāxēs lēmē!ats!ē haēqwalēs ē^ēyasowaxs yixwāē li^ēstālilelaxa laqawalilē. Wā, sālāsēs n^ēyasowē hē gwālēda hāmats!ā lē^ēwis
 gōgūyūwē. Hēem gwēg!ilē gwēg!ilasasa hāmats!āx yixwāē lō^ē
 35 semsas. Wā, lā mōgūxlālaxa ē^melmaqela l!āgekwa. Wā, lā k!ēs
 lēkwē qenxāwā^ēyas ē^melmaqela l!āgekwa. Wā, g!il^ēmēsē w!ēla
 denx^ēedayowē mōsgemē q!emq!emdeins laē lats!ālil lāxēs lē^mē!ats!
 ts!ē. Wā, lā waiwaiwaixēda Nonhtsē^ēstālilē lax ōts!āwasēs
 lēmē!ats!ē laxa nēgōyālilasa gemxodoyālilasa gōkwē. Wā, lā
 10 hēx^ēida^ēma nenāgadē denx^ēits q!emdemas. Wā, grāxē k!wa-
 ē^ēnakūlaxs grāxāē k!ax^ēwūts!ālilela laxēs lē^mē!ats!ē. Wā, lā lā-
 ē^ēstālilelaxa laqawalilaxs laē l!āsgemx^ēid lāxā laqawalilē
 sālāsēs wāx^ēsōlts!ānāyē ē^ēyasā xūlēqūla dādaalaxa lēgwilē. Wā,
 g!il^ēmēsē q!ūlba q!emdemas laē waiwaiwaixa ē^memāk!āla
 45 lē^ēwis ma!tsemē medzēsexs hēk!ālāē. Wā, la^mē dāx^ēidxa
 x!x^ēenēnāla lēqwa qas ts!eqemē^ēstālēq. Wā, al^ēmēsē gwālexs
 laē ālax^ēid k!elx^ēidēda laqawalilasa gōkwē. Wā, g!il-
 ē^ēmēsē gwāl lāxēs gwālag!ilēlasē lāxēs xanālāē. Wā, la^mē
 ē^ēnāxwa l!āgekwa k!ēsē lēk^u qex^ēimēs lē^ēwis qenxāwā^ēyē.
 50 Wā, la^mē xwēlaxts!ālil lāxēs lē^mē!ats!ē. Wā, lā lelqōx^ēwi-

fire in the middle of the house. And after this has been done, the Fire-Dancer | cries again, "Wai wai wai!" inside the sacred room and | the song-leaders sing his song. Now he comes dancing out of his sacred room, standing upright, and wearing a black-toad robe, and after || they have sung his four songs, he goes into his sacred room. Then the Tamer sings his sacred song inside of the sacred room back of the middle of the house, on the left-hand side, and immediately the song-leaders sing her songs. Then she comes dancing out of her sacred room. She dances around the fire in the middle of the house. Her neck-ring is of red cedar-bark, of medium size; | and her head-ring is of broad and thin red cedar-bark. After her | two songs have been sung, she goes back into her sacred room. Then the One-Who-Presses-Down sings her sacred song in her sacred room, which is back from the middle of the door, on the right-hand side of the house. Immediately the song-leaders sing her sacred song, and she comes out. Her left hand is held flat over her eyes, and with her right hand she feels of the | floor of the house. Now she dances around the fire in the middle of the house, and continues singing aloud her sacred song as she is dancing. After they have sung her two songs, she goes back into her sacred room. Her red cedar-bark head-ring and | neck-ring are very thin. |

tsewēda laqawalilē. Wā, g'il'mēsē gwālexs laē Nōn'sēstalatē 51
ēdzaqwa waiwaiwaixa lāx ōts!āwasēs le'mē'lats!ē. Wā, la denx-
ēdēda nenāgadās q'lemdēmas. Wā, la'mē lāx'wālexs grāxā yix-
'wūlts!ālilela lāxēs le'mē'lats!ē hēx'ūnālaxa l'āyē. Wā, g'il'mēsē
'wīla denx'ēdayowē mōsgēmē q'lemq'lemdēms laē la s'āil lāxes 55
le'mē'lats!ē. Wā, la'mē yālaqwē Hayalik'ilasēs yalax l'ēnē lāx
ōts!āwasēs le'mē'lats!ē lāxa nelk'odoyāililasa gemxōtēwalilasa g'ō-
kwē. Wā, hēx'ida'mēsa nēnāgadē denx'ūts q'lemdēmas. Wā, grāxē
yix'wūlts!ālilela lāxēs le'mē'lats!ē. Wā, la'mē yix' sē'stālilēlaxa laq-
walilē. Wā, laēm hēlag'itē qenxāwā'yas l'āgēkwa. Wā, la 'wādzō 60
peldzowē qex'ema'yā l'āgēkwa. Wā, g'il'mēsē 'wīla denx'ēdayowē
ma'ltsemē q'lemq'lemdēms laē xwēlaqa lats'lāxēs le'mē'lats!ē. Wā,
lā yālaqwē lalaxwīla lāx ōts!āwasēs le'mē'lats!ē lāx nelk'odoyāililasa
hēlk'otēwalilasa g'ōkwē. Wā, hēx'ida'mēsa nenāgade denx'ūts
yālaqūlāyās lālaxwīla. Wā, grāxē lōxstuwēxes gēgēyagisēs gem- 65
xōlts!āna'yē a'yasō. Wā, lā p'lexwasēs hēlk'otē'stālilēlaxa lāxā
nagwīlasa g'ōkwē. Wā, la'mē yix' sē'stālilēlaxa laqawalilasa g'ōkwē
lāxēs hēmenalā'māē hāsēla yālaqūlaxs yixwāē. Wā, g'il'mēsē
'wīla denx'ēdayowēda ma'ltsemē q'lemq'lemdēms laē la l'āxēs
le'mē'lats!ē. Wā, laēm lōmax'fid wīlē q'inxāwā'yas l'āgēkwa 70
l'ē'wis qex'ema'yē l'āgēkwa.

73 For four winters they danced four times | each winter; and after the four winters were over, | they burnt the masks, and the sacred
75 rooms, || and the cannibal-pole, and the black-bear skin blankets. | They kept the head-rings and neck-rings of red cedar-bark. | That is the end of the story. |

1 The front of the sacred room of Cannibal-at-North-End-of-World and Rich-Woman is covered over its whole width with red cedar-bark. | It stands in the middle of the rear of the house. The cannibal-pole reaches through the roof of the | house, and stands in front of the
5 sacred room of || Cannibal-at-North-End-of-World and Rich-Woman. |

The front of the sacred room of Raven-at-North-End-of-World is made | of broad, short boards; and it is painted with the whole body of a raven. | It stands at the left-hand side¹ of the door of the house; for it is said that | Raven-at-North-End-of-World first picks out the
10 eyes of the food obtained by || Cannibal-at-North-End-of-World when he comes in carrying in his arms the food he obtained, for | Raven-at-North-End-of-World eats only the eyes of | all animals and men caught by Cannibal-at-North-End-of-World. | Therefore his sacred room is near | the door. ||

15 The front of the room of Hōx^uhok^u-of-the-Sky is made of | broad, short boards; and the painting on the front is the body of the

72 Wā, lāflāē mōx^uūnxēlaxa ts'āwūnxē maēmōp'ēna kwēxēlase-
'waxa 'nāl'nēmxeñxē ts'āwūnxā. Wā, g'īl'mēsē gwāla mōx^uūnxē
75 ts'āwūnxāxs lāē 'wēla leqwēlase'wēda hēhāmsiwa'yē lē'wa lēlēmē-
'lats'lē lē'wa hāmsp'lēqē lē'wa l'lēl'entsemē 'naenx'ūna'yā. Wā,
lāla axēlaxēs qēqex'ema'yē l'lēl'āgekwa lē'wis qēqenxāwa'yē l'lē-
l'āgekwa. Wā, laem lābaxa nūyāmē.

1 Wā, hē'maē māwilas lē'mē'lats'lās Bax^ubakwālanux^usīwa'yē lō'
Q'lāmināgāsēxs ā'maē 'nāxwaem l'āgekwa, yix 'wādzeqemasas yix
hāē āxēla naqōlēwalilē. Wā, la lāx'sālē hāmsp'lēqes lāxa sūlāsa
g'ōkwē, yixs lāēlāē lāx l'āsulilasa māwilasa lē'mē'lats'lās Bax^uba-
5 kwālanux^usīwa'yē lō' Q'lāmināgāsē.

Wā, hē'mis māwilas lē'mē'lats'lās Gwāx^ugwaḡwālanux^usīwa'yē, yixs
'wadzāē ts'lāts'lax^usama. Wā, la k'ladedzālaxa senāla gwa'wē'na
lāx gēmoxōtsālilās t'ēx'īlāsa g'ōkwē qaxs hē'maālāē Gwāx^ugwaḡwā-
lanux^usīwa'yē g'īl lenltōdex gēgē'yagesasa hā'mōlānemas Bax^uba-
10 kwālanux^usīwa'yaxs g'āxāē q'lēlaxēs hā'mōlānēmē qaxs lēx'a-
'maael hā'mas Gwāx^ugwaḡwālanux^usīwa'yā gēgēbēlōxstā'yasa 'nā-
xwax g'īlg'aōmas lē'wa begwānēmē hā'mēk'eyalānems Bax^ubakwā-
lanux^usīwa'yē. Wā, hē'mis lāg'īlas hē la lē'mē'lats'lāsēxa max'stā-
'yasa t'ēx'īla.

15 Wā, hē'misē māwilas lē'mē'lats'lās Hōx^uhogwāxte'wē, yixs ā'maē
'wadzō ts'lāts'lax^usēma. Wā, lā k'ladedzālaxa senāla hōx^uhokwa, yixs

¹ Right and left in these descriptions are determined by one standing in the doorway and looking toward the rear of the house. The water of life is in the right rear corner.

Höx^uhok^u. | The sacred room of the Höx^uhok^u-of-the-Sky is at the 17
right-hand side | of the sacred room of Cannibal-at-North-End-of-
World, for he uses the cannibal head-mask.

The sacred room of Crooked-Beak-of-Heaven is made of | broad 20
short boards; and the painting on it is the body of Crooked-Beak-of-
Heaven. | The sacred room of Crooked-Beak-of-Heaven is placed at
the left-hand side | of the sacred room of Cannibal-at-North-End-of-
World, for he uses the cannibal head-mask.

The front of the sacred room of Grizzly-Bear-of-the-Door is made
of || broad, short boards; and the painting on it is a man with 25
grizzly-bear paws for hands. The claws are very long. The sacred
room of Grizzly-Bear-of-the-Door is at the right-hand side of the
door of the | house. |

The sacred room of Fire-Dancer is just made of | short, broad 30
boards; and the painting on it is the kingfisher. | The sacred room
of the Fire-Dancer is in the middle of the left-hand side | of the
house. |

The sacred room of the Beggar-Dancer is made of broad, | short
boards; and the painting on it is a man with a | raven on each side 35
The sacred room of the | Begging-Dancer is placed in the middle of
the right-hand side of the house. |

häē äxēlē māwilas hēmēʼlats!äs Höx^uhogwäxtewaʼya hēlk!ōdēnōllē 17
malilas māwilas hēmēʼlats!äs Bax^ubakwālanux^usiwaʼyē qaxs hēmaē
hāmsiwēsē.

Wä, hēmīsē māwilas hēmēʼlats!äs Ğelōgūdžāʼyē, yixs āʼmaēʼwadžā 20
ts!äts!ax^usema. Wä, la k!adedžälaxa senāla Ğelōgūdžāʼya, yixs
häē äxēla māwilē hēmēʼlats!äs Ğelōgūdžāʼyē gemxanōlēmālilas mā-
wilas hēmēʼlats!äs Bax^ubakwālanux^usiwaʼyē qaxs hēmaē hāmsiwēsē.

Wä, hēmīsē māwilas hēmēʼlats!äs Nenstälilē. Wä, la hēmāē
ʼwadžō ts!äts!ax^usema. Wä, la k!adedžälaxa begwanēmē. Wä, la 25
legayosa nanēs eʼeyasōwē. Wä, la āla ğilsgilt!ēs gegats!ēmē, yixs
häē äxēlē māwilas hēmēʼlats!äs Nenstälila hēlk!ōtstälilasa t!exilasa
g!ōkwē.

Wä, hēmīsē māwilas hēmēʼlats!äs Nonltsēʼstälilē, yixs āʼmaēʼwa-
džō ts!äts!ax^usema. Wä, la k!adedžälaxa k!edilāwē. yixs häē 30
äxēlē māwilas hēmēʼlats!äs Nōnltsēʼstälila negōyälilasa ğimxōdōyā-
lilasa g!ōkwē.

Wä, hēmīsē māwilas hēmēʼlats!äs Q!wēq!waselalē, yixs wadžē
ts!äts!ax^usema. Wä, la k!adedžälaxa begwanēmē. Wä, la wax-
sanōlēmālaxa ğwāgūʼwēna yixs häē äxēlē māwilas hēmēʼlats!äs 35
Q!wēq!waselala negoyälilasa hēlk!ōdoyälilasa g!ōkwē.

37 The sacred room of the Tamer is made of pure | hemlock-branches, and nothing else. The sacred room of the Tamer | is placed back of the middle of the left-hand side of the house. ||

40 The sacred room of the One-Who-Presses-Down is made of short, broad boards; | and on it hangs a great neck-ring of red cedar-bark, | one fathom across, and four | spans thick. The | sacred room of One-Who-Presses-Down is placed back of the middle of the right-
45 hand side of the || house. |

The sacred room of Copper-Sound-Woman is made of broad, | short boards; and the painting on it is the moon, with a great | frog inside. It is placed in front of the left-hand side of the | house. ||

50 The sacred room of the Māmaq'la is made of short, broad boards; | red cedar-bark is spread over it, and a human figure | of hemlock-branches stands on it. It is placed in | front of the middle of the right-hand side of the house. | That is all about this. ||

55 The song sung by Nenwaqawē before he told the story to make | Cannibal-at-North-End-of-World sleep: |—

"I wonder what story should I tell you, my grandchildren! Maybe it will be this, | about the one who walked about under the trees of the mountain with a cloud hanging half way up on it." |

37 Wā, hē^εmisē māwilas le^εmē^εlats'lās Hayalik'ila, yixs ā^εmaē sayōq^u q'lwāxa, k'leās ōgū^εla lāq, yixs hāē āxēlē māwilas le^εmē^εlats'lās Haya-lik'ilē ^εnelk'!ōdōyālilasa gemxōdōyālilasa g'ōkwē.

40 Wā, hē^εmisē māwilas le^εmē^εlats'lās lālaxwila, yixs wadzâē ts'lā-
ts'lax^usema. Wā, la tēgūdžāya ^εwālasē qenxawē l'lāgek^u laq. ^εnem-
p'enk' lāxens bālax yix ^εwādzeqawilasas. Wā, lā^εlāē mōp'enx^εsēsta
lāxens q'lwāq'lwax^εts'lānā^εyē yix ^εwāg'idasas. Wā, lā hāē āxēlē mā-
wilas le^εmē^εlats'lās lālaxwila ^εnelk'!ōdōyālilasa hēlk'!ōdōyālilasa g'ō-
45 kwē.

Wā, hē^εmisē māwilas le^εmē^εlats'lās l'lāqwak'!ālaga, yixs ^εwadzâē
ts'lats'lax^usema. Wā, lā k'lādedžālaxa ^εmekūla. Wā, lā ^εwālas
wūq'lāsē ōts'lāwas, yixs hāē āxēla gwak'!ōdōyālilasa gemxanēgwilas
g'ōkwē.

50 Wā, hē^εmisē māwilas le^εmē^εlats'lāsa Māmaq'la, yixs wadzâē ts'lā-
ts'lax^usema. Wā, la lebedžōya l'lāgek^uwē lāq. Wā, lā bekwē^εlakwa
q'lwāxē la lādžewēq, yixs hāē āxēla māwilē le^εmē^εlats'lās gwak'!ōdō-
yālilasa hēlk'!ōtstālilasa g'ōkwē.

Wā, laem ^εwī^εla lāxēq.

55 Nenwaqa^εwē q'!emdemxs k'!ēs^εmaē nōs^εid qa mēx^εēdēs Bax^uba-
kwālanux^usīwē^ε:—

"^εmāslexanōxs nōyaml qantsō ts'lōx^ulemaō. Hēmlētsxanōs
aaōyōkūlselaxē laōts q'lōq'!wasax engwāla lāx q'lōyewa^εyasēa."

80 was Lō'yā, for according to the ways || of the Indians, they change their names when they give away property. | Now Q'ōmoyūlē was chief of the Sōmxōlīdex^u, and | Aēk' loqā was chief of the Ts!ēyōgwīmoxwē, and | Lō'yā was chief of the Ts!ēyōēdex^u, who are living at the head of the lake of | Wanuk^u, the river of the Āwīk' lēnox^u.
85 Now I think I have answered what you have || asked about, friend. ||

This is what the wife of Cannibal-at-North-End-of-World said when she called her | husband, when the three brothers went into the house of || Cannibal-at-North-End-of-World: — |

"Come back, Cannibal-at-North-End-of-World, |

"Come back, Cannibal-at-North-End-of-World! the game that came
90 to your house went home, || Cannibal-at-North-End-of-World." |

Now, at last, this is finished. |

80 lasasa bāk'umaxs hōmenāla'maē L!āyōxēs lēlēgemaxs p!ēsēdaē.
Wū, laēm'laē g'īgāma'yē Q'ōmoyūlēsa Sōmxōlīdex^u. Wū, lā'laē g'īgāma'yē Aēk' loqāsa Ts!ēyōgwīmox^u. Wū, lā'laē g'īgāma'yē Lō'yasa Ts!ēyōēdex^u, yīxs hāē g'ōkūlē ōxlālēsasa dze'lālas wās Wanukwē, yīx wāsa Āwīk' lēnox^u. Wū, lax'st!aax^umen 'wī'la
85 nā'nax'mōxēs 'nāxwī'lālōs q!āq!ē'staase'wa g'āxen, qāst.

Gaem wāldems genemas Baḡ^ubakwālanux^usiwa'yē laē lē'lāxēs hā'wūnemaxs laē hōqūwelsē yūdukwē wīwūq!was lāx g'ōkwās Baḡ^ubakwālanux^usiwa'yēga:

"X'alāx's Baḡ^ubakwālanux^usiwa'ya,

90 "X'alāx's Baḡ^ubakwālanux^usiwa'ya lānaxwīlas wax'deōs sāgūnsa, Baḡ^ubakwālanux^usiwa'ya."

Wū, lawēs!a g'wāl lāxēq.

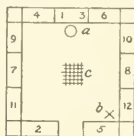


Fig. 1. House of Baḡ^ubakwālanux^usiwē.

- a. Cannibal-pole.
- b. Place of visitor.
- c. Fireplace.
1. 3 Baḡ^ubakwālanux^usiwē and Q'āminā-gās.
2. Gwax'gwaxwālanux^usiwē.
4. G'elōgōdzā'yē.
5. Nen'sāll.
6. Ilōx'hogwāxtē'wē.
7. Nōnt'sē'stūl.
8. Q'wōq!wasēl.
9. Hāylik'ila.
10. Lālxwila.
11. L'āq'wak'ālagā.
12. Māmaq'a.

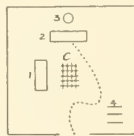


Fig. 2. House of Nenwaqawē.

1. 2. Settees.
3. Pit.
4. Sons of Nenwaqawē.
- c. Fireplace.

LEGEND OF THE NAXNAXU'LA, QWĒQ'SŌT'ENOX

ONCE upon a time, during a famine in Hāda, many people died. Among the survivors was a young virgin who had a sister married in a distant village. One day she thought, "I will go to my sister; she may have food to spare." So she started off, carrying her clothes in a bundle on her back. She walked day and night. Every morning she arose early, and before continuing her journey she bathed, in order to purify herself. She expected to meet on the way some kind of supernatural being. One night, after she had gone to sleep, she dreamed that a handsome man came to her and addressed her with kindly words. She could not sleep on account of her dream, and very early in the morning she washed her body with hemlock-branches. She went on the whole day until night fell. Then she stopped by a small stream. Again she rubbed her body with hemlock-branches.

In the evening of that day she saw her elder sister coming towards her. The elder sister asked at once for some food, for she had nothing but a few dry salal-berries to eat. The younger sister replied, "We have nothing to eat at home, and all our people have starved to death: therefore I left and came to see you, for I hoped to get something to eat from you. I have just one small piece of salmon-spawn to sustain me on my journey." With these words she took out of her bag a piece of dried salmon-spawn as long as her forefinger, and broke it in two. She gave one-half to her elder sister, and they ate it with the dry salal-berries. After they had eaten, the elder one told how all the people of her village had also died of starvation.

They lay down to sleep. After a short while the younger sister saw a handsome man coming towards her. She did not stir, and the man walked straight on to her and lay down by her side. He said, "Is it true that your people have starved to death for lack of food?" The virgin did not hesitate to answer. She said, "It is true. Therefore I went to see my sister, hoping to get food from her; but I see that she is just as much in need as I am, for she told me that there is no food in her village." Then the handsome man seemed to be very sorry for her. He said, "To-morrow morning I shall make a salmon-weir for you. Then you will have plenty of food." He became the husband of the virgin. Early in the morning he gathered small sticks and spruce-roots. With these he tied the sticks together, making a salmon-trap. Before long it was finished, and he put it into the stream. Then the salmon rushed into it and filled it. He took them out of the weir, and the two sisters cut them open and roasted them. They ate some, and now they were well supplied with food.

The handsome man stayed with the two sisters. One morning he went out into the woods, and ere long came home with four black bears. The next morning he went out and ere long came home with four mountain-goats. He made a box of cedar-boards to steam the goat's meat, and the sisters made baskets of spruce-roots to carry meat and salmon. One day the handsome man went into the woods, and before long he came home with a large black bear. Oh, they say its fat was four fingers thick. Now they were busy; for they had much meat to dry, and the fat of the bear to try out. The man went to sleep early in the evening, and before daylight he arose and went out of the house. Before noon he came home with four large mountain-goats. He told his wife to slice the meat and to dry it with the skin. He asked her to take the wool off, to-spin it, and to make a blanket. Then he built a house and a storeroom, which soon was full of dry salmon and of smoked and dried meat. After some time the young woman gave birth to a boy. The man washed the child. Then he stepped on the boy's toes, and, holding his little hands, he pulled him up four finger-widths. Therefore the child grew four finger-widths on the first day. On the following day the man washed the boy again. Then he put the child's feet on the floor, he stepped on his toes, and pulled him another four finger-widths. Now the child had grown eight finger-widths in two days. On the third day he washed the boy in cold spring-water and then pulled him up one span. Now the boy was able to walk. On the fourth day he bathed the boy again, and pulled him up by two spans. Now the boy had become a young man.

In winter, when the snow was deep, the man made snowshoes for his son. He told him to put them on and hunt bears on the mountains. The young man went out that morning, but he came home without having seen any game. Then his father looked at the snowshoes. He discovered that he had made a mistake in making them. Therefore he made a new pair, and sent his son to go again. Before he had gone far, the young man saw a bear, which he killed with his arrows. He skinned it, and carried home the skin and one leg. He sent his father to bring the rest.

Now the mother of the young man spoke, and said, "I think it is time for us to give a name to our son. His name shall be *Ēx'sokwi-ḡlaḡ'sa ʹnaxwa haŋl!ēnox* (Prettiest-Hunter)." On the following day the man went hunting. After a short time he returned with four mountain-goats which he had killed. He told his son that he had seen many mountain-goats on the other side of the mountain, and he sent the young man to hunt them. The new snowshoes enabled the youth to climb steep mountains and slippery ice. The man also opened a cedar-bark basket which he kept under his arm, and took out of it two objects that looked like snails. One was red

and the other one was black. He put them on the snow, and said "Red, red, red, red!" and the red one grew up to be a large dog. Then he said, "Black, black, black, black!" and the black one grew to be a large dog. Then he slapped them, and at once they became as small as snails; and he put them back into the cedar-bark basket, which he gave to his son. He said to him, "Whenever you see a mountain-goat, take out the red dog, put it on the ground, and say 'Red!' four times, then it will grow to full size and will kill the goats for you. When it comes back, slap it, and it will get small again. If you see a bear, take out the black dog and do the same to it. If there are many goats, take out both dogs. The red one will go to the right, and the black one to the left, and they will drive the goats into the water." He also gave a pole to his son, and said, "With this pole you will climb the mountains." A piece of quartz was attached to the point of the pole. The man said, "If you come to a place where you can not set your foot, just strike the rock with the crystal. Then there will be a hole."

After the young man had received all these things from his father, he left. He went to the mountains; and as he was going up, he saw a great man, Grouse, who seemed to be friendly, and who asked the youth what he was doing there. The young man replied, "I am hunting mountain-goats and bears." The Grouse said that he also was hunting mountain-goats. Then the youth asked Grouse what he used for killing the goats. Grouse replied that he caught the goats by running after them, and Grouse also inquired of the youth regarding the way he did when hunting goats. The young man replied, "I also run and catch them." Then they walked together until they saw many goats feeding on the mountain at Suttle Canal; and the young man said to Grouse, "Now, kill them! I shall have the next herd we see." Then Grouse took a root from a little basket hanging on his side. He chewed it and spat on the palms of his hands. Then he clapped them together four times, and all the goats rolled down the side of the mountain, dead. They went on, and soon they saw many goats on a steep cliff. "Now," said Grouse to the young man, "let me see how you kill goats!" The young man took out his two dogs, put them on the ground, and called four times "Red!" and four times "Black!" Then the dogs grew up to full size, ran up the mountain, drove all the goats into the river, and killed them all. Then the young man put on his snowshoes and walked up the cliff. When Grouse saw this, he was frightened and left him. *Ēx'sokwīlak*^a returned to his father, *Q'ōmg'ilaxya'ō*, who inquired of him whether he had seen anything. He knew already that his son had met Grouse. Then the youth told his father what had happened, and his father praised him for his bravery.

After some time Q'ōmg'ilaxya⁵ō said to his wife and to her sister, "Your brothers are coming to look for you, therefore I must hide in the woods," for he could see everything from far away. He went into hiding, and before long the four brothers of his wife arrived. They were surprised when they saw the house full of meat. The young woman asked her four brothers to sit down, for she wanted to feed them, because she knew that they were hungry, and she gave them mountain-goat meat. And after they had eaten, they rested that day. In the morning of the next day they went home, each taking a load of smoked meat with them. As soon as they had left the house, Q'ōmg'ilaxya⁵ō came in, and his wife told him that her brothers wanted her and her sister to return home, and that they were coming back the next day to fetch her. Then he laughed, and said, "Then we shall have to part. Go to your home, and I shall return to my home." He staid with his wife that night, and told her to take care of herself; for, if she broke one of the rules he gave her, great trouble would come to her. Early in the morning he disappeared, and very soon the four brothers of his wife and many other people came. While they were packing up all the meat, the son of the young woman came in. He seemed to be very glad to see his uncles, and he was willing to go with them. The people took up their loads and went home to Xēkwēk'ēn. The people were still without food: therefore they brought dressed elk-skin blankets, slaves, and canoes, to buy mountain-goat meat. The chiefs even sold their daughters for food.

The young man kept on hunting bears and mountain-goats, and he was getting rich very fast. Very soon he gave away property to his people. Thus he became a head chief of the tribe.

A supernatural being in heaven saw that Ēx'sokwi⁵lak^u was a great hunter. The supernatural being tried to capture the hunter: therefore he called one of his slaves and threw ashes over him. Then the slave was transformed into a grizzly bear. His master sent him up the river of Xēkwēk'ēn. When he was going up, he came out on the beach near the house of Ēx'sokwi⁵lak^u, because he wanted to be seen by the great hunter. As soon as Ēx'sokwi⁵lak^u saw the bear, he gave chase. The bear went up a steep mountain; and the hunter put on his snowshoes, took his dogs and his long pole, and ran after him. The bear climbed up to a point called Frog Point (Wūxētbē⁵). There is a very steep and slippery cliff without a footing. Nevertheless the hunter passed the dangerous place, and saw the great bear ahead of him going into a large house. Then the hunter went to the outside of the house and listened. He heard many people singing inside. They sang: "Prettiest-Hunter is picking the bone of my neck ("Ēx'sokwi⁵la⁵x^usa ēnāxwa hanl'ēnox^u ēbelelāla⁵x^ug'in xāq'E-xawēk'). He could not enter the house, and had to go home. He

lost the bear, because he had transgressed the rules laid down by his father. He felt very sorry for having lost the bear.

Then he thought that he had once seen a very pretty girl, a daughter of the chief of the Dzāwadēēnox^u, whose name was Leader-of-all Warriors (Walebâs'yē). Ēx'sokwi'lak^u wished to marry her. Therefore he asked her father's consent. When the chief saw that he seemed to be a good-natured young man, he let him marry his daughter.

Ēx'sokwi'lak^u had a brother-in-law, Born-to-be-a-Spearsman (Alē'winoxwi'lak^u), who was a sea-otter hunter. He used to go out early every morning to spear sea-otters, and sometimes he would kill many, sometimes he would not get any. So one day Ēx'sōkwi'lak^u asked his wife if he might accompany her brother. When she had given her consent, he got ready and went aboard the spearsman's canoe. Then they started for Moving-Island (ēmakwi'lāla ēmek'āla). Ēx'sōkwi'lak^u saw many sea-otters on the island, and asked his brother-in-law to put him ashore, for he wanted to kill them with his club. When his brother-in-law had put him ashore, he found a fine club which his father had put there. He ran towards the sleeping-place of the sea-otters, and killed every one of them. His brother-in-law, who had not killed any, became angry. Therefore he deserted Ēx'sōkwi'lak^u, who had to stay on the island without food and water. On the fourth day, while he was sleeping, some one came and said, "I have been sent by the chief to call you into his house;" and when he woke up to see who was speaking to him, he did not see anyone. Then he covered his head with his cedar-bark cape; and he was just about to go to sleep again, when he heard the same voice saying to him, "I have been sent by the chief to call you into his house." Then he looked about again to see who was calling. Since he did not see anyone, he thought, "I am going to die, for I am only thinking of what I am wishing to see." Then he lay down to sleep the third time; and as soon as he began to doze, the same voice spoke, and said, "I have been sent by the chief of this island to call you into his house." He tried to open his eyes while this soft voice was speaking, but he could not do it until it stopped. Then he said to himself, "I will bite a hole through my cedar-bark cape and look through it, I will not go to sleep this time." He bit a piece out of his cedar-bark cape, through which he could look. Before long he saw the top of the island open. A small man came out towards him, pushed him, and said, "I have been sent by the chief, Q'omozwe, to call you into his house;" and before he disappeared. Ēx'sokwi'lak^u spoke to him, and said, "Ah, friend! I saw you long before you spoke. Now, wait, and let me follow you into the good chief's house!" And then he got up and followed him into the house. He

saw the great chief of the sea sitting in the rear of the house, and there were many seals and sea-lions crawling about inside. These were the servants of the great chief. The hair-seals were the dogs of the house. The great chief asked the food-keeper of the house to feed Ėx'sōkwīlak^u, and they asked him what he would like to eat. The listener of the house said, "He wants to eat a piece of your dog;" for the listener can hear your thoughts, and Ėx'sōkwīlak^u wished to eat a piece of seal. So they killed a small seal, cut it up, and cooked it. Then they gave some of it to him; and he began to eat it, for he was very hungry. After he had eaten, the speaker of the chief asked him whether he was a shaman and could cure the head slave of the chief, who had been taken ill when he went out to get food for the great chief. Ėx'sōkwīlak^u thought, "I will say that I am a shaman;" and the listener of the house said, "He thinks he will say that he is a shaman." Then he was asked to look at the sick one. He saw the bone point of a spear in the man's side. Then he thought, "I wish they would give me that canoe and spear for healing this sick man!" At once the listener said, "He wishes our great chief to give him that canoe and the spear after he has healed this sick man." Then the great chief spoke, and said, "I value my hunter more highly than canoe and spear. He shall have them, and more than that, if he cures my hunter." Then Ėx'sōkwīlak^u sat down by the side of the Sea-Lion, and pretended to feel for the sickness. Now and then he would push in the spear-point, and the sea-lion would groan from pain, and then he would pretend to suck the side in which the spear stuck. The fourth time he bit the spear-point, pushed it in, and then pulled it out. Then the Sea-Lion said, "This is a true shaman, for I felt the sickness leave my body. Now my chief will give him the canoe." When the chief heard that Ėx'sōkwīlak^u had cured his servant, he gave him the hunting-canoe with the serpent-spear, the paddle, and the food-box that is never empty, and the death-club, the point of which burns hostile villages, and the water of life. The great chief also gave him his house and his name, Chief-of-the-Open-Sea (G'ag'egeyak'). Then the young man, Ėx'sōkwīlak^u, became homesick, and thought, "How shall I let them know that I am homesick?" Then the listener of the house said, "The great shaman is homesick." Thereupon the great chief of the house spoke to his slaves, and said, "Take down the hunting-canoe, and put aboard all that I promised to the great shaman, including this house. Let it become as small as a young woman's berrying-basket, and put it aboard. Then let the great shaman go aboard. Cover his face before you let him go to the upper world. One of you shall take him up." The Sea-Lion that he had cured said to him, "Ah, Great-Shaman! go aboard your self-

paddling canoe, and cover your face, that you may not see the trail that leads to the upper world." Then Ėx'sökwilak^u pulled his blanket over his face. The Sea-Lion jumped into the canoe, and said, "Paddle!" At once Ėx'sökwilak^u heard the sound of paddling on the sides of his canoe. Soon the noise stopped. Then the Sea-Lion said, "Shaman, look up!" for that was now the name of Ėx'sökwilak^u. Then he looked up to see where he was, and he found himself close to the village of his enemy. He resolved to try his baton to see if it would set fire to the village. He extended it towards the village, and in a short time all the houses were on fire. When the people tried to run away, he extended the death-bringer baton towards them, and they were transformed into rocks. After all had been killed, he asked the Sea-Lion to show him how to use his canoe. The Sea-Lion said, "Just say 'Go ahead!' Then all the paddles will obey you. When you want to stop, only say, 'Stop!' then they will stop." After the Sea-Lion had spoken, he jumped overboard and went home. Ėx'sökwilak^u went to the village. Then he saw some of his friends and his wife turned into rocks. This made him feel sorry. Therefore he tried his water of life. He took it out of the bladder of hair-seal in which it was, and sprinkled it on his wife, who rubbed her eyes and said that she had been sleeping. Afterwards she saw that her husband was bringing his friends back to life. Then she knew that she had been dead and had been resuscitated. Her husband brought most of her friends back to life, except those that had left him on the island. After he had done so, he took the house out of the canoe and put it down in the middle of the village, where it grew up to its full size. Now he was the head chief of the tribe. On the fourth day after his return he went aboard his self-paddling canoe. He told the great canoe to go ahead towards an island where hair-seals go to take a rest. As soon as he approached the island, his spear went overboard, turned into a serpent, and swam ashore to where the hair-seals lay. The serpent went from seal to seal, killing them. After it had killed all the seals, it swam back towards the great canoe. The owner took it aboard and put it down in the bow of the canoe. Then Ėx'sökwilak^u went ashore and took all the seals aboard his canoe, and they were enough to fill it. He went home and gave a seal feast to his people. Now his people treated him as a chief, and he went hunting sea-otters, which he gave to his people. Therefore he was well liked.

STORY OF THE NAENSX'Ä OF THE KOSKIMO

- 1 The ancestors of the Naensx'ä were living at Meläd. | They were catching sockeye-salmon. Their chief was LELBEYÖS. | He had a son Wanäd. Wanäd | owned a large dog, and the name of the dog was
- 5 NESÄ. || There were many dogs of the ancestors of the numaym | Naensx'ä of the Koskimo. Wanäd was glad | because all the dogs were yelping on account of | what was done to them by the dog of Wanäd, for he always set him | to fight the others. Now the heads ||
- 10 of the dogs of the ancestors of the Naensx'ä were very sore. Then Wanäd was glad | on account of what his dog, NESÄ, did to all of them, | when he was biting them. Now Wanäd lay down, and did not arise | in the morning, and in vain he was called by his parents. |
- 15 Wanäd did not pay any attention to them. In the || afternoon a man came into the | door of the house of LELBEYÖS, the father of Wanäd, | and the man just went to the bedroom of Wanäd, and | of the dog, and the man said, "I call you, Wanäd, | with your dog, on
- 20 account of our friends." Thus he said. || Immediately Wanäd arose and followed the one | who was sent to call him. They went to the

STORY OF THE NAENSX'Ä OF THE GÖSG'IMUX'

(Koskimo dialect)

- 1 G'öküla^{laē} g'aläsa ^{ne}mēmōtasä Naensx'ä läx Melädē. Laem^{laē} xē wīwamēsxa melēk'. Wä, lä^{laē} laxē g'igades LELBEYÖS. Wä, läk'as^{laē} xūngwadm'ats Wanädē. Wä, läk'as^{laē} laxē Wanädē ^{wa}yatsē öma^{yaō} ^{wa}ts!ä. Wä, läk'as^{laē} lēgadm'asē ^{wa}ts!as NESÄ.
- 5 Wä, läk'as^{laē} laxäē q'lēmink'asē ^{wa}öts!äs g'ilk'asasē ^{ne}mēmōtasē Naensx'äk'asasē Gösg'imuxwē. Wä, läk'as^{laē} Wanädē äyāq!es^{laē} k'asqēxs hēmenälak'asmasēnē gwägülälak'asē ^{na}xwa ^{wa}öts!k'as g'ayälak'as lak'asex ^{wa}ts!äs Wanädäx hēmenälak'as^{laē} masēnē wä^{laē} xak'as qak'as hanēqōk'asēs. Wä, läk'as^{laē} laxäē ^{na}xwak'as lälä-
- 10 lē^{laē} gēmäläk'asē ^{wa}öts!äs g'alä Naensx'ä. Wä, läk'as^{laē} laxäē ^{ex}ē nāq^{laē} yas Wanädē qak'asēs ^{wa}ts!ē NESÄxs läk'asäē ^{na}xwīd lak'as yēyal^{laē} q'lälä. Wä, läk'as^{laē} laxäē gälk'asē Wanädē k'lē^{laē} yas läx^{laē} wīd-xē gälä qak'asexs wāx^{laē} k'asäē g^{laē} wäsōk'atsēs g'äölg'ūx^{laē}. Wä, k'lē^{laē} yask'as^{laē} laxäē Wanädē q'lāq!aaq. Wä, läk'as^{laē} laxäē gwāk'!ō-
- 15 dexläläsa ^{na}läänēk'asas, g'äxk'asasē bekümälä g'äxēlk'asa laxē t!ex^{laē} säse g'ōxwas LELBEYÖS, yik'asex ömpk'asas Wanädē. Wä, ökwas^{laē} m^{laē} lä bekümälä läk'asex kwaēlask'asas Wanädē lō^{laē} kwāsēs ^{wa}ts!ä. Wä, läk'as^{laē} lā ^{na}xä bekümälä: "Lō^{laē} xäenlöl, Wanädä lō^{laē} kwāsēs ^{wa}ts!ex qāk'asens ^{na}xēmōxwē," ^{na}xk'as^{laē} laxäē. Wä,
- 20 hēx^{laē} idk'as^{laē} laxäē Wanädē läx^{laē} wīd^{laē} k'asa qak'ats läē läg^{laē} xē lēlēlg'isk'asē. Wä, läk'as^{laē} lā hēx^{laē} dzegēsēlak'as laxē äpdzegēs-

beach at the other side | of the point of the village. They went to the
 the thicket, | and there he saw many men sitting in a circle. Then
 Wanēd was told by them to sit down behind them | with his great 25
 dog. When Wanēd sat down | close to his dog, then he saw that
 the men were groaning on account of wounds in their throats and |
 in their ears. For a long time the men did not speak. Then Wanēd
 was a little afraid, for | his dog just continued to stare at his master. 30
 Then an old man arose | and spoke. He said, "Now, come, Wanēd,
 and look at my tribe, | and their wounds here, which you and your
 dog have made. || Look at them! We are men | as you are. And 35
 now, Wanēd, you shall learn." Thus he said, | and went towards the
 place where Wanēd was sitting. He took off | his human body, and
 he took off the | dog's body from the dog of Wanēd, and put it on
 Wanēd, and Wanēd became a dog. Then he | put the man's body 40
 of Wanēd on his dog | Nesā. And after he had done so, the new
 Wanēd arose | — the one who had been a dog — and went home to
 his house, | and his dog, who had been the real Wanēd before, followed
 him. Before Wanēd || came near to his house, the many dogs ran 45
 up to the large dog, and they took revenge by biting him. Then the

k'asasē g'ōkwa. Wā, lāk'as lā lāqa lak'asxē q'wāxulk'wask'ase. 22
 Wā, lāk'as'laxaē dōx'walaxē q'lenemk'ase bēbekūmaxelōs k'wāla.
 Wā, lāk'as'laxaē Wanēdē āxk'lālasōkwas qak'as hē k'watē ūlēq'ūs
 lō'kwasē ōmas 'wāts'las. Wā, g'ūlk'as'em'laxaē k'wāg'aēl-sk'ase 25
 Wanēd māmk'els lō'kwasē 'wāts', wā, lāk'as'em'laxaē Wanēdē
 dōqwaē bēbekūma gwālasē lēlax'alala lak'asax q'lōq'lūnas lō-
 'kwase p'lep'eyōkwasas. Wā, lak'as k'leōkwas geōl dōt'leg'a'le
 bēbekūma. Wā, lāk'as'em'laxaē Wanēdē k'ēk'alēqak'asa qak'ase
 'wāts'lak'asas, yik'asexs ōkwas'maasēnē hēmenalaem dōqūmāhuxēs 30
 'wādzēd. Wā, lāk'as'laxaē lāx'welsēda q'lūlyaxwē bekūmāla. Wā,
 Wā, lāk'as'laxaē dōt'leg'a'la. Wā, lāk'as'laxaē 'nēx'a: "Wā, gela-
 g'ak'as'la Wanēd, g'āxk'asaaqōs. Wāk'asla dōqwaēn g'ōkwaō-
 tak' yik'asg'a lēlax'as'alak'asg'as qak'ats hāyaōs lō'kwasōs 'wāts'a- 35
 qōs. Wāk'asla dōqwalax; sōkwas'emxaen gwēx'sk'ats bekūmaem-
 xaen sōkwas gēx'asas. Wā, lāk'as'mots Wanēd q'āf'alāl. 'nek'as
 lāxēxs lāk'asaē gwāēsta lak'asax k'wādzad Wanēdē qak'ats dāwa-
 yōdk'asēx begwānemk'linaf'asē. Wā, lāk'as'laxaē dāwayōdk'asax
 'wāts'lak'linaf'as 'wāts'lās Wanēdē qak'ats āx'ālōdk'ases lāk'asax
 Wanēdē. Wā, lāk'as'mēnē 'wāts'ex'īdē Wanēdē. Wā, lāk'asē 40
 āx'ālāsa begwānemk'linak'asas Wanēdē lāk'asax 'wāts'lak'asasē
 Nesā. Wā, g'ūl'em'laxē gwālk'asa, lāk'asē alōlxwē Wanēdē lāx-
 'welsk'asaxē 'wāts'lāk'asdē, qas lak'asē nā'nax' lāk'asxēs g'ōx-
 lāk'axēs 'wāts'lāxē ālak'asuāl Wanēda. Wā, k'le'yask'as'em'laxē
 ēx'ak'asē Wanēdē lāk'asxēs g'ōx', g'āxk'asasē q'lenem 'wāts'ā 45
 qāqaaxē ōmas 'wāts'lāk'as. Wā, lāk'as'em'laxaē yink'a q'ak'a-

48 dog ran away from them, and went into his former bedroom, | which
 he had when he was still a man. Then | Wanēd, who had been a
 50 dog, came in and never || took notice of his dog, who lay down on the
 bed. | His ears and his throat were lacerated. | Then the new Wanēd
 said | to his mother, "I am hungry, mother." And his mother |
 55 stared at him, because the real || Wanēd had never said to his mother
 that he was hungry. Therefore | Lelbeyōs and his wife T!ek'ayig'i-
 'lak^u thought this strange. | When T!ek'ayig'i'lak^u put a dish in front
 of him | containing scorched dried spring-salmon, then the great dog
 sat down | beside of T!ek'ayig'i'lak^u, and looked into her face. ||
 60 In vain he opened his mouth. Then T!ek'ayig'i'lak^u spoke, | and
 said, "Oh! what is the matter with Nesā? It is as | though he were
 trying to talk to me," thus she said. But | Wanēd did not pay any
 attention to her, for he was eating; and after he had | eaten all the
 65 dried spring-salmon, he arose and lay down || in his bedroom; but the
 great dog went | to the place where Lelbeyōs was sitting, and looked
 into his face. | In vain he opened his mouth as though he wanted to
 speak. When | night came, the dog lay down in the bedroom of |
 70 Lelbeyōs. Wanēd continued to be hungry, and || for a long time it
 was this way. Then | T!ek'ayig'i'lak^u guessed that the dog was her

47 p!ak'ē. Wā, lāk'ase 'wāts!E beX'wīd qak'ats laē lāk'asaxēs kwaē'lak-
 k'asdē yik'asexs hēk'as'maēx'dē ālē bekūma. Wā, g'āxk'as'laxaē
 g'āxē'līdē Wanēdē, yik'asxē 'wāts!ek'asdē. Wā, hēhēk'aem'laxaē
 50 q!ās'idaxēs 'wāts!EXē lāk'as hagūdzwāli! lāk'asex kūl'elask'a-
 saxsē 'nāx'wīdk'as'em lāx'sax'īdk'asē p!ep!eyōkwasas lō'kwasē
 ōxawak'asas. Wā, ōkwas'em'laxaē 'nēx'a alōx'kwasē Wanēdē
 lāk'asxēs abempk'asē: "Pōyan; ad;" wā, ōkwas'em'laxaē abempk'a-
 sas dōdōxs'emdk'asax qak'asaxs k'le'yasaē powēk'lālaēnox'k'asē āla-
 55 k'lāla Wanēdē lāk'asxēs abempē. Wā, hēk'as'em'laxat! lak'emq!a-
 s'īdayōs Lelbeyōs lō'kwasēs genemē T!ek'ayig'i'lax^u. Wā, g'il'k'as-
 'em'laxaē T!ek'ayig'i'laxwē k'āg'ililāsē hā'maats!e g'its!EwaX'usē
 ts!enXwē sāsasda, g'āxk'asaasē ōmasē 'wāts!E qak'ats laē k'wāg'i-
 lilk'as lax l'asali'k'asas T!ek'ayig'i'laxwē qak'ats dōqūmalilaēq.
 60 Wālk'as'em āqa. Wā, lak'as'laxaē T!ek'ayig'i'lax^u dōt!eg'a'la.
 Wā, lāk'as'laxaē 'nēx'a: "'ya, 'māsk'adzēg'a Nesāk', hēk'asaēk'
 gwēx'asē dādōt!eg'a'la g'āxk'asen," 'nēx'k'as'laxaē. Wā, hēhēk'a-
 em'laxaē Wanēdē q!aq!aax qak'asēs hā'maēnē. Wā, g'il'k'as'em-
 'laxaē 'wī'lak'asxē sāsasdē lāk'asaē lāx'ūlil qak'ats laē kūlg'a-
 65 lilk'as lāxēs kwaēlasē. Wā, ōkwas'em'laxaē ōmas 'wāts!E lāk'as
 lāx k'wāē'lask'asas Lelbeyōs qas lāk'asaē dōqūmalilaēq. Wā,
 lāk'as'em'laxaē āqa wāx'st!aax' dādōt!a. Wā, g'il'em'laxaē lāk'as
 nēg'aX'wida lāk'asaē hēk'as'em kwaēlk'asē 'wāts!E kwaē'lask'asas
 Lelbeyōs. Wā, lāk'as'laxaē hēmenalak'as'em pōyē Wanēda. Wā,
 70 lāk'as'em'laxaē gayal'em hēk'as gwayalak'asē, wā, lāk'as'em'laxaē
 T!ek'ayig'i'laxwē k'ōt!ēdk'asxē 'wāts!ā hēk'as'maēs xūnōXwē. Wā,

son, and she spoke to her husband, LELBEYŌS, and said, "O LELBEYŌS! call in the shamans to come this night and look at our master there." Thus she said to him. Immediately LELBEYŌS said that he would clear his house; and after he had finished clearing his house, he went and gave notice to his tribe that the shamans would feel of Wanēd (in order to find out what ailed him). Then LELBEYŌS went back home, and told his wife, saying that the shamans would come in, and those who were to beat time. Then T'EK'AYIG'ILAK called Wanēd, and told him about the shamans who would come and feel of him. Then Wanēd became really angry on account of what was said by her, and he went out of the house. Then the great dog was happy, and LELBEYŌS and his wife, T'EK'AYIG'ILAK, observed him. Now night came, and the shamans and those who were to beat time came, but Wanēd never came into the house. The large dog sat down in front of the shamans. Then a great shaman saw that the great dog was Wanēd who wore the dog's body. Then the shaman spoke to the wise men (song-leaders) to think about it, what they should do to the dog who wore the body of a man, namely, of Wanēd. Thus he said. Then the great dog was

lāk'as'elaxaē dōt'leg'a'lk'asxēs la'wūnemk'asē LELBEYŌSK'asē. Wā, 72
lāk'as'elaxaē 'nēx'a: "ēya, LELBEYŌSAI'. Wālauk'adzā Lēlak'asxo
pēpāxa qa g'āxk'asēsōnōxō nēg'a'x'k'aslēx qak'as dōqwasēxēs
g'ik'asēx," 'nēk'as lāxaē. Wā, hēx'ēdk'as'em'laxaē LELBEYŌS 'nēx' 75
qak'ats ēkwaēxēs g'ōxwē. Wā, g'ik'as'em'laxaē g'wālk'as ēkwaxēs
g'ōx'k'asaxs lāk'asasēne qās'ēd qak'ats laē q'āq'agēm'lāk'asxēs
g'ōkwaōt yek'asexs plēxwak'atsawaē Wanēd yik'atsē pēpāxa. Wā,
g'āxk'as'em'laxaē nā'na'x' lāk'asxēs g'ōxwē LELBEYŌS. Wā, lak'as-
'em'laxaē nēlalak'asxēs genem, 'nēx'k'asqēxs lāk'as'maalasē 80
'wēlak'ās g'āxk'asla hōx'utslāk'aslē pēpāxa lō'kwasā Lēxastēk'aslaq
Wā, lāk'as'elaxaē T'EK'AYIG'ILAX' Lē'lālak'asex Wanēdē qa's nēla-
laēsē pēpāxaxs g'āxk'asaēla plēxwak'aslaq. Wā, lāk'as'em'laxaē
Wanēd ēālak'lāla ts'ēn'x's dōt'lalayokwasas. Wā, lāk'as'em'laxaē
ōkwas'em lāk'as qās'ēd qak'ats laē lāwēls lak'asxē g'ōx. Wā, 85
lāk'asē ēk'ēqak'asē ōmasē 'wāts'E. Wā, lāk'as'em'laxaē LELBEYŌS
lō'kwasēs genemk'asē T'EK'AYIG'ILAXwē q'lām'x'ts'ōk'aslaq. Wā,
lāk'as'em'laxaēnē nēg'ēx'wīdk'asa. Wā, g'āxk'as'em'laxaē hōx-
ts'lāk'asē pēpāxa lō'kwasē Lēxaxstaē. Wā, lāk'as'em'laxaē hēwa'em
g'āxk'as hōx'utslāk'asē Wanēda. Wā, lāk'as'em'laxaē ōmasē 'wāts'E 90
k'lākwagēmak'asxē pēpāxa. Wā, lāk'as'em'laxaē ōmask'asē
pāxa dōx'walak'asxē ōmasē 'wāts'ēxs hēk'as'maē Wanēdē Lāk'as
q'lōx'utslēwax'us 'wāts'ēk'linak'asasēs 'wāts'E. Wā, lāk'as'em'laxaē
pēpāxa dōt'lālak'asxē wēwasdala qak'as dōdaxstōlik'asēs qak'ats
g'wēx'idaasxē 'wāts'ēxē lāk'asē q'lōx'wēnālak'asax bekūmālak' 95
nak'asas Wanēdē, 'nēk'as'elaxaē. Wā, lāk'as'em'laxaē ek'ēqak'as

- 95 happy on account of what the shaman had said, | and he was just going around the fire in the middle of the house trying to play | with
 100 the shamans. But Wanēd || never came to the house. Then the shamans went out | with those who beat time for them. Now it was late in the | night, and no dogs were walking about | that night. The whole tribe was asleep. | When daylight came in the morning, ||
 5 Wanēd was the first to arise from his bedroom, and he | wakened his parents, and spoke. | He said, "Don't continue to sleep! I have been | pitied by the supernatural power. I am Wanēd again," thus
 10 he said. | Immediately LELBEYŌS and his wife, || T'Ēk'ayig'īlak' arose and called their tribe | to come and eat breakfast in the house. Then all | the ancestors of the numaym NAENSX'ā went in; and when | the guests were all in, LELBEYŌS | told his tribe about Wanēd,
 15 that he had been pitied by || the supernatural power. Thus he said. Then Wanēd spoke | and told them that he had tried in vain to talk, | but that he had been unable to speak. | Thus Wanēd came back. But they never | learned which way the great dog, NESā, had gone. ||
 20 From that time on the Koskimo began to treat their dogs carefully, | for they knew that they are men like | ourselves. That is the end of this. |

- 97 qak'asē dōt'lālayokwasasē pāxa qak'asē ōmas 'wāts!EXS lāk'asaē wūlk'as x'imsa laē'stalil lāk'asxē laqwawalik'asasē g'ōx', āūmĒ-mak'asxē pēpāxa. Wā, lāk'as'EMflaxaē hēhēk'a g'āxk'asē Wanēdē. g'āxēl lāk'asxē g'ōx'. Wā, lāk'as'EMflaxaē ōkwas'EM la hōqwalilē pēpāxa LŌ'kwasē Lexēmēlk'asas. Wā, lāk'as'EMflaxaē gayālak'as la nēg'ekwa, wā, lāk'as'EMflaxaē k'!ēyōkwas 'nem 'wats! g'ig'elsaxē nēg'ek'. Wā, lāk'as'EMflaxaē 'nāx'wid lak'as k'!axālak'asē lēlqwalā. Wā, lāk'as'EMflaxaē 'nāx'īdk'asxē gaalak'asē; wā, hēk'as'EMflaxaē
 5 Wanēdē g'ilk'as lāx'wid lāk'asxēs kwaē'lask'asē qak'ats laē gwā-k'asxēs gaōlg'ūxwē. Wā, lāk'as'EMflaxaē dōt'ēg'a'la. Wā, lāk'as'EMflaxaē 'nēx'a: "Gwālk'as las k'!axālak'asaōl lāk'as'EMēg'in wīwaxsē'stanōs 'nawālaḡwa. Nōgwak'as'EMxat! Wanēda," 'nēk'as-
 10 T'Ēk'ayig'īlaḡ' lāx'widk'as, qak'ats laē Lēlaxēs g'ōkwaōtē qak'as g'āxk'asē gōgag'alil lāx g'ōxwas. Wā, g'āxk'as'EMflaxaē 'wīlak'as hōx'utslāwē g'ilk'asasē 'nē'mēmaōtk'asasē NAENSX'ā. Wā, g'ilk'as-
 15 'EMflaxaē 'wīlaēlk'asē LēlānEM, wā, lāk'as'EMflaxaē LELBEYŌS nēlālaxēs g'ōkwaōtas Wanēdaxs lāk'as'EMflasē wīwaxsē'stanōs 'na-
 15 wālaḡwa, 'nēx'k'as'flaxaē. Wā, lāk'as'EMflaxaē dōt'ēg'a'lk'asē Wanēdē, nēlālak'atsēxs lāk'as 'nāxwuasēnē wāx'k'as dādōt'la. Wā, lāk'as'EMflaxaē k'!ēyōkwas gwēx'idaask'as dōt'ēg'a'lk'asa. Wā, lāk'as'EMflaxaē naqē'stē Wanēda lāk'asxēq. Wā, lāk'asē hēhēk'a q!aē'stasō'kwasē gwūgwaig'ask'asasē ōmasē 'wāts!ēk'asē NESā. Wā,
 20 hēk'as'EMxat! g'ūg'ilaats Gōsg'imux' lak'as aēk'ilaxō 'wāts'ax qak'asaxs lāk'as'maasē q!hōlk'asqēxs bēbēkūmalak'as'maasē nōgwa-k'asENS gwēx'asē. Wā, lāk'as'EMxaē q'ūmbak'as lāk'asxē.

ORIGIN OF THE ABALONE NAMES OF THE ĀWIK'ĒNOX

I will also answer what you inquire about how the abalone names came. There is really one reason why the Āwik'ēnox have abalone names. And I will only follow what was told me by my wife, who told me that story why the Āwik'ēnox women have the name Abalone-Woman. Now, listen, friend! I shall imitate the way of all the story-tellers who tell the story to some one. This is the beginning. |

LEG'ēx, the chief of the Hālx'aix't'ēnox of the Ōyalaidex, lived at Yālalē. Chief LEG'ēx had two wives, || and it is said that LEG'ēx loved his second wife more; | and Chief LEG'ēx also did not treat carefully his children | by his first wife, but he took very good care of his son | by his second wife. Therefore his first wife was very angry, | and she planned what to do to her husband, whether she should kill him, or whether she should kill his second wife. Then it occurred to her to do harm to the son of her husband and his second wife. And after the head wife of Chief LEG'ēx finished planning, she treated the child well, | and she called her stepson, the child of her husband || and his second wife, and the head wife would sit in the bow | of the canoe of her stepson when she went out pad-

ORIGIN OF THE ABALONE NAMES OF THE ĀWIK'ĒNOX

Wā, laemxaāwisen nā'naxmēlxēs wūlāsewōs lāx g'āxčlasōx lē-
gema ēx'ts!emē. Ālaem 'nemx'idalē lāg'ilas lēgadēda Āwik'ēno-
xwasā ēx'ts!emē. Wā, la'mēsen āem negeldōlgra wāldemgasgru
genemk', lāgras nōsa qaenlas lāg'ilas lēgadēda ts'ēdaqasa Āwik'ē-
noxwasā ēx'ts!emga. Wāgra hōlēlax, qāst, qen nānaxts'ēwa'mēx
gwēk'lālasasa 'nāxwa nēnōts'ēnox qaēs nōsagrīlē. Wā, la'mēs
g'ālabēsēga:

G'ōkūlaēlē LEG'ēx, yex g'igāma'yasa Hālx'aix't'ēnoxwasā Ōya-
laidex lax Yālalē. Wā, lā'laē ma'ēlēla g'igāma'yē LEG'ēx qa's ge-
genema. Wā, lā'laē LEG'ēxē hē la lāxūlē's a'lēlē genema. Wā,
k'lē's'em'laxaāwisa g'igāma'yē LEG'ēx la aaxp'ētlālxēs sas'mē
laxēs gek'emālīlē. Wā, lā'laē lōmax'ēd aēk'ilaxēs begwānemē
xūnok' lāxēs a'lēlē genema. Wā, hēem'lāwis xemēla ts'ēnōms
nāqa'yas gek'emālīlas. Wā, lā'laē sena qa's gwōx'ēdaaxēs la wū-
nemē lō'ē k'lēlax'ēdeq, lō'ē hē k'lēlax'ētsewē a'lēlē genems. Wā,
lā'laē g'ig'aēx'ēd qa's hēlag'i mōmas'ētsewa begwānemē xūnox'ses
lā'wūnemē lē'wis a'lēlē genema. Wā, g'il'em'lāwisē gwālē s'ma-
'yasa gek'emālīlē genems LEG'ēx, lā'lasā hēmenala ēk'ēq'lāq
Wā, la'em'laē lē'lālxēs xūngwawē, yix xūnōkwāsēs la'wūn'mē
lē'wēs a'lēlē genema. Wā, lānaxwa'laēda gek'emālīlē k'wag'īwa-
laxēs xūngwawaxs laē sēx'wida hēmenalaxa 'nē'nāla. Wā, lā'laē

22 dling every day. One fine day, Chief LEG'ēx asked his second wife
to go out paddling with him, and they went paddling. Then
LEG'ēx was asked by his head wife how far he would go. And
25 LEG'ēx mentioned a place far off || where he was going. In vain
LEG'ēx called his | son to come aboard, but the child did not want
to go, for | he really thought that his stepmother loved him. LEG'ēx
went away, and | left him. As soon as LEG'ēx was a long ways off,
30 his | head wife got ready and took a large box, which || she placed
aboard her canoe. She carried a bundle and | a long rope. And
when everything was aboard her canoe, | she called her eldest son
and her stepson | to go aboard the canoe. As soon as they had gone
35 aboard | the canoe, they paddled off and went to an island out || at
sea back of Yālalē. Then they went ashore on the island. The
woman put ashore the box, which she took out of the canoe, and put
it down on the beach, | and she called her son to help her, and also
her stepson. | Then the bad woman asked her stepson to take off
the | cover of the box. And when he had taken off the cover, the |
40 son of the bad woman took his younger brother | and pushed him
into the box. Then his mother put on | the cover, and the bad
woman took a | dressed skin blanket covered with large | abalone
45 shells, and wrapped it around the box. Then || she tied a rope

22 ēk'a 'nāla laa'lasa gīgāna'ŷē LEG'ēx hēlaxēs a'lēlē GENEM qa's lā
sēx'wīd L'ēwē. Wā, lāx'da'x'laē sēx'wīda. Wā, wūlaem'lawisa
gēk'emāliłax LEG'ēxē lāx 'wālag'ilaslas. Wā, lā'laē qwēsala gwe-
25 'ŷās LEG'ēxē lāaslas. Wā, wāx'ēm'lawisē LEG'ēxē lē'lālxēs be-
gwānemē xūnōk' qā lās lāxseq. Wā, lā'laē q'lem'sē xūnōkwās qaxs
laē āla la oq'lūs la lāxūlasēs ābadzewē. Wā, āem'lawisē LEG'ēxē la
lōwalaq. Wā, g'il'ēm'lawisē qwesg'ilē LEG'ēxaxs laē xwānal'idēda
gēk'emalilē. Wā, laem'laē āx'ēdxa 'wālasē g'ildasa, qa's lā āx'ā-
30 lēxsas lāxēs xwāk'lūna. Wā, lā'laē q'lenēpsemālē daakwas, wā, hē-
'mēsa g'ilt'la denema. Wā, g'il'ēm'lawisē 'wēlxs lāx xwāk'lūnās laē
lē'lālxax 'nōlast'egema'ŷas begwānemē xūnōx's L'ēwis xūngwawē
qā lās hōgūxs lāx xwāk'lūnās. Wā, g'il'ēm'lawisē la hōx'walexs
lāxa xwāk'lūna laē sēx'wīd'x'da'x' qā's lā lāxa 'mek'āla lāx L'lā-
35 sēg'a'ŷas Yālalē. Wā, lā'laē ālē'sta lāxa 'mek'āla. Wā, lā'laēda
ts'edāqē hānōltōdxa g'ildasē lāxēs xwāk'lūna qa's hāng'alisēq. Wā,
lā'laē lē'lālxēs xūnōkwē qā lās g'iwālaq L'ēwis xūngwawē. Wā,
laem'lawisa 'ŷāx'semē ts'edāq āxk'lālxēs xūngwawē qā āxōdēsēxa
yekwāya'ŷasa g'ildasē. Wā, g'il'ēm'lawisē lawāya yekwāya'ŷaxs
40 laē begwānemē xūnōkwasa 'ŷāx'semē ts'edāq dāx'īdxēs ts'lā'ŷa
qa's laxts'ōdēs lāxa g'ildasē. Wā, lā'laē ābempas yekū-
yentsa yekwāya'ŷasa g'ildasē. Wā, lā'laēda 'ŷāx'semē ts'edāq
āx'ēdxa ālāg'emsgemē 'nēx'ūnā'ŷaxa la hāmelxsemālaxa āwāwē
ēxts'ema. Wā, lā'laē q'lenēpsemts lāxa g'ildasē. Wā, lā'laē

around it. As soon as she had done this, she put it aboard the canoe. And it is said that the bad woman asked her son to take aboard a large stone. | Then her son looked for an elongated large stone. | When he found one, that was good for an anchor, so large 50 that a man could hardly lift it, he put it aboard the canoe. | Then he went aboard, and the bad woman with her son paddled out to sea. The large box was in the middle of the canoe. It was just like shining on account of the abalone-shells that covered the box, with the brightness of the sun. Then they went out to sea, and the bad woman said to her son, "Tie the rope to the stone, and after 55 you have done so, tie the other end around the box." Thus she said. Immediately the boy did this. | And after he had finished, he threw the abalone-covered box into the sea. When it drifted about, he took up the elongated stone and threw it into the water 60 and after he had thrown it into the water, they paddled away from it. They never turned around to see what became of the box that had been thrown into the water, for they felt that they had done something bad. | When they nearly arrived at the house, the bad woman spoke to her son and said, || "Oh, son, listen! Let me tell you 65 what I have in mind, for we are going to be asked what became of

qEX'semtsa denemē lāq. Wā, g'il'ēm'lāwisē gwāla laē hāng'an- 15
tēxsaq lāxa xwāk'lūna. Wā, lā'laēda 'yāx'semē ts'edāq āxk'lā-
laxēs xūnōkwē qa tlāxālēxsēsēx 'wālasa tlēsem lāxa xwāk'lūna.
Wā, laem'lāwisē xūnōkwās ālāx sūxsema 'wālas tlēsema.
Wā, lā'laē q'lāxa ālā la ēx' lax q'eltsem. Wā, hāstēlarm-
'lāwisa begwānemē lāx's grāxāē tlāgēxsaq lāxa xwāk'lūna. Wā, 50
lā'laē lāxs lāxa xwāk'lūna. Wā, lā'laē sēxwat'lūlēda 'yāx'semē
ts'edāq lē'wis xūnōkwē hānōyālaxa 'wālasē g'ildasxa hē gwēx'sē
q'leqālaēna'yasa ēx'ts'emē la 'megēsgimēxa g'ildasē q'leqālaēna-
'yasa l'ēsēla. Wā, laem'lāwisē lāxa l'āsakwaxs laē 'nēk'ēda 'yāx'-
semē ts'edāqa lāxēs xūnōkwē. "Wēga yiltsemtsa denēmēx laxw 55
tlēsemēx. Wā, g'il'ēm'lwits gwāl qasō lāl yiltsemtsa āpsbatyaxs
lāxwa g'ildasēx," 'nēx'laē. Wā, hēx'idaem'lāwisē hē gwēx'idēda
begwānemē. Wā, g'il'ēm'lāwisē gwāla laē hān'stemtsa ēx'ts'mala
g'ildas lāxa aōwak'ē. Wā, g'il'ēm'lāwisē hānwalaxs lāar' tlāgel-
tsaxa g'iltsēmē tlēsem qas tlāx'stendēs. Wā, g'il'ēm'lāwisē 60
lā'staxs grāxda'xwāē sēxās. Wā, laem'lāē hēwāxa mē'lēlaxēs
lā'stanowē g'ildasa, qaxs laē q'lāk'aqēxs 'yāx'semaēs gwēx'idansē.
Wā, lā'laē elāq lāgrāa laxēs g'ōkwaxs laē yāq'lēgrā'lēda 'yāx'semē
ts'edāqa lāxēs xūnōkwē. Wā, lā'laē 'nēk'a: "'ya, xūnōk, wā
entsōs hōlēlax qen nēlēsga gwālaasgras'gen nāqēk'. qaxz' 65
wūlāsō'mēLEK' lāx x'eyāsas ts'lā'yax'dā. Wā, len 'nēnk'leq'lā

- 67 your younger brother. I think | that we'll say that our canoe upset, and let us say that your younger brother | did not come up again. The reason why I say so is that we may | wet ourselves before we go
 70 ashore at the beach of our house." Thus she said. || Immediately they sprinkled their clothing with water, | so that it was all wet. And after they had done so, they paddled | and went ashore on the beach of their house. Immediately | they were met by their relatives, and the relatives of the one who had been thrown into the sea. Then the | bad woman was asked, "Where is your stepson?" Thus
 75 was said to her. || Immediately the bad woman replied, and | said, "Our canoe upset, and I do not | know what became of my stepson, for we just tried to save ourselves." | Thus she said. Then she was asked what had become of the | carved box, for this was the only box
 80 among the Bellabella that had a name. || Therefore the Bellabella were very much troubled about the | carved box. The bad woman said that | the carved box had just drifted away. Then the Bellabella guessed | that the bad woman had done harm to her stepson. | In the evening
 85 Chief LEG'ēx and his second wife came back. || Immediately LEG'ēx was told what | they thought had been done by the bad woman to her stepson. | Then Chief LEG'ēx spoke, and said, "Let | my son keep together with his crest, the carved box. | Let the chiefs of the

- 67 qens 'nēk'ēxgēns qepaens yā'yats'ēx. Wā, lālēns 'nēx'LEQ'ēxs hēwāxāē q'ax'widē ts'lā'yax'dā. Wā, hē'mēsen lāg'ila 'nēk' qens k'lūnk'lūnqelē qensō lāl lāg'alisl lāx L'Emā'isasens g'ōkwa," 'nēx'-
 70 'lāē. Wā, hēx'idaem'lāwisē xōs'itsa demsx'ē 'wāp lāxēs g'wēl-gwāla qa 'nāxwēs k'lūnqa. Wā, g'il'Emē'lāwisē g'wāla lāē sēx'wida qa's lā lāg'alēs lāx L'Emā'isasēs g'ōkwē. Wā, hēx'idaem'lāwisē lālalasō'sēs L'EL'EL'āla L'ō' L'EL'EL'ālāsa lā ts'EX'stanos. Wā, lā'lāē wūlase'wēda 'yāx'semē ts'Edāqa: "wīnōlā xūngwawā," 'nēx'sō'lāē.
 75 Wā, hēx'idaem'lāwisē nā'naxma'yēda 'yāx'semē ts'Edāqa. Wā, lā'lāē 'nēk'a: "Qepanu'x' yā'yats'ēx. Wā, g'wālelā'mēsen k'lēs q'lā'staxen xūngux'dā qaxg'enu'x' ā'mēk' la q'lūlēx's'em la q'wā-q'lūla," 'nēx'lāē. Wā, lā'lāē wūlase'wa lax g'wāgwaagasasa k'lāwats'lē g'ildasa, qaxs 'nemsg'e'māē g'il L'ēgad g'ildasa lāxa
 80 Hēldza'q". Wā, hē'mis lāg'ilas xenlela āwilelqelēda Hēldza-qwaxa k'lāwats'lē g'ildas. Wā, lā'lāēda 'yāx'semē ts'Edāq 'nēx'qēxs ā'maa la ts'lāx'idēda k'lāwats'lē g'ildasa. Wā, la'em'lāē k'ōt'ledēda Hēldza'qwaq laem mōmas'idēda 'yāx'semē ts'Edāqxēs xūngux'dā. Wā, lū'mēsē dzāqwaxs g'āxāē nā'nakwa g'igāmā'yē LEG'ēx L'ē'wis
 85 a'lēlē GENEMA. Wā, hēx'idaem'ēsē ts'Ek'lāl'itse'wē LEG'ēxē yīsēs k'ōdelē g'wēx'idaatsa 'yāx'semē ts'Edāq lāxes xūngux'dā. Wā, lā'lāē yāq'eg'a'lēda g'igāmā'yē LEG'ēxē. Wā, lā'lāē 'nēk'a: "Hāg'a-x'ēn xūnōkwa 'nemālag'ilē L'ē'wis k'lēs'āēda k'lāwats'lē g'ildasa.

tribes try to find my son." Thus he said. Then it was known everywhere that the son of Leg'ēx, the chief of the Ojibawab, was sitting in the abalone-covered box, and therefore all the tribes searched for it.

Ānekwa lived with his wife and two daughters in a house built of Āwik'ledza'yē. The elder one of the children was grown up and her younger sister was nearly grown-up. Then, it is said, they always stayed in bed late in the morning, sleeping. In vain their mother called them in the morning. They did not wake up, therefore their mother took the tongs and struck her children, saying as she struck them, "Don't sleep, but purify yourselves and try to find what is known by the tribes, the abalones-covered carved box in which Leg'ēx's son sits." Thus she said. Immediately the two girls arose crying, and went out of the house. They went along the long beach, a pretty beach. Then they went a long distance, and the younger one saw something like the sun floating about. And at once the younger one spoke and said, "Look at that thing floating about at sea. It is like the sun really shining on the water out at sea." Thus she said. But the elder one did not take notice of her. She just walked fast. Then the younger one went to after her, for the younger daughter in vain thought of what their

Wāgax'a gr'egāma'yaxsa lēlqwālala'yax tātlogwalax'ed xūnōs kwa," nēx'laē. Wā, la'mē q'lāq'alagayuwēda ēx'ts'emsgema gildas k'wāts!ewats xūnokwas Leg'ēx, yix gr'egāma'yasa Ojibawab-dex. Wā, hēmīs lāgrilas nāxwā'mē lēlqwālala'yē ālāq.

Wā, gr'ōkūla'laē Ānekwa lē'wis genēmē lē'wis ma'lokwe ts'lēdāq sāsēm lāx āwig'a'yas Āwik'ledza'yē. Laem'laē ēxentēda nōlast!egema'yas sāsēmas. Wā, laem'lāwisē elaq ēxentēda ts'la'pē yās. Wā, laem'lāwisē hēmenalaem gēx'g'aelexs mexaaxa gaūla. Wā, lā'laē wāx' gwāsō'xa gaālāsēs ābempō. Wā, la'laē k'les ts'lex'ida. Wā, hēmīs lāgrilas dāx'idē ābempasēxa ts'ēstēda qas kwēxēs lāxēs sāsēmē nēgr'etewēxs kwēxaaq: "Q'waldzā mēxax qas wāweldzewaōs q'lēqela la'sta qēda q'lāq'alag'āla- yāsa lēlqwālala'yā ēx'ts'emsgemalā k'lāwats!ē gildas k'wāts!ewats xūnokwas Leg'ēx," nēx'laē. Wā, hēx'idaem'lāwisē ma'lokwe ts'lēdāq sāsēm lāx'wida q'lāwādzetewēxs laē hōqūwēs lāxa gō- kwē qas lā qāsaēsela lāxa gr'it'ledzōlīsē ēk' āwinagwis. Wā, laem'lāwisē qwēsgrilaxs laēda ts'lā'yāsa nōla dōx'walelaxa gwēx'sa l'ēsela pex'āla. Wā, hēx'idaem'lāwisē ts'la'yā vaq't' g'āla. Wā, lā'laē nēk'a: "Yā, dōx'widesxa pex'āla ts'la' kwēxa hē gwēx'sa l'ēsela, yix ālā q'lāwāx'emlā'yā lāxa ts'la' nēx'laē. Wā, k'lēts!em'lāwisē nōlās q'lāst'laq, ām'laē yā naxs qāsaē. Wā, āem'lāwisē ts'lā'yās la qāqayaq, qaxs

12 mother had said when she talked about the abalone-covered carved
box in which Leg'ēx's son was sitting. They had gone a long ways
when they sat down. Then the younger one spoke again to her elder
15 sister, and said, "I can not think of anything but what I have seen
out at sea, which was floating about like the sun; (I wonder) if it is not
what mother talked about." Thus she said. Then her elder sister
only said that she was getting hungry. "Let us go home." Thus
she said. Then they walked back. When they passed halfway the
20 distance they had gone, the younger one saw the great box lying
on the beach. Then the younger sister spoke, "You are really
foolish that you do not remember what our mother told us to look
out for. This is the carved box lying on the beach." Thus she said,
25 pointing to the box. Then the elder sister saw what was seen by
her younger sister. Then they ran to see who would get there first
where it lay on the beach, the box that looked like the sun. Then
they arrived there. Immediately the younger sister untied the
rope tied around it; and when she had taken off the rope with which
30 it was tied, she took off the dressed skin with abalone shells and
put it down. Then she pulled at one side of the box, and then she
heard something moving inside the box. Then she ran away,
because she was afraid; but her elder sister was sitting on the
beach watching her younger sister working hard. Then the

11 g'ig'aēqela wāx'a ts'lā'yāx wāldemasēs ābempē, yīxs laē g'wā-
g'wēx's'āla lāxa ēx'ts!ēmsgemālā k'lāwats'lē gildas k'lwāts!ēwats
xūnōkwās Leg'ēx. Wā, laēm'lāwisē qwēsg'ila qāsaxs lāael k'lū's-
lisa. Wā, lā'laē ēdzaqwa yāq!ēg'a'fēda ts'lā'yāxēs 'nōla. Wā, lā'laē
15 'nēk'a: "K'lēts!mēk' lēl'maēx'ēdxen dōgūla lāxa l'lāsakwēxa
hē gwēx's pex'āla l'lēsele qō hēemlaxē gwē'yāsens ābempa,"
'nēx'laē. Wā, lā'laē āem 'nēk'ē 'nōlāsēxs lēmaē pōsq!ēx'ida:
"Wā, la'mēsens lāl nā'nax'ūL," 'nēx'laē. Wā, g'āx'laē aēdaaqa
qās'ida, wā, g'āx'ēm'lāwisē hāyaxk'!ēlts!ēdxēs qāx'ūLē. Wā, hēem-
20 'laxaā wisa ts'lā'ya g'il dōx'walelaxa 'wālasē gildas laē ha'nēs lāxa
l'lēma'isē. Wā, laēm'laē yāq!ēg'a'fēda ts'lā'ya, "yā lōmaa qōs
nenōlā, yīxs k'lēts!ēmaāxentqōs g'ig'aēqelax wāldemasēns ābempa
g'āxēns qāens dōgūlēq hēem k'lāwats'lē gildasa ha'nēsax l'lēma'is-
sasa," 'nēx'laē ts'lēmālaxa gildasē. Wā, laēm'laē 'nōlās dōx'wa-
25 lelax dōgūlasēs ts'lā'ya. Wā, lax'da'x'laē dzely'wida qā's lā
g'āg'alap'la lālaa lāx ha'nēdzasasa hāel gwēx's l'lētsēmlisa gildasē.
Wā, lā'laē lāg'aa lāq. Wā, hēx'idaēm'lāwisa ts'lā'ya qwē'ēdex
yiltsema'yas denema. Wā, g'il'ēm'lāwisē 'wī'lāwa yiltsema'yas
denema lān'lasē āxāgiltsemdxa ālāg'imē āxedzāyaatsa ēx'ts!ēmē
30 qā's x'ilxalisēq. Wā, lā'laē gēlqalisaxa gildasē. Wā, hēem'lāwis
la wūlālatsēxa yāweng'a'la lāx ōts'lāwasa gildasē. Wā, laēm'laē
hēltsū lāxēq qāxs k'il'ēdaas, qāxs ā'imaē 'nōlās k'lwaēs x'its'lax'i-
laxēs ts'lā'yāxs laxūmālāē ēax'ela. Wā, lā'laē lāx'ūlēsēda ts'lā'yāxs

younger sister stood still, and he heard some one sitting inside of the box, and saying, "Don't be afraid, come open this box now. You have found me by good luck." Thus said what was now Qwēx'agas to the younger sister. At once the younger sister went back and opened the box. She took off the cover and put it on the ground to the side of the box. Then the younger sister saw a really handsome young man sitting inside the box, wearing in his ears abalone shells. Then the man spoke to the younger sister and said, "Now your name shall be Qwēx'agas (Box-Opening-Woman)." Then Bellimbella, X'āwagas in the way the Kwágnl speak, for now you have opened this box, which has the name Carved-Box. And now I'll marry you, my dear Qwēx'agas, for this is your name now and also for Ēx'ts'lemga (Abalone-Woman) beginning with this day. I am the son of Leg'ēx." Thus said he as he came out of the carved box. Then the man took the abalone-covered dressed skin and threw it into the carved box, and he took up the box and folded it up, and as soon as it had become small, he tucked it into his armpit. The man wore as a blanket the dressed-skin blanket covered with abalone shells, and he also had a head-ring of hide. Then the wife of the man, the one who had now the name Qwēx'agas, asked her husband and her elder sister to go home to their house. They

lāe wūlelaxa yaq'ientlāla lax ōts'lāwasa gildasēxa 'nēka' "Qwal-
las k'ilelax. Qelaga x'ōx'widexgrada gildasek'. Laens lozwa
g'āxen," 'nēx'laē wūlelaxa ts'lā'ya. Wā, hēx'idāem lawisa ts'
'ya la xwelaqa lāq qa's x'ōx'widēxa gildasē. Wā, lā'laē āxodix
yikwayafyas qa's k'ōx'walisēs lāx ōnā'yasa gildase. Wā, lā'tō-
'laēda ts'lā'ya dōx'walelaxa ālā la ēx'sōk' hē'a begwānem k'wā-
ts'lāxa gildasē xōgex'sa ēxts!em. Wā, lā'laē yaq'igra'heda begwa-
nemē lāxa ts'lā'ya. Wā, lā'laē 'nēka': "Laens lāl legades Qwē-
x'agas,—lāxa Hēldza'qwa.lā X'awagas lāxa Kwāngule yāq'itdasa—
qa's laenā'yōs x'ōx'widwxa lēgadēx gildasa lāwxa legadaxs k'la-
watslē gildasa. Wā, lāmēsēn gegādōs, ādā, Qwēx'agas qaxs hē-
'maaqōs lēgemē lō'ē'ēxts!emga g'ag'elexaxwa 'nalax. Wā nozwatū
xūnō'xs Legrēxa," 'nēx'laēxs laē lāltslā lāxa k'lāwats'le gildasa.
Wā, lā'laēda begwānemē dāx'idixa ēxts!emsēmāla ālag iro qa's
laxts'lōdēs lāxa k'lāwatslē gildasa. Wā, lā'laē dāx'idixa gildase
qa's k'loxsemdeq. Wā, gil'emflāwisē la āmasēmālxas lē g'ip-
ts'lōdes lāxēs demgwālasē lax 'nēx'ūnlāēda begwānemāxa ālag iro
'nēx'ūnē megūsgēmxa ēxts!emē. Wā, lā'lxaxē hē'm gwātē qaxs
māfyas klūtšadzō. Wā, lāmēflāwisa la genēmsa begwānemēxa la
lēgades Qwēx'agas āxk lālxaxēs lā'wūnemē lē'wis' tōla qa's lāxi
g'rē nā'nak' lāxēs grōkwē. Wā, lax'da'x'laē qās ulz. Wā, k'le'm

55 walked along, and they were not far from their house when the father of the two sisters, Ālnekwala, saw his two daughters, and walking between them a man like the brightness of the sun. Then he thought that his daughter had found by good luck what was known by all the tribes, the son of Leg'ēx, who was inside the abalone-
 60 covered carved box: therefore Ālnekwala went to meet his children. As soon as he arrived, the younger daughter spoke, and said, "Now I have a husband, father: this one who was wished for by mother for my husband." Thus she said to her father. Then
 65 Ālnekwala was glad of what his daughter said. He came to his house: and when the married couple, Qwēx'agas and her husband, went in, the husband of Qwēx'agas spoke, and said, "Thank you, father-in-law Ālnekwala, that I come to you. I am Yāmadzalas, the son of my father Leg'ēx. Now we shall have one name, and
 70 all kinds of privileges. Now I have married your younger daughter. Qwēx'agas and Ēx'ts!emga, for she is the only one who enabled me to get out of the carved box. As soon as I came out, I gave the name Qwēx'agas and Ēx'ts!emga to my wife. Now I will show
 75 this box, which has the name Carved-Box." Thus he said, and took the flat thing from under his arms. Then Yāmadzalas arose and went to the rear of the house of his father-in-law Ālnekwala,

55 ʼlāwisē laem lāla qaʼs lāgnē lāxēs gʼōkwaxs laē ōmpasa ts!āts!a-
 ʼyasāla yix Ālnekwāla dōxʼwalelaxēs maʼlōkwē ts!ēdaq sāsēmxs
 qāqesālaaxa hē gwēxʼs l!ēnēqwala l!ēsela begwānem. Wā, lāʼlāē
 kʼōtuxēs ts!ēdaqʼ sāsēm laem lōgwalaxa q!āq!alagālayāsa ʼnāxwa
 60 lēlqwālalaʼyē xūnōkwās Legʼēxxa k!wats!āwa lāxa ēxʼts!emsgemalā
 k!āwats!ē gildasa. Wā, hēʼmis lāgilas Ālnekwala la qāqayūlaxēs
 sāsēmē. Wā, gilʼemʼlāwisē lāgʼaa lāqēxs laē yāq!egʼaʼlēda āmā-
 yinxʼaʼyē ts!ēdaq xūnōxʼs. Wā, lāʼlāē ʼnēkʼa: "Laʼmen lāʼwada, dāts,
 yisgʼa wālagelgʼas ādā qen lāʼwūnema," ʼnēxʼlāēxēs ōmpē. Wā,
 laemʼlāwisē mōla Ālnekwalas wāldemasēs xūnōkwē. Wā, lāʼlāē
 65 lāgʼaa lāxēs gʼōkwē. Wā, gilʼemʼlāwisē laʼlēda la haʼyasekʼāla, yix
 Qwēxʼagas lēʼwis lāʼwūnem, wā, laʼlāē yāq!egʼaʼlē lāʼwūnemas
 Qwēxʼagas. Wā, lāʼlāē ʼnēkʼa: "Gēlakʼasʼla, negūmp, Ālnekwala,
 qen sōēnaʼyē gʼāxats. Nōgwaem Yāmadzalas, xūnōxʼsen ōmpāē
 Legʼēx. Wā, gʼāxʼmēsen qa ʼnemxʼidēsēns lēgem lēʼwēns ʼnāxwa
 70 k!ēk!ēsā. Wā, gʼāxʼmēsen gegʼadesgʼa āmāʼyinxōgʼasēs sāsēma-
 qōs lāxgʼa Qwēxʼagas lāxgʼa Ēxʼts!emga yixgʼada ʼnemōxʼʼemkʼ
 lālōla gūxen, qen gāxē lāʼts!ā lāxa k!āwats!ē gildasa. Wā, gil-
 ʼmēsen lāʼts!ā lāq lūgen lēxʼēdes Qwēxʼagas lōē Ēxʼts!emga lāxgʼen
 genemkʼ. Wā, laʼmēsēkʼ nēʼlēdelgrada lēgʼadekʼ gildasaxgʼa k!ā-
 75 wats!ē gildas," ʼnēxʼlāēxs laē āxʼēdxa pexsemē lāxēs demgelasē.
 Wā, lāʼlāē lāxʼūlilē Yāmadzalas qaʼs lā lāx ōgwiwalilasa gʼōkwasēs
 negūmpē Ālnekwala, dālaxa pexsemē. Wā, lāʼlāē āxʼūlilaq. Wā,

holding in his hand the flat object. Then he put it down, and as soon as he had put it down, the thing that he had put down became again the large carved box. Then he spread the dressed skin covered with abalone shell over it. And Yāmadzalas spoke and said, "Now look at it, father-in-law, at this my privilege (the carved box). Now we shall hold on to it, for there is nothing that is lost of this carved box — all the winter dances." Thus he said. Then Yāmadzalas sat down by the side of his wife, and his father-in-law said the names of the wife of Yāmadzalas, Qwēx'agas and Ēx'ts'leṃga. And Yāmadzalas stayed at Rivers Inlet, and that is the beginning of the names Ēx'ts'leṃga and Qwēx'agas. That is all.

ORIGIN OF THE ABALONE NAMES OF THE GWA'SELA

Ṗwēlagēlas lived at Tag'os — a man of the numayn Q'ōmk'utles of the Gwa'sela. Ṗwēlagēlas was not a noble man for he was only a hunter and a salmon-fisher; therefore he was and not to be a chief, for he was a common man; but the chief of the numayn Q'ōmk'utles was Hayalk'en. They say that Ṗwēlagēlas paddled inside of Lake, and he was just going in through the place Tlōxsē when he saw (water) squirting upward. And at

g'il'ēm'elāwisē āx'ālilē āx'ālilemas laasē 'wālas'idēda k'lāwats'ē g'il'ē dasa. Wā, la'ēmē lepsemlilxa ālāg'imē megesgemālaxa ex'ts'leṃga. Wā, lā'laē Yāmadzalas yāq'legrāla. Wā, lā'laē nēk'a "Wegaxa sildōqwalax negūmp lāxg'en k'les'ōk", lāxgada k'lāwats'lek g'il'dasa. La'ēmēsens dādanewēlqek', yixs k'leāsae k'les'grāx g'its'lāxgada k'lāwats'lek' g'il'dasa lāxwa 'nūxwax ts'lets'lexlen k'lek'isā, 'nēx'elāē. Wā, g'āx'laē Yāmadzalas k'wanōdzēlilaxes gen'ne. Wā, lā'laē mōla'laē negūmpas, yix Ānekwala yis wāldlmas. Wā, s' hē'mis la lēlēgens genemas Yāmadzalasē Qwēx'agas lō' Ēx'ts'leṃga. Wā, la'ēm'laē xik'la'ēmē Yāmadzalas āx'āw'k'lenox. Wā, hē'mis g'āg'elelatsa lēgemē Ēx'ts'leṃga lō' Qwēx'agas. Wā, la'ēm' lāba.

ORIGIN OF THE ABALONE NAMES OF THE GWA'SELA

G'ōkūla'laē Ṗwēlagēlasē lāx Tag'osxa begwānemē g'ayol lō' l'ēm'ēmēnotasa Q'ōmk'utlesē, yisa Gwa'sela, yixs k'les'le lāx'sil begwānemē Ṗwēlagēlasē, qaxs ā'maē hān'leṃnoxwa. Wā, lā' lālawayox'sila. Hē'mis lāg'ilas 'nēx'sot' k'les'g'igān'vax, yixs ā'maē begwānem'q'lālama, yixs hāē g'igāmesa 'n'ēmēnotas Q'ōmk'utlesē Hayalk'en. Wā, la'ēm'elāwisē Ṗwēlagēlasē se'xwēl'elā lāts'ā lāx Dze'lāl. Wā, hē'm'elāwis alēs lāx'sila lāx lō' l'ēm' lā'elāsē dōx'walelaxa ts'letx'eg'ostāwa 'wāpa. Wā, lōx'ōdēm'elā

- 10 once Xwēlagēlas went ashore to see where the squirting came from. He stepped out of his small canoe and walked, and he went to the place where the squirting came from at low tide. The squirting was half way between the high water mark and low water mark. When he came nearly up to it, it squirted again. Then
 15 Xwēlagēlas ran up to it, and saw where the squirting came from. He found a hole on the beach, and it occurred to him that there might be horse-clams, for the hole was like those the horse-clams make when they squirt water through a hole on the beach. But it occurred to him that there were no horse-clams at Tag'os. Then
 20 what troubled his mind squirted again, and the water squirted up high. Then Xwēlagēlas resolved to dig for it. He began to dig. It was evening when he reached four pearl shells. When he got these, which he only knew from hearsay, which were in the shape
 25 of pearl shells,—those he had dug up,—he carried them along and put them aboard his canoe. Then he went home to his house in Tag'os; and when he went ashore on the beach of his house, he was met by his tribe, for they were surprised that he came back in the evening, because Xwēlagēlas always stayed out every night when he went.
 30 They questioned him why he had come back in the evening, and he said, "Have I not found by good luck these pearl shells?" Thus he

- wisē Xwēlagēlas la ālēsta qas lā dōxwīdex grāyoqālidzasasa
 10 ts'etx'ex'ēdē. Wā, lā'laē lāltā lāxēs yā'yats'ē xwāxwagūma. Wā, lā'laē qāsīda qas lā lāx grāyoqālē dzāsasa ts'etx'ex'ēdē lāxs x'ats'lāsāē. Wā, lā'laē neguyālisē ts'etx'ex'ēdaasasa ts'etx'a lāxa yāxmotē lē'wa x'ats'lā'yē. Wā, laem'lāwisē elāq lāgrāa lāqēxs lāē ēt'ēd ts'etx'ex'ēda. Wā, laem'lāē Xwēlagēlasē dzelx'wīda qas
 15 lā dōxwīdex grāyoqālēdzasasa ts'etx'eg'ostālisē. Wā, lā'laē q'lāxa kwawisē. Wā, lā'laē ēnēnk'ēqelāq met'lānā'ya qaxs hēq'lāla'maē gwēx'sē kwāwēts'lēnā'yas grāyoqālasasa ts'etx'eg'ostā ēwāpē kwāwēts'lēnā'yas ts'etx'āasasa met'lānā'yē. Wā, lā'laē melx'walela-qēxs k'lēāsāē met'lānēs Tag'os. Wā, lā'laē ēt'ēd ts'etx'ex'ēdēda
 20 q'ēq'lāēqelayās. Wā, laem'lāē ālak'lāla ēk'lēg'ila ts'etx'ex'ēdayās. Wā, laem'lāē ts'as'ēdē Xwēlagēlasē qas ēlāp'lēdēq. Wā, lā'laē ēlāp'īda. Wā, laem'lāwisē dzāqwaxs lāē lāgrāa lāx āxāsasa mōsgem k'ōgwesa. Wā, g'ilēm'lāwisē lālaq lāxēs ānēnēmē q'lāq'lalastāla-qēxs hēe gwēx'sasa k'ōgwisaēs la ēlābānēma. Wā, grāx'laē dālaq
 25 qas g'ig'raalēxsēq lāxēs xwāk'lūna. Wā, laem'lāē āem la nā'nak' lāxēs grōkwē lāx Tag'os. Wā, g'ilēm'lāwisē lāgrālis lāx lēma'īsasēs grōkwē lāa'lasē lālalāsōēs grōkūlōtē qaxs q'lāyaxaasēs grāxāē xwēlaqaxa dzāqwa qaxs hēmenala'maē xamālas hasnōkwaē Xwēlagēlasē. Wā, lā'laē wūlase'wa lāx lāg'ila grāx xwēlaqaxa dzāqwa.
 30 Wā, lā'laē ēnēk'a: "Ēsāēlēn lōgwalaxwa k'ōgwēsēx," ēnēx'laē.

said. Immediately Clay told me another true Northwest Indian story found by good luck. The pearl shells and at once Chief Hayalk'ên | questioned Xwēlagēlas. "Is it true that you found the good luck pearl shells?" Thus he said. Xwēlagēlas at once took the four pearl shells and showed them to Chief Hayalk'ên. Chief Hayalk'ên at once said that he would buy the four pearl shells. Then Xwēlagēlas said, "You will buy them later on, after two weeks have been | in the house four days." Then Chief Hayalk'ên told him not to sell them to another person. When Hayalk'ên went home, Xwēlagēlas arose and hid his pearl shells. After he had hidden them, he went out of his house, and went into the water on the | beach; and after he had done so, he went out of the seawater and went into his house, and he lay down on his bed. Then he slept, and he dreamed of a well-dressed man with large abalone shells hanging all over his blanket, and abalone shells hanging from his ears, and abalone shells hanging from his nose. Then he dreamed the man spoke to Xwēlagēlas, and in his dream he said, "Oh, friend! I am Pearl-Shell-Maker (K'ogwesila). I am Abalone-Maker-of-the-World (Ex'ts'emalag'ilis), and I come to see you. You have found me by good luck to-day. Now go and paddle again, and come to my other house at Greyaxste, so that you may obtain my dress." Thus he said, and changed his blanket. Then the

Wā, hēx'idaem'lāwisē ts'ak'!ālap'!ōlemē Xwēlagēlas yixs logwē-
laaxa k'ōgwēsē. Wā, hēx'idaem'lāwisā g'igāma'yē Hayalk'ēnē g'ax-
wūlāx Xwēlagēlasē āla'maē l'ōgwālaaxa k'ōgwēsē. 'nēx'!aē Wā,
hēx'idaem'lāwisē Xwēlagēlas āx'ēdxa mōsgeme k'ogwes q'as-
dōqwamasēs lāxa g'igāma'yē Hayalk'ēnē. Wā, lā'laēda g'igāma'yē
Hayalk'ēnē hēx'idaem 'nēx' q'as k'ēlywēxa mōsgeme k'ēk'ogwesā.
Wā, lā'laē 'nēk'ē Xwēlagēlasē 'nēx' q'ā āl'mēlēs k'ēlywēl'eq q'ā lā
mōp'!enxwās āxēl lāxa g'ōkwās. Wā, lāem'lāēda g'igāma'yē
Hayalk'ēnē āem hāwāxēl'eq q'ā k'ēsēs lāxōdēq lāx ogū'la bi gwa-
nema. Wā, g'il'em'lāwisē lā nā'nakwē Hayalk'ēnē lā lase Xwēla-
gēlas lāx'ūlil q'as q'ūl'al'ūl'ēxēs k'ēk'ogwēsē. Wā, g'il'em'lāwisē
g'wāl q'ūl'lālaqēxs lāē lāwēlēs lāxēs g'ōkwē q'as lā lāsta lāxa t'ē-
ma'sisē. Wā, g'il'em'lāwisē g'wālēxs lāē lāsta lāxa dem'se wāp'ā
q'as lā lāēl lāxēs g'ōkwē q'as lā kūl'g'ahl lāxēs kūlē lase. Wā, lā'laē
mēx'ēda. Wā, lā'laē mēxelāsā āl'ūl' lā q'wālenk bi gwanemx
'nāxwā'ma āwā ēx'ts'lemē tēl'ēx'sema'yax 'nēx'ūl'āxēs. Wā, lā'laē
g'og'osa ēx'ts'lemē. Wā, lāxāē k'ēdzēlbalāxa ex'ts'leme. Wā, lā'laē
yāq'leg'al'ēngēda begwānemē lāx Xwēlagēlasē. Wā, lā'laē
ēngā: "yā, q'ast, nōgwaem K'ogwesila. Nōgwaem Ex'ts'emalag'ilis
sax'gen g'ax'ēk' dōqwōl. Nōgwaems logwēxwā 'nēl'ax. Wā, lā'laē
hāg'illa ēt'!ēd sēx'wīdēx q'as lāōs lāxen nēma g'ōk lāx G'ayaxstē
q'as lālaōsax'gen g'wālaasek'." 'nēx'!aēxs lāē g'igāma'yē 'nēk'ē

abalone shells on the blanket disappeared and changed to pearl
 55 shells, and pearl shells were his ear-ornaments and his nose-
 ornament. Then that man, Pearl-Shell-Maker, said, "Now you
 have seen what kind of blanket you will have. And I tell you not
 to sell what you obtain by good luck from me, but you may give it
 as a privilege in marriage to the husband of your daughter." Thus
 he said. Then he disappeared. Immediately Xwēlagēlas arose and
 60 got ready. He took with him his pearl shells, and he went down to
 the beach where he had left his small canoe. Then he launched it,
 and he went aboard his small canoe, when it was not yet near day-
 light. Then he paddled. He went to Geyaxstē, and he arrived there
 65 late in the day when it was low water. He went ashore at a hunting-
 camp, and he stepped out of his small canoe and went through
 between the islands, and he went outside back of it. It was as
 though he heard some one speaking and telling him to go where he
 was going. Then he went right to a large stone that lay on the beach
 70 at low water mark. As soon as he reached it, he saw four large
 abalone shells lying on their backs. Immediately Xwēlagēlas dug
 them and carried them up the beach on his shoulders. He was just
 strong enough to carry them. Then he arrived at the camp, and
 he put down the four large abalone shells. Then he saw the remains
 75 of a fire and coals still aglow. Immediately he gathered the char-

53 naʼyas. Wā, laemʼlaē xʼisʼēdēda ēxʼtsʼ!emaʼyas ʼnēxʼūnaʼyas qaʼs lā
 LʼāyugwaaLelēda kʼōgwesē lāxa ēxʼtsʼ!em lēʼwis xōgemē kʼōgwēsa
 55 lēʼwis kʼēdzēlbaʼyē. Wā, ʼnēxʼlaēda begwānem, yix Kʼōgwēsila:
 "Laems dōxʼwalelax gwālaaslasēs ʼnēxʼūnēlaōs. Wā, gʼaʼmēsen
 wāldemlōl qaʼs kʼlēsaōs lāxōtsēs lōgwayōs gʼāxen, lālas kʼlēso-
 gūlxlalaq lāx lāʼwūnemasēs tsʼ!edāqōs xūnōkwa," ʼnēxʼlaēxs laē
 xʼisʼida. Wā, hēxʼidaemʼlāwīsē Xwēlagēlasē lāxʼūhila qaʼs xwānal-
 60 idē. Wā, lāʼlaē dāgʼelxlāxēs kʼōgwēsē qaʼs lā lentsʼlēs lāxa
 Lʼemaʼisē lāx haʼnēdzasasēs xwāxwagūmē. Wā, lāʼlaē wēxʼstendeq.
 Wā, lāʼlaē lāxs lāxēs xwāxwagūmaxa kʼlēʼem lāla qaʼs ʼnāxʼidē.
 Wā, lāʼlaē sēxʼwida. Wā, laemʼlaē lāl lāx Geyaxstē. Wā, laem-
 ʼlāwīsē gāla ʼnālaxs laē lāgaala lāqēxa la xʼūtsʼ!aēsa. Wā, lāʼlaē
 65 lāgʼalis lāxa gʼigʼōkʼwalē. Wā, lāʼlaē lāltā lāxēs yāʼyatsʼlō xwāxwa-
 gūm, qaʼs lā qatsā lāx āwāgawaʼyas qaʼs lā lāx Lʼāsōgʼaʼyas hē
 gwēxʼs wūlelaxa yāqʼ!entʼlāxa ʼnēkʼa qa lās lāxēs la gwēʼyōlelaxa.
 Wā, lāʼlaē hēʼnūkūla lāxa ʼwālasē ʼmegwēs tʼlēm lāx wūl-
 xʼiwaʼyasa xʼūtsʼ!aʼyē. Wā, gʼilʼemʼlāwīsē lāgʼaa lāqēxs laē dōxʼwa-
 70 lelaxa nelnela mōsgem āwā gwalōtsʼ!a. Wā, hēxʼidaʼemʼlāwīsē
 Xwēlagēlas āxʼēdeq qaʼs gʼāxē tʼlōxʼūsdōselaq lāxa Lʼemaʼisē lāxēs
 hālselaēnōʼmē lāxʼs. Wā, lāʼlaē lāgʼaa lāxa gʼegʼōkʼwalē laaʼlasē
 axʼelsaxa mōsgem āwā gwalōtsʼ!a. Wā, lāʼlaē dōxʼwalelaxa lāqʼlūs-
 mōtaxs xʼixʼēqʼ!egelsaēda tsʼ!ōlna. Wā, hēxʼidaemʼlāwīsē qʼapʼlēgʼel-

coal and blew up the fire in it. He had not blown it a long time, but when the fire blazed up. Then he put stones on the fire, the stones he had made, and he gathered dead eel-grass and put it about the fire; and when the stones were white hot, he pulled away the fire, and when the stones were all out of the fire, he gathered them up and threw on the dead eelgrass. Then he took the abalone shells and placed them with the open side on the layer of eelgrass. Then he took more dead eelgrass, and put it into the water under the rock. Then he covered it over the four large abalone shells, which were steaming. Then he sat down waiting for them to be done. When they were cooked, he took out the meat of the four large abalone shells; and after he had taken out the meat, he put them aboard his canoe. Then he went home running before the northwest wind. It was nearly evening when he arrived at Tag'os. Then Xwēlagēlas was proud on account of the four large abalone shells which he had found by good luck; and he carried them on each side as he went up the beach of his house. He did not try to hide them. Then what was carried by him was seen by the men who were walking about, and it was reported to the Chief Hayalk'en. Immediately Hayalk'en questioned Xwēlagēlas about where he had been, and Xwēlagēlas said that he had been on the inner side of Tag'os. He

saxa ts'ōlna qa's pōx'widēxa x'ix'eq'leg'a'yē. Wa, wilaxdze hie ge
g'ōls pōxwaqēxs laē x'iqōstā. Wā, lā'laē x'exlentsa t'ēstine laxs
leqwēla'yē. Wā, lā'laē q'lap'ēx'ēdxa ts'āts'ēsmōte qa's la lex'alē-
lās lāxa māg'īnwalisāsē legwīsē. Wā, g'ilēm'lāwīsē mēmēd'stē
x'ēdēda t'ēsemāxs laē k'ēlts'lālaxa gūlta. Wā, g'ilēm'lāwīsē wāx-
sēda gūltāxs laē q'lap'ēsgēmilsaxa x'ix'exsemāla t'ēsema. Wa
lā'laē lex'alōdālāsa ts'āts'ēsmōtē lāq. Wā, lā'laē āx'ēdxa gwalēts'ā
qa's qēqepālamasēqēxs laē āxeyints lāxa ts'ak'la ts'āts'ēsmōta
Wā, lā'laē āx'ēdxa waōkwē ts'āts'ēsmōta qa's lēxstrundes lāxa
q'ewa 'wāpa. Wā, lā'laē lexēg'ints lāxēs nek'ast'wa mōgemē āwā
gwalēts'ā. Wā, laēm'lāwīsē k'wāgālis ēsela qa l'ōpēs. Wā, g'ilēm'lāwīsē
l'ōpa laē āx'ēdxa mōgemē āwā gwalēts'ā. Wā, g'ilēm'lāwīsē
g'wāl ēlk'aqēxs laē āx'ālexsas lāxēs xwak'ūnā. Wa
g'āx'ēm'lāē nā'nak' neq'ēxlālaxa dzāq'wa yāla. Wa, k'ēs'ēm'lāwīsē
ēx'āla qa's dzāqwēxs laē lāg'aa lax Tag'os. Wa, laēm'lāwīsē
Xwēlagēlasē lemqēs nāqa'yē qa's logwā'ya mōgemē āwā gwalēts'ā.
Wā, laēm'lāwīsē āem dādanewēqēxs hē lās'dēsela lāxa t'āma'sas
g'ōkwē; k'ēs' q'lulēlāq. Wā, hē'mis la dōx'walēlatsa bēbūgwa
nemē g'eyem'g'ilelax daakwas. Wā, lā'laē ts'ā'k'at'sēwēda g'ōkwē
mā'yē Hayalk'enē. Wā, hēx'ēdā'em'lāwīsē Hayalk'enē g'āx'ēd
g'ōkwās Xwēlagēlasē. Wā, laēm'lāwīsē Hayalk'enē wālex Xwē-
lagēlas lāx laasdās. Wā, lā'laē Xwēlagēlasē nek'ēxs lāx'ē lā-

- 98 lied about the place where he had been. Then Hayalk'EN spoke again, and said, "But what is it the young men refer to that you
100 have got?" Thus he said. Then Xwēlagēlas took up one large abalone shell and showed it to him. Then he said, "Evidently this which I obtained by good luck is what they talk about." Thus he said, holding up the really beautiful abalone shell, which was blue on the inside. At once Chief Hayalk'EN tried to take hold of them, but Xwēlagēlas said, "Don't, Chief! They are not yet secular.
5 Later on come and look at them; after they have been four days in this house." Thus he said. Then Chief Hayalk'EN just went out of the house of Xwēlagēlas, and went home to his house. He really felt bad on account of Xwēlagēlas, because he had not given up the abalone shells to him; but he had tried in vain to look at
10 them. And Hayalk'EN never looked at Xwēlagēlas again. But now his name was no longer Xwēlagēlas, for he had the name Pearl-Shell-Maker, and so I shall call him Pearl-Shell-Maker. Then Pearl-Shell-Maker gave to his son the name Abalone-Shell-of-the-World. Now this made the mind of Hayalk'EN really sore, and
15 Hayalk'EN thought how to obtain the pearl shells and the abalone shells, for the pearl shells and the abalone shells were now cut up. Then Hayalk'EN started and went into the house of Pearl-Shell-Maker, and Chief Hayalk'EN went right to the place where Pearl-

- 97 āwēla^ʔyas Tag^ʔos. Wā, laem^ʔlaē lēlgwēk^ʔaxēs laasdē. Wā, lā^ʔlaē Hayalk'EN ēdzaqwa yāq^ʔleg^ʔla. Wā, lā^ʔlaē ^ʔnēk'a: "Wā, ^ʔmā-dzāt^ʔla gwe^ʔyāsa ha^ʔyāl^ʔā yānemōs," ^ʔnēx^ʔlaē. Wā, lā^ʔlaē Xwēla-
100 gēlas dāx^ʔidxa ^ʔnemēxla ^ʔwālas gwalēts^ʔla qā^ʔs dōqwamasēs lāq. Wā, lā^ʔlaē ^ʔnēk'a: "Gaxent gwe^ʔyōsēg^ʔada lōgwēg^ʔin," ^ʔnēx^ʔlaē dzōxwalasa āla la ēx^ʔstō dzāsas ōts^ʔla gwalēts^ʔla. Wā, hēx^ʔidaem^ʔlāwisa grīgāma^ʔyē Hayalk'EN wax^ʔ dādaaq. Wā, lā^ʔlaē Xwēlagē-
lasē ^ʔnēk'a: "Gwala, grīgāmō^ʔ, qaxs k^ʔlēs^ʔmaēx ba^ʔxū^ʔsida. Ā^ʔem-
5 LES gāx dōqwaleq^ʔ qaxō lāl mōp^ʔENxwa^ʔdzōl lāxwa grōkwēx," ^ʔnēx^ʔlaē. Wā, āem^ʔlāwisa grīgāma^ʔyē Hayalk'EN la lāwels lax grōkwas Xwēlagēlas. qā^ʔs lā nā^ʔnak^ʔ laxēs grōkwē. Āla ^ʔyax^ʔsemēs nāqā^ʔyē qa Xwēlagēlasē, qaxs laē yāx^ʔstotsa gwalēts^ʔla laqēxs laē wāx^ʔ dāk^ʔlālaq qā^ʔs dōx^ʔwidēq. Wā, hēwāxa^ʔlat^ʔlā ēt^ʔlōdē Hayal-
10 k'EN dōqwax Xwēlagēlas. yixs la^ʔmē gwāl lōgades Xwēlagēlas. qaxs la^ʔmē lōgades K^ʔōgwēsila. Wā, hēmēsEN lāl lēqelayōlēqē K^ʔōgwēsila. Wā, lā^ʔlaē lēx^ʔōdē K^ʔōgwēsila yis lēx^ʔts^ʔl^ʔemalagilis laxēs bābagūmō xūnōkwa. Wā, hēm^ʔlāwis la āla ts^ʔl^ʔex^ʔilamasex nāqa-
15 k^ʔōgwesē lē^ʔwa ēx^ʔts^ʔl^ʔemē qaxs lē^ʔmaē EEX^ʔsa^ʔukwa k^ʔōgwesē lē^ʔwa ēx^ʔts^ʔl^ʔemē. Wā, lā^ʔlaē qā^ʔsida yix Hayalk'ENē. Wā, lā^ʔlaē laēl. lāx grōkwas K^ʔōgwēsila. Wā, hē^ʔnakūlaem^ʔlāwisa grīgāma^ʔyē Hayal-

Shell-Maker was seated. Then Chief Hayalk'en arose and said, "Let me look at your pearl-shell and your abalone-shell." Then he said, "At once Pearl-Shell-Maker arose and took them out of the box in which they were. Then he put them down in the place where Chief Hayalk'en was seated. He was sitting at the left hand side of Chief Hayalk'en. Then Chief Hayalk'en looked at the pearl-shells; and after he had looked at the pearl-shell, he looked at the really beautiful blue, large abalone shells, and after he had looked at them, he spoke, and said, "Now let me buy them all." Then he said, "Then Pearl-Shell-Maker turned his head and laughed; and at that moment Hayalk'en struck him with his club on the back of the head — with a round yew-wood club which he had hidden." Then Pearl-Shell-Maker was dead, and Hayalk'en took all the abalone-shells and pearl-shells. When he had almost come out of the door of the house, Abalone-Shell-of-the-World came in the sea to Pearl-Shell-Maker. Then Hayalk'en clubbed him also, and he also was dead. Then Hayalk'en had obtained by killing the abalone-shells and the pearl-shells — and the name Pearl-Shell-of-the-World the name of a man; but a woman would have the name Abalone-Woman (Ex'ts'lemga) and Abalone-in-House (Ex'ts'mil); and Hayalk'en also had the name Pearl-Shell-Maker; and for a woman he had the name Pearl-Shell-Maker-Woman (K'ogwē-ā-

k'en lāx k'lwāēlasas K'ōgwēsila. Wā, laēm'lāwisa g'igāma'ye Hayalk'en, hēem gil yāq'legā'la. Wā, lā'laē 'nēk'a: "Wag'adzāx ē dōx'walelaxōs k'ōgwēsax lē'wōs ēx'ts'lemax," 'nēx'laē. Wā, hēx'ēdaēm'lāwisē K'ōgwēsila lāx'ūhl qā's lā āx'wūts'odeq lāx-g'īts'lewasē g'ildasa. Wā, grāx'laē āx'ā'ililas lāx k'lwāēlasasa g'igāma'ye Hayalk'en. Wā, lā'laē k'lwā'ahl lāx gēm'xagawāhila g'igāma'ye Hayalk'en. Wā, laēm'lāwisa g'igāma'ye Hayalk'en dōq'waxa k'ōgwēsē. Wā, g'ilēm'lāwisē g'wāl dōq'waxa k'ōgwēsē lāē dōq'waxa ālā lā ēx'tō dzāsa āwā ēx'ts'lema. Wā, g'ilēm'lāwisē g'wāl dōq'waxa qēxs lāē yāq'legā'la. Wā, lā'laē 'nēk'a: "Wag'adzāx'en k'ēl'waxa 'wī'laq'," 'nēx'laē. Wā, āēm'lāwisē K'ōgwēsila lōx-wida qā dāl'idē. Wā, hē'mis lā kwēx'ēdaats Hayalk'enasa q'ūlā'ēk'was lēx'en l'ēm'q'la lāx āwā'plā'yas. Wā, laēm'lāē lēle K'ogwēs lāx'dē. Wā, āēm'lāwisē Hayalk'en 'wī-lā āx'edxa ēx'ts'm lē'wā k'ōgwēsē. Wā, hēēm'lāwis ālēs lēlāq lā'gaa lāxa t'ēx'īlasa g'akwē g'āxaas g'āx'ēlēlē ēx'ts'lemālag'ilis, yix xūnōy'das K'ogwēsīlax dē. Wā, laēm'xaa Hayalk'en kwēx'ēdeq. Wā, laēm'xae h'ēlā. Wā, la'mē Hayalk'en kwēx'ānemāxa ēx'ts'm lē'wā k'ogwēsē. Wā, hē'misa lēlēgēmē ēx'ts'lemālag'ilis. Wā, laēm'lēgēmsa hē'gwa-nem. Wā, g'il'mēsē ts'edāqa lāē lēgades ēx'ts'emga lō ēx'ts'mil. Wā, laēm'xaāwisē lēgades K'ōgwēsila, yix Hayalk'en. Wā, g'il'mēsē ts'edāqa lāē lēgades K'ogwēsīlayugwa. Wā, laēm'k'ēl'waxa

40 layugwa. And nothing was said against him by all the men, because he had clubbed Pearl-Shell-Maker, because he was a common man.

Then the chief of the numaym, Ts!ets!em!eq!la of the Nā-k!wax!da^x, whose name was Kwāx!lanōkūmē, who had many younger brothers nine of them, all men — learned about this.
 45 Immediately Chief Kwāx!lanōkūmē asked his younger brothers to paddle with him, and at once they launched the large canoe of the chief. Then he requested his younger brothers to take along their weapons, and his younger brothers did so. The brothers were living at the place Qōx^ugula. Then the nine brothers went aboard
 50 their war canoe, and the chief was asked by his younger brothers where they were going. Then the chief said, "We will go and see Chief Hayalk'en at Tag'os." Thus he said. Then they paddled, and it was not nearly evening when they hauled up their canoe outside
 55 of the point of Tag'os. Immediately two of the younger brothers of the chief went, being sent by the chief their eldest brother to go scouting to the house of Chief Hayalk'en. They started, and it was not long before the scouts returned, and they said that there were only two, and they named Hayalk'en and
 60 his wife. Then they said that they would go right away, for it

40 wāldemsa nāxwa begwānemx Hayalk'enaxs laē kwēx!idex K'ōgwe-silax!dē, qaxs begwānemq!lāmaē.

Wā, lā!laē q!lā!da g'igāma^yasa nē^mmēmōtasa Ts!ets!em!eq!lāsa. Nā-k!wax!da^x lēgades Kwāx!lanōkūmē, yīxa q!tēnemas ts!āts!a-
 45 ēyaxa nāⁿemōk!wa begwānemx!sā. Wā, hēx!idaem!lāwīsa g'igāma-
 ēyē Kwāx!lanōkūmē āxk!lāxēs ts!āts!a^ya qas lā sēx!wid lē^wwē. Wā, hēx!idaem!lāwīse wīx!stanowō wālas xwāk!ūnasa g'igāma^yē
 Wā, lā!laē āxk!lāxēs ts!āts!a^ya qa dāxselēsēxēs dādaak!wēma. Wā, hē^mem!lāwīse gwēx!idē ts!āts!a^yās lāx hena^yas g'ōkūlēda nē^mmēmē
 āxās Qōx^ugula. Wā, lā!laē hōgūxsēda nāⁿemōk!wa nē^mmēmā lāxēs
 50 wīnats!ē xwāk!ūna. Wā, lā!laē wūlase^wwēda g'igāma^yasēs ts!āts!a-
 ēya lāxēs gwēgemla^yasla. Wā, lā!laē nēk!ōda g'igāma^yē. "Lal-
 lens dōqwalxa g'igāma^yāē Hayalk'ena lāx Tag'os," nēx!laē. Wā, lā!laē sēx!wīda. Wā, k!lēs!em!lāwīse lāla qas dzāqwēxs laē lēl-
 x!ida lāx lāsadzā^yas āwīlba^yas Tag'os. Wā, hēx!idaem!lāwīse la
 55 qās!idēda ma!lōkwē lāx ts!āts!a^yasa g'igāma^yēxa yālagemasēs
 g'igāma^yē nōlāst!egema^ya qa lās dāsdoqwa^x g'ōkwa^sa g'igāma-
 ēyāē Hayalk'en. Wā, lāx!da^x!laē qās!ida. Wā, k!lēs!at!a gā!laxs
 gūxāē nēdaaqēda dāsdoqwa. Wā, laem!laē nēk!ēxs ma!lōk!ūs-
 60 māēda lēx!ētse^was Hayalk'enasēs genēmō. Wā, lā!laē nēk! qas
 lālag!i āem!wīla qās!ida qas hē ōgrasē ha!l!lā! k!lēlax!ideq. Wā,

would be best to bid them *quā'kī*. Then they all crossed and came out of the woods from behind and killed the deer and brought them. Then Chief Kwā'īlanōkūmē went into the house and he took all the pearl shells and the abalone shells. Then they were done. He had obtained them in war, together with the name A-She-Shell-of-the-World and Pearl-Shell-Maker and the names of the women went back to the Gwa'sela, for they were obtained in war by the late Chief Kwā'īlanōkūmē of the *numayū*. Ts'ets'um, father of the Nāk'wax'da'x'u. Nothing was said against the Nāk'wax'da'x'u, because they really had obtained them in war. This is the end of

lax·daʔx¹laē swīla qāsīda. Wā, laem·laē grayolt·Emōs laē ʔx¹laē
lax·ʔidxa gīgāmēx·dē ʔEʔwis genemx·dē. Wā, la·laē laetōdē gīgā
maʔyē Kwāx·ilanōkūmaʔyē lāxa gōkwē. Wā, laem·laē axēd·wa
ʔlaxa kōgwesē ʔEʔwa ʔx·tsʔemō. Wā, gāx·mē naʔnakwa. Wā, laem
wīnānemaq ʔEʔwis ʔEʔlegemē ʔx·tsʔemālagīls ʔEʔ Kōgwesē. Wā, gāx·
la·mē hēwāxa la aēdaaqaxa ʔEʔlegemē lāxa Gwaʔrla qaxs gōxas
swīla wīnānema gīgāmāyōlaē Kwāx·ilanōkūmaʔyasa ne mem
tasa Tsʔetsʔemēleqālāsa Nāk!wax·daʔx¹. Wā, laem·kʔeīs waldim
xa Nāk!wax·daʔx¹ qaxs ālaē wīnanemaq. Wā, laem·lāba

IX. SONGS

SONG OF A SPEAKER

1. Is our chief going to give a great potlatch against | the | the | the |
one who is going to give a great potlatch | the | the | the |
your inviter, chief?

Ah, this is our name, tribes! Ah, this is the great name of our
famous one, tribes! It speaks, the great house | the great house |
one, tribes! Like hunger sounds this great house | the great house |
hand the tribes all around the world! It sounds | the house |
those at the far end of the world, tribes! Go on | the house |
to come to make a turmoil, and to harden the floor of | the house |
of our || chief, tribes! Now he is going to show his great name | the
one who calls the many | tribes to meet. Now, you great name | the
yourself again, and invite | the tribes all around the world | the
a potlatch to the tribes all along the world. Never mind | the
chief! Never mind them, chief of the tribes! You give | the
them. You give again double amount, the same amount | the
erty on top of the first amount, to those invited from | the
our chief, tribes! | O chief! don't look ahead, but go | the

SONG OF A SPEAKER

1. La^εmaxat'ōx ^εme'mx'āhā'dzēlens g'īgāma'yē. He'mā'al'ax |
^εme'mx'ōwa ^εne'mts'agēdzē g'īgāma'ya le'lalt'wax'g'ōs g'īgā-
ma'ya.

Ā'dzēyasens lē'gemaxg'ins lē'lqwālala'ya. Ā'dzēyasens g'ō'x
dzēyasens lā'x'elgwilg'ins lē'lqwālala'ya. Yā'q'kut'lon g'ō'x dō's
ya ts'lē'lwux'len dzēyag'ōs lē'lqwālala'ya. Po'wek'ālag'ōs g'ō'x
dzēya gō'xulālisāx hē'hē'stālisa lē'lqwālala'ya. Po'wek'ālag'ōs
qwē'seinxē'lisas lē'lqwālala'ya. Wē'gax'ōs g'īgāma'ya le'lalt'wax'
g'ā'xlag'aēltsē lōmōtelala plā'plēdzēlā'yālax g'ō'x dzēyasens g'īgā-
ma'ya, lē'lqwālala'ya. Lā'dzēmxāk' lē'q'yalga q'ō'q'ē'ō'ō's
gras lē'lqwālala'yē. Lā'dzēmxās ē'telēs ya wix'iles lē'lqwālala'
lē'hsē'stāliselaga ^εmax'sē'stālisa lē'lqwālala'ya. Wē'gax'
^εmax'ōx g'īgāma'ya. wā'x'lag'a'max'ōx g'īgāma'ya. Wē'gax'
lālā'! Ts'lō'ts'ēk'ā'yala ē'tk'ē'wesilālala gwa'maq'ya. Wē'gax'
k'a'yālax lē'lalt'wax' ^εnā'xwayasens g'īgāma'ya. lē'lqwālala'ya.

¹ Song belonging to a carved figure of chief Q'ank'ū. (Pl. 1, No. 1, *Smithsonian Museum of Natural History*, New York. Cat. No. 10000. *Smithsonian Expedition*, Vol. V, pl. 45, fig. 4.)

17 world; for my ancestor obtained a supernatural treasure,—the power to increase his property. This great one called himself | The-Great-Past-Increaser-of-Property. Therefore I am covered with property. Therefore I am rich. Therefore I am a counter of property, your chief, tribes! Therefore, I am famous, the chief of ||
20 those who have our chief for their chief, tribes! | Is he again going to give a great potlatch? | Hawa!

2. Is he again going to give a great potlatch, our chief? | Is he the one who is going to give a potlatch, the great tall chief?—your inviter | chief! Go on, chief! Give them more than they can carry,
25 so that || my chief under me must give up (his attempts to do as you do), for now is wide open, | broad and open, far all around, the potlatch of our chief, tribes! Don't | let them make a noise and let me wait, those tribes all around! | Is he not going to give property to the tribes at the far edge of the world, | who are invited by our chief?
30 Don't let the chiefs || of the tribes look, else they may die, watching | the incomparable feast, the invited tribes! If you were invited here, you would be proud, | you would talk proudly, chief under our chief, | tribes! Don't run about, whispering, talking through your noses, |
35 talking against my chief! Let us wish for more, || and go nearer and ask our chief to give us more, tribes! | Now I am afraid of our head man who goes all around among the | tribes; therefore I praise

16 Gwā'lax'ōs g'īgāma'ya gwā'nalayala qā'sax'sā'lag'ilīsa ā'naxlən g'iqag'ēwayen lō'gwalax bā'xūlā'lila. Wū'lēda q'ūlēxlē'yadzē bā'xūlāhildzēyōla a'myadālag'ilēn; q'lē'yadālag'ilēn: ha'waselalg'ilēn g'īgāma'yōs, lē'lqwālalai! Ts'lē'lwālahag'ilēn g'īgāma'yaisa
20 g'igēdasens g'īgāma'yas lē'lqwālalai! La'maxat'lō ē'mē'mx'awa: hawa.

2. Lā'ēmaxat'lax ē'mē'mx'ōwahadzēlens g'īgāma'yē. Hē'ēmaxat'lōx ē'mē'mx'ōwa ē'nē'mts'agēdzēx g'īgāma'ya lē'lalewaōx'g'aōs g'īgāma'ya. Wē'gax'ōs g'īgāma'ya yū'yaūyala lā'lap'ayala yū'x'ēid-
25 g'ilalxēn g'igabē'wa'ya, lā'dzēyae'mx' ē'yā'selēlxwa lē'qelēlxwa qwē'sē'stalēlxwa ē'mā'ēmax'demēs'asens g'īgāma'ya lē'lqwālalai'. Gwā'lax'ī wul'ē'mla qā'pelala ē'selaxēlax'g'a la'ē'stalēsg'a lē'elqwālalai'. La'ēmaxat'lō mā'k'ēnxēlisa qwē'sēnxēlisa lē'lqwālalai' lē'lalewāx'sens g'īgāma'yēx, lē'lqwālalai'. Gwā'lax'ī dō'qwalayalē g'īgāma'yas lē'lqwālalai' ā'lalaxlē dō'gwalēsemlāx'g'a lēnā'lag'aōs lē'lalewax'g'aōs, lē'lqwālalai', qōsnē'slai lē'lalewax'wa, ē'yū'laqai-g'anēmlaxas, yā'q'lēndasg'anēmlaxas g'igabēwēsens g'īgāma'yēx lē'lqwālalai'. Gwā'lax'ī yā'x'īlāla lō'p'īlāla x'ī'ndzasāla lē'mōtayalxēn g'īgāma'yai. Â'lag'a'max'ins awe'lqalā'yala hā'm-
30 xwalayala q'ā'q'lēgē'mā'yal lā'x'ens g'īgāma'yēx, lē'lqwālalai'. La'ēmaxat'lēn ts'lē'ndk'ayax'g'in ē'nā'mokwagēs'mēx' la'ē'stālīsel lūx

- 61 much property, so that the chiefs may also give much, | the invited ones, the chiefs of the tribes! They do not give potlatches | in their quality of being chiefs to all the tribes, | when they give away, as compared to your giving away all around the world, chief of the tribes! | for you wish to give away property that is not to be returned, | our chief! tribes! Go on, now! let me try to imitate the
 65 cry of the || bluejay of the tribes, those who speak first to our chief, || who strike first at this chief. Thus | the names of these four tribes are famous. O chief! don't | try in vain to vanquish me and to throw behind you your guests, | you who know how to throw, chiefs!
 70 Therefore I am known by all the chiefs of the || people of our chief of the tribes. Is he the one who is going to give a great potlatch? Howä!

LĀ'QŌLAS' SONG ¹

- 1 1. However, our great real chief will again utter the Dzōnoq!wa sound, Ho | howä, ôhawē, hawä! |
 The great one, however, will cry, "Oh!" will utter the Dzōnoq!wa sound. They will be frightened, they will be full of terror, | the whole number of those who have been invited to the potlatch
 5 to be given to them || all at once by our chief, tribes! |
 He invited all the tribes. |

- 60 q'le'q!esē'lala wūl'mē'ldzē q'le'q!esē'del g'ī'g'egāma'yas lē'elale-wax'naxwa'yasens g'ī'gāma'ya, lē'lqwālalai'. Wē'laxwē 'mā'-xwag'ilē g'ī'qelaēna'yas'ga g'ī'qelaēnēs'ga la'ē'stalisela g'āx lē'l-qwālalai': gwā'ēnālak'as hē'lβeta hek!wā'g'ila'yōwasens g'ī'gāma'yēx, lē'lqwālalai'. Wē'g'ax'ī owā'emla hā'g'ūlē kwā'skwasa
 65 kwā'yūlagasa lē'lqwālalai' g'ā'g'alaq!ā'yadzilg'ins g'ī'gāma'ya, g'ā'laqax'lē'elag'aqō g'ī'gāma'ya. Hē'k'as'em ts'le'lwālag'iltsg'a lē'qa'yas'ga mō'sgū'mā'kwē lē'lqwālalai. Gwā'lax'ōs g'ī'gāma'ya hē'nak'ilala lā'lage'wa ts'lā'ts!aq!EXLā'la g'axōx lē'elalewaxōs; ts'le-xē'daēnoxdzē g'ī'gāma'ya; ts'le'lwālahag'ilēn g'ī'gāma'yāesa g'ī'gē-
 70 dasens g'ī'gāma'yas lē'lqwālalai'. Lā'ēmaxat!ō 'mē'mx'ōwa howä'.

LĀ'QŌLAS' SONG ¹

- 1 1. Lā'mē'laxaōx dzō'noqwādzēLENS g'ī'gāma'yēxk'as'ōwā. Ho howä', ôhawē, hawä'.
 Ladzē'mēlaōx ō'xwayala dzō'noqwayala k'ī'k'ê'lelala ts'ē'ndē-k'ilalala 'wā'xax'demaxsōx lē'lalōwakwēx 'mē'mx'a'wakwēx
 5 'mē'mp!eng'ilēx'Laxsens g'ī'gāma'yēx, lē'lqwālalē.
 Lā'yōlēx lē'lalō'wōlxa wī'wūlsgāmakwa lē'lqwālalai'.

¹ Collected by F. Boas 1900.

He gave everything [to their faces], he allowed along all the things
He allowed small pieces, he allowed pieces chiseled off for all the
tribes. |

He made satiated all the tribes. |

Therefore my name, the great name by which I name myself
Great-One-from-Whom-Everything-Comes, | Great-Giver,
Great-Copper-Giver, Great-One-from-Whom-Few-Coppers
are-obtained, chiefs!

2. However, our great real chief will again utter the Dzonoq'wa
sound. ||

That it is only the cause why I laugh, the cause why I always
laugh at the one who is hard up, | the one who looks around here
and there, the silencer, the one who points about for his ances-
tors who were | chiefs. |

The little ones who have no ancestors who were chiefs, the little
ones who have no names coming from their grandfathers, | the
little ones who do many kinds of work, the little ones who work
hard, who made mistakes || coming from insignificant places in the
world (and who try now to go to high places — they are the
cause why I laugh, | for they speak in vain to my chief, tribes.)

But he does not work and plan at all, the great real one, the great
one whose voice is true; | he continues from one generation to
the other in this world, he continues as one who is made to be
the highest in rank with his great real father, the one who named
himself Having-Food, chief.

Lā'yōlēx ā'm'angamō'la wī'oqumōla wī'wūlsgāmakwa lē'lqwā- 7
lalaī.

Lā'yōlēx tsō'tselēxēsāla q!ē'lq!atisālōlxa wī'wūlsgāmakwa lē'l 1
qwālaī'.

Lā'yōlēx mē'mnenlilōla wī'wūlsgāmakwē lē'lqwālaī'.

Lē'gēmgīltsen lē'gēmdzēaxgīn q!h'lēxlē'a'māx grāyōlē lādze 10
āwōlē'ladzē l!āqōlē'ladzē l!ā'qōlasemāidzē gī'gēgāma'ye

2. Lā'mē'laxaōx dzō'noqwādzēlēns gī'gāma'yēxk'asowa.

Ā'gīl'a'mālen dā'ēlemnōkwa dā'sdā'lemnōx'sa lā'laxwāxwa 1
mē'lmēlaxwa se'nias'owāxwa ts!ā'mīlala q!s gī'qag't-
wa'ya.

K!ēō'smenēxwē gī'qag'iwa'ya; k!ēō'smenēxwē gā'gasilalekwa
yāwix'ts!ōwamenēxwa mā'melxts!ōwamenē'xwē lē'qūnsto-
lisaxēs g'a'yimg'ilidzamenē'x'sen dā'sdā'le'men lāx he na 20
k!ālxen gī'gāma'yēx, lē'lqwālaī'.

Wa'ēlaēlōx yā'wix'ayōxda ā'ladzēx ā'lak'lāladzēx he'yagowisax
mē'matowisē kwā'kwēx'silax lē'wis'ō'mpkas'owaxa q!h'ax
lēōla ha'mdzidēōla gī'gāma'ya.

- 25 That it is only the cause why I laugh, the cause why I always
laugh at those who always rush up to my face, | the little ones
who rush against(?) (pieces of copper) thrown against my
chief here, | tribes. |
3. However, our great real chief will again utter the Dzōnoq!wa
sound. |
- 30 Therefore it is only the cause why I laugh, the cause why I always
laugh at the talk of these little ones, || the chiefs who are (in
rank) under our chief, tribes. |
- In vain they try to be the only ones, to be chiefs, while they are
but (those who receive) leavings, | echoing the names of our
chief, | tribes. |
- 35 I mean those who are going toward the head of the house, who
move about in the house, || desiring to equal my great crest,
when I was given first, when (presents) were handed down to
me first, when I always received first, | all tribes. |
- Great is their sound of swallowing in the throat, their sound of
gulping in the throat, their ruffled feathers, | trying to steal,
trying to bite pieces off the great crest of our chief, | tribes. ||
- 40 Don't fear the great one like to a great overhanging | mountain,
who should be this way, the chief, tribes! |

- 25 A'g'il^ama^len dā'ē^lemⁿōkwa dā'sda^lemⁿōx^usa hā'mhāmxa'mā-
xwa hā'xwas^{me}nēxwa k'lā'g'ita^lyaxen g'ī'gāma^lyēx lē'lqwā-
lala^l.
3. La^lme^llaxaōx dzō'noq^lwād^lzē^lens g'ī'gāma^las^lowē.
A'g'il^ama^len dā'ē^lemⁿōkwa dā'sda^lemⁿōkwas wō'ldeme-
30 nēxwa g'ī'gabōē^sens g'ī'gāma^lyēx lē'lqwā^llai^l.
Wu^lmaēx ā'awalag'ilisē g'ī'g'egāmēxōxs ā'mayaxla ha'ya-
mōta, k'ink'ink'itsō lē'lēgāma^lsents g'ī'g'egāma^lyēx lē'lqwā-
lala^l.
Qwe^lyuō'xda ēnā'lolilelaēxwa xē'mōlilelaēxwa mē'maselaxen
35 k'lē'sōdzē'axg'in xā'maxelakwēk' g'ā'laxelakwē g'ā'g'ilgē-
x'silakwa wī'wūlsgemakwa lē'lqwā^llai^l.
Ai'k'uaix mek'wā'lelxō neq!wā'lelxō tsē'x'sbex'se'mala wā'-
xaai g'ā'g'ilō^llayaak'a q'lā'q!ak'ā^laxō k'lē'sōdzēaxsens g'ī'-
gāma^lyē lē'lqwā^llai^l.
40 K'lē'dzowasya k'ile'lasa ēnemā'gēmlidzē k'lō'xk'lēgwidzē naē'n-
g'adzē ēnā'qogūmlidzē g'ī'gāma^lyē lē'lqwā^llai^l.

SONG OF ĒWANUX'DZĒ, CHIEF OF THE MAĀMTAG'ILA

1. Let our property remain alive (under the attacks of the reckless chief! | Let our copper remain unbroken by the reckless chief! |
Ye, yaa, hā.
2. Do not let our chief do so! He himself made disappear those who owned the names of our property, of the great copper made expensive by him, the great surpassing one, the great one farthest ahead, the great copper-breaker dancer the great copper-cutter, the great one who throws coppers into the sea this reckless chief. | Ye, yaa, hā!
3. I thought in vain that another one was making coppers for you, tribe! Behold, | he is the one who brought it forth by giving birth in the house, the maker of coppers with unbroken backs all around this great house, the rich chief. Ye, yaa, hā.
4. The great one sat up above in the house built in the middle of this great house, this rich chief! Ye, ya, ha, hā! Oh, if our chief would out of envy return the great copper made to be expensive; the great surpassing one, the great one farthest ahead, | for you are getting to be great, O tribe! because you continually pick up | and gather in the coppers brought by the rich | chief. Ye, yaa, hā! |

SONG OF ĒWANUX'DZĒ, CHIEF OF THE MAĀMTAG'ILA

1. Ha, qūlanuxdze⁶wa lax'ens yaēxlena lāxwa nenōlōx g'igāma⁷ya 1
senx'sālanux'dze⁶wa lax'ens lālā!qwa⁸ lāxwa nenōlōx g'igā-
ma⁷ya; ye, yaa, hā.
2. Gwaq'ana⁹x'dze⁶wax'ens g'igāma⁷yēx hē q'alosemas x'ayfina¹⁰ 4-
damas lēlēgenux'sēs yaēxlenasēs āwāgwilase¹¹wa lāqwa⁸ 1- 5
lasō'dzē¹²ya hēwēyak'ilidzē k'les'oyak'ilidzē lēlāx'sendalaldze
q'elq'eltalaldzē sāpstendalaldzēxwa nenōlodzēx g'igāma⁷ya
ye, yaa, hā.
3. Wūl'mēg'in ēnēx'qē ōgū'la lāqwa⁸g'ila qa's lēlqwālatai', yoma-
xōl qelxēla menyōlēlag'ililas hēāk'ela emāk'elaxōx āwi- 10
ēstalitsa g'ōxdzega q'lōmogwēhāx g'igāma⁷ya; ye, yaa, hā.
4. Ladzēmēlāē klwāk'wag'ustālisla ēmo¹³yolēsai. g'ōg'oyolisaltses
g'ōx'dzēyaxwa q'lōmogwēhēx g'igāma⁷ya; ye, yaa, hā. Āl'em-
ēnēs¹⁴lag'anu¹⁵x^u g'igāmēk' yāx'stōs'alisasēs āwāgwilasō¹⁶ t'āqwa-
g'ilasō'dzēya hēwēyak'ilidzē k'les'oyak'ilidzēxōx hēmaex lag' 1- 15
lōs la ēwālats'emax'ēdaxōx ā'naēx la hā'yalālag'ilis māmna-
lag'ilis q'lwāq'wap'elag'ilis lax lāqwa⁸g'ostewa¹⁷yos q'lōmogwē
g'igāma⁷ya; ye, yaa, hā.

² That means, that he gave only whole unbroken pieces.

SONG OF TSEX^εWĪD, CHIEF OF THE SĒNL'EM (TRADITIONAL SONG)

- 1 1. Go on! Great cause of fear, great means of causing fear, great
cause of terror, | great terror of the chiefs. Yâ, helâ, hâ! |
2. Go on! Shout, oh, great Dzōnoq!wa! Try to terrorize the |
chiefs under my own great name, Great-One-causing-Collapse,
5 Great-One-causing-Weakness, | Great-Surpassing-One, Great-
One-Farthest-Ahead, Great-Only-Face, Great-Highest Dzō-
noq!wa | among the chiefs. Helâ, hâ! Where is the one who
is continually | tormented by me, who is made a speaker by me?
Helâ, hâ! |
3. Do go on! Great Lelaxt!odalal, great Āmāxūlal, my own great
name | ^εma^xwālayilis, Going-up-from-the-beach, great Q!ūmx'-
10 elag'ilis, great Mā^εnakūla, | great Gwēyōltse^εla, great Kwax'-
ilanōkumē^ε, great Tsextsexwālis, great Tsex^εwīd. | Where is
the one who is continually tormented by me, | who is made a
speaker by me? Helâ, hâ! |
4. Go on! Give away property at one time, that is given away in
many parts, that is not given to everybody. | He tried first to
15 invite the great one who is invited by me. Helâ || hehe helâ! |

SONG OF TSEX^εWĪD, CHIEF OF THE SĒNL'EM (TRADITIONAL SONG)

- 1 1. Wāgradzâ k'ilemdzē k'āk'ale^εma^εyodzē ts!āts!endek'!ayodzē ts!e-
deg'emgēlēdzēs g'īg'egāmāyâ helâ hâ.
2. Wāgradzâ ōxwadzēya Dzōnoq!wadzēya ts!endek'!elalxēs g'īgā-
bewa^εyōs q!ūlēxleyadzē wāl'ēdg'iladzē ^εyāk'āx'ēdg'iladzē hē-
5 ^εwēyak'ilidzē k'!ēs^εōyāk'ilidzē ^εnā^εnemsgemēdzē dzōnoq!wa-
gilidzēk'ats g'īg'egām'as^εō helâ hâ. ^εwē^εstadzen ^εyālase^εwa
mōmasase^εwa ēyelkwilase^εwa helâ hâ.
3. Wāgradzâ Lelaxt!odalaldzē Āmāxūlaldzē q!ūlēxleyadzē ^εma^xwā-
lag'ilidzē Grayōsdeyadzē Q!ūmx'elag'ilidzē Mā^εnakūladzē Gwe-
10 ^εyōltse^εladzē Kwax'ilanōkūmēdzē Tsextsexwāledzē Tsex^εwīdē-
yadzē. ^εwē^εstadzen ^εyālase^εwaxen mōmasase^εwaxen mōmasase-
^εwaxen ēyelkwilase^εwa, helâ hâ.
4. Wāgradze^εwa ^εnā^εnamge^εwala q!wēq!wase^εwa q!wānag'ilayo we-
yōbag'ilayo wāx'dē g'ilg'ilis lēlēlaxg'en lēlēlawa^εdzēg'a, helâ
15 he he helâ.

SONG OF Q'UMX'ŌD, CHIEF OF THE LAALAX'SENDAYO

1. I greatly fear our chief, O tribes! I tremble of this great cause of causing fear, of his means of causing terror, of the great cause of terror. Let us try to calm down our chief. O tribes, else we shall be the object of our chief's anger, O tribes! Wā, hā, hā! |
2. Now it is finished, it is finished already what is to be given away to be thrown away by the prince of our chief from whom we always pick (property) and who feeds us. O tribes, he who has his own great name, great Amāxūlal, great P'ēp'adzevo, great Plāselal, great L'āqwag'ila, great One-Farthest-ahead, chief. | 10
3. Behold it is nicely finished, O tribes! what you are doing, O tribes! You little ones who try to imitate below what is done in this world at the great height of the chiefs. Don't try in vain to say this, chiefs, just keep on walking along, walking ahead of the little ones who deliberate, the little hard-struggling ones, the little ones whom you have vanquished, who promise to give away canoes, the little ones to whom property is given, the little ones who call property, the little ones who work secretly for property, the little traitors, chiefs of the tribes. |

SONG OF Q'UMX'ŌD, CHIEF OF THE LAALAX'SENDAYO

1. K'ilelēg'in ēwalēpelasens g'igāma'ŷēx, lēlqwālalai. Lāpeleg'in ēwalēpelasōx k'ak'ale'mayodzeya ts'ats'endek'layodzē ts'endē-g'emgēlēdzē. Wanōlēlax'ens yōilala yole'mēlxens g'igāma'ŷēx, lēlqwālalai, ālalaxlēns ālaēmlax ts'engūm lāxsens g'igāma'ŷēx, lēlqwālalai', wā, hā, hā. 5
2. Lādzēm lā gwāl alēsa gwālēx'alisa weyōqumayō q'lūmx'ōdayosa lāwelgāmēsens ha'ŷālālāsa māmanalasa papēwalasag'ens lēlqwālalai. Wā, lēda q'lūlēxlē'ŷadzē Amāxūlaldzē, P'ēp'adze-yodzē, Plāselaldzē, L'āqwag'iladzē, K'ēs'oyak'ilidzē g'ig'egāma'ŷya. 10
3. Wākūnaldā'xōl lēlqwālalai, ēw'wālaqelēdzās lēlqwālalai, wāx-menēxwāēx k'wēxabe'wēg'ilis gwēgwalag'ilisēmisa nāqogem-lōdzēs g'ig'egāma'ŷya. Q'wāllas wūlēm ēnēx'dzē yōlai g'ig'igāma'ŷya ālag'a'max'ōs hāyolīsela qā'nakūlala g'ag'elagēmīdalalxa gēx'gaēsMENēxwa lēlxumlēsmenēxwa ŷyāqomē-menēxwa sak a- 15 xōdēs'gēmlē. Āmalal āwelga'ŷyomenēx goḷa'ŷyomenēx mā-melx'ts'ēwamenēx gwa'nāq'ēnox'menēx, g'ig'egāma'ŷyas lēlqwālalai.

SONG OF L'ĀSOTI'EWALIS, CHIEF OF THE YAĒX'AGEMĒ^ε OF THE
Q'ĪMOYĀ'YĒ

- 1 1. Wā, out of the way! wā hā hewā! Wā, out of the way! Turn
your faces that I | may give way to my anger by striking my
fellow-chiefs. Wā, hā, yā! |
2. Wā, great potlatch! wā hā hewā! Wā, great potlatch, greatest
potlatch! | The little supernatural ones only pretend, the little
- 5 stubborn ones. They only || sell one copper again and again
and give it away to the little chiefs of the | tribes. Wā, hā,
hewā! |
3. Ah, do not in vain ask for mercy, wā, hā hewā! Ah, do not in
vain | ask for mercy and raise your hands, you with lolling
tongues! I shall not be | foolish, I shall break, I shall let dis-
- 10 appear the great (copper) that has the name || K'!ents'ēgum,
the property of the great foolish one, the great extravagant
one, | the great surpassing one, the one farthest ahead, the
greatest Dzōnoq!wa among the | chiefs. Wā hā hewā! |

SONG OF L'ĀSOTI'EWALIS, CHIEF OF THE YAĒX'AGEMĒ^ε OF THE
Q'ĪMOYĀ'YĒ

- 1 1. Wā, g'o'wala, wā hā hewā. Wā, g'o'wala. Wā, ēqwala qen lās-
t!eqa'ya qen k'!āk'!alak'!alēxen g'īg'egāma'yōta. Wā, hā, yā.
2. Wā, 'wālasila, wā, hā, hewā. Wā, 'wālasila, wā 'nōlag'ila, ha,
e'wām'lā 'nawalax'menēxwa ōnēqwamenēxwa. Wā, 'nemsge-
- 5 mē L'āqwās hēbelālayos qa's āmaxodayāsa g'āg'igēmnenēxwas
lēlqwālalai. Wā, hā, hewā.
3. Ā gwala wūl'em gāgek'!ala, wā hā, hewā. Ā, gwala wūl'em
gāgek'!alak'a's Lālaq!wālak'a's el'elqūla. Wa k'!ēs'maēlen
- 10 nōn!ēdeak'as tsōlexa'yaLa x'a'yemg'ilalaxa lēgemx'dzēyalax
K'ents'ēgumdzēyasēs yaēxiensa nenōlogelidzē wayadagēlidzē
hēweyak'ilidzē k'!ēs'oyak'ilidzē dzōnoq!wagēlidzēs g'īg'egā-
mēk'as'owa. Wā, hā, hewā.

SONG OF L!ĀQWADZĒ, CHIEF OF THE HAĀYALIK'AWĒ OF THE
Q!ŌMOYĀ'YĒ

1. Oh, great is our chief, tribes! Only let us praise and praise the
one who spreads terror, who tries to spread terror, the chief of
the great tribe, O tribes! Wā, ā hewā!
2. Shame is caused by the large amount of this great potlatch of
our chief, || tribes! Jealousy is caused by the large amount of
this great potlatch | of our chief, tribes! He is the great one who
has the names | Great-One-looking-for Property, Great-Elder-
Potlatch of the greatest chief. | Evidently the great potlatch is
made four times, ten times by the | chiefs of the tribes. Do try
it, tribes! || Try to rival, try to jump up to the number of count- 10
ing (property in the potlatch) | of our chief, tribes! Indeed the
great Q!Ōmoyā'yē | try to make you rich, tribes! Wā, ā hewā!
3. Shame is caused by the name of our chief, tribes! The great names,
his own names, Great-Right-Size-Face, Great-Four-Fathom-
Face, || Great-Copper, our chief, tribes! He the great one had 15
from the | beginning a chief's name, tribes! Wā, ā | hewā, ha'yē!
the greatness of our chief! Ha, wā, hewā!

SONG OF L!ĀQWADZĒ, CHIEF OF THE HAĀYALIK'AWĒ OF THE
Q!ŌMOYĀ'YĒ

1. 'ya adzēyasens g'igāma'yēx, lēlqwālalai. Ālaga'emax'ens x'ila- 1
'yala x'asx'elaf'ala ts!endek'a'yala ts!ats!endek'layola g'igā-
mēsa 'wālatsemadzē, lēlqwālalai. Wā, ā hewā.
2. Max'ts!ag'ilalai 'wālasdemasōx 'wālasilayowaxsens g'igāma-
'yēx, lēlqwālalai ōdzegemg'ilalē 'wālasdemasōx 'wālasilayo- 5
waxsens g'igāma'yēx, lēlqwālalai. Hēdzēk'as'maē lēgem-
nokwa Lētax'ladzē 'nōlag'ila'yodzēyaxsa wūlgūmēdzēx g'i-
gāma'ya lālxentlai mōp!enayo neqāp!enayo 'wālasilayowa
g'ig'egāmaxsa lēlqwālalai. Gūnx'jidadzās lēlqwālalai. Hāmx-
hāmxwayala dēx'dēxwa'yala lāx 'waxax'demasōx hōsadzē- 10
yaxsens g'igāma'yēx, lēlqwālalai. Ālaem Q!Ōmoyā'yēdzē q'a-
q!ōmg'ināsogwōs, lēlqwālalai. Wā, ā hewā.
3. Max'ts!ag'ila lā lēgemasens g'igāma'yēx, lēlqwālalai lēgemndze-
yosax q!lōlēxle'ya'māx Hēlop!enk'emlēdzē Mōp!enk'emlēdzē 15
L!āqwadzē'yaxsens g'igāma'yēx, lēlqwālalai. Hēdzēk'as'em 15
gwālexlāyo g'igāxlāyōsens g'igāma'yēx, lēlqwālalai. Wā, ā,
hewā, ha'yē, adzēyasens g'igāma'yēx. Ha, wā, hewā.

SONG OF QWAX'ILA, CHIEF OF THE G'EXSEM'S^εANAL OF THE
GÖSG'IMOX^u

- 1 1. I am the only great tree, I the chief! I am the only great tree,
I the chief! | You here are right under me, tribes! You are my
younger brothers under me, | tribes! You sit in the middle in
the rear of the house, tribes! You surround me like a fence, |
5 tribes! I am the first to give you property, tribes! || I am your
Eagle, tribes! Ya, ye, ā, ā, ye, ya! |
2. I wish you would bring your counter of property, tribes! | that he
may in vain try to count what is going to be given away by the
great copper-maker, | the chief. Ya, ye, ā, ā! |
- 10 3. Go on! raise the unattainable potlatch-pole, || for this is the only
thick tree, the only thick root | of the tribes. Ya, ye, ā, ā! |
4. Now our chief will become angry in the house, he will perform
the dance of anger. | Our chief will perform the dance of fury.
I shall suffer from | the short-life maker of our chief. Ya, ye,
ā, ā! ||
- 15 5. I only laugh at him, I sneer at him | who empties (the boxes) in
his house, his potlatch-house, and the inviting-house that is the
cause of hunger. | All the house-dishes are in the greatest house
of our | chief. Ya, ye, ā, ā! |

SONG OF QWAX'ILA, CHIEF OF THE G'EXSEM'S^εANAL

- 1 1. ^εnenitslagēs^εmen g'īgāmaha^εya. ^εwa, ^εnemtslagēs^εmen g'īgāma-
^εyafyē. Gas hē^εaxelasg'ōs lēlqwālalai'; gas ts!ā^εyaxelasg'ōs
lēlqwālalai'; gas naqōlēwalēs^εg'ōs lēlqwālalai'; gas L!ānō-
gunnogwōs lēlqwālalai'; gas galaxa^εlagwōs lēlqwālalai';
5 gas kwakwēx^εsē^εlax^εg'ōs lēlqwālalai'; Ya, ye, ā, ā, ye, ya.
2. Wā^εnēs^εlas g'āxaqelanox^εqē^εyēxēs q!āp!altolesōs lēlqwālalai':
qa wūllag^εa^εmiltē hō^εyēg'ig'ēla lāx gēyaxō^εlayola L!āqwa^εgi-
ladzē g'īgāma^εya. Ya, ye, ā, ā.
3. Wāentsōs lāx^εidē^εya wāwē^εstalakwōs ^εmax^εp!lēqelaēdzēxōxs
10 ^εnemts^εlax^εq!amaēx lēk!ūgēlēdzē^εya; gas lēgwānewē, gas lē-
elqwālalai. Ya, ye, ā, ā.
4. Laēm^εxōlēns yāk'ildzemiltē^εya. ^εwa, ^εyāk'lēqelal lens g'īgāma;
Wā, lāwiselal lens g'īgāma. Wā, ā^εem^εmēs^εlēn ^εyag'oyālē-
dzē^εya^εlax wānemg'iladzē^εyasens g'īgāma. Ya, ye, ā, ā.
- 15 5. Ōq!amēg'in dālemno^εx^εsē^εyag'in ōdzēq!amēg'in dāsdalemno^εx^εsē-
^εya^εlax lōpemtālililas ^εmāwasilā^εlax pōpōēs^εgem lēlasila^εya.
Wa, ^εnāxwalaem^εxa lōqū^εlildzē^εyaga g'ōx^εg'ōkwalōg'ihēsens
g'īgāma. Ya, ye, ā, ā.

6. I am only followed by them as by young sawb||-birds. I am only one who breeds their chiefs who try to equal me, who only walk about in my house like speakers. Ya, ye, a, a! I am the only great tree, I the chief! Ya, ye, a, a!

FEAST SONG OF NEG'ADZĒ, CHIEF OF THE HAANALENÀ OF THE Q'OMOYÁ'YĒ OF THE KWAG'UL.

1. I am the great chief who makes people ashamed. I am the great chief who makes people ashamed. | Our chief brings shame to the faces. | Our chief brings jealousy to the faces. Our chief makes people cover their faces | by what he is doing in this world || all the time, from the beginning to the end of the year. 5 giving again and again oil feasts | to all the tribes, āwā, ā wā!
2. I am the great chief who vanquishes, ha, ha! I am the great chief who vanquishes, | for this true chief tried to go around the world giving feasts, to raise the rank of this prince. Oh, go on! as you have done before! Only at those who continue to turn 10 around in this world, working hard, losing their tails (like salmon) I sneer, at the chiefs under the true chief. Have mercy on them! Put oil on their dry heads with brittle hair.

--

6. Ōq!amēg'in qūnbēqelaqē'yag'in ōdzēq!amēg'in qūnbēqelilaqē-
 'yaLāx nōgwaq!amaē qEXĕk'elaqē'yaxēs gr'ig'gāmayotas g 1- 20
 gāmaxēs hōqwalilōsxēs elkwalilōs gr'igāma. Ya, ye, ā, ā, 'nem-
 ts!agēs'men gr'igāma. Ya, ye, ā, ā.

FEAST SONG OF NEG'ADZĒ, CHIEF OF THE HAANALENÀ OF THE Q'OMOYÁ'YĒ, OF THE KWAG'UL.

1. Nōxⁿ max'tslag'iladzē gr'igāma'ya. Ā, noxⁿ max'tslag'iladzē g 1- 1
 gāma'ya. 'ya, max'ts!egemg'iladzens gr'igāma'ya hēk'as'ā
 'ya, ōdzegemg'iladzē gr'igāma'ya hēk'as'ā. 'ya 'nāxūmx'īdg i-
 ladzens gr'igāma'ya hēk'as'ā, q'as gwālag'ilisdemdzē'yasa
 hālag'ilidzē 'wāx'sbendaladzē xwāxwēliladzē menmenhlaxa w 5
 'welsgemakwa lēlqwāla!ā', ā wā, ā wā.
2. Nōxⁿ yāx'īdg'iladzē gr'igāma'ya, ha, ha. Nōxⁿ 'yāx'īdg'iladzē
 gr'igāma'yaxōxs lādzēyaēlēx lalē'stalēts!a k'wē'lat'sē'salēts!a q
 ōmax'lenasōx lāwelgāmōsa ālax gr'igāma'ya. Ha, hēlag'a-
 max'ōs gwālag'ilisa. Ālag'aemax'ōs wāwax'sāx-dālag'ilisa m 10
 melk'alag'ilisa xwāk'!axsdalag'ilisasen dāsda'fema lax gr'igāb-
 'wēsā ālax gr'igāma'ya wāg'axlēlax'ōs wax'ēdeyalō 1'ā'fēlō'.

- those who do not comb their hair! I sneer | at the chiefs under
 15 the true, real chief, ya wā! I am || the great chief who makes
 people ashamed. |

MOURNING SONG FOR MŌDA'NA

- 1 1. Ye he he ya! It deprived me of my mind, when the moon went
 down | at the edge of the waters. Ye he he ya! |
 5 2. Ye he he ya! It deprived me of my breath, when the | mouse-
 dancer began to gnaw on the water. Ye he he ya! |
 10 3. Ye he he ya! It deprived me of my mind when Mōda'na began
 to utter the cannibal-cry | on the water. Ye he he ya! |

Mōda'na, a hāmats'la of the Āwīk'lem of the Āwīk'lenox^u, and his sister were drowned on Virgin Rock. This mourning song (L!aq'walayo copper sound) is sung by all the men and women assembled in the house of the deceased. The song is given with Mr. Hunt's interlinear translation into Kwakiutl.

- 13 ya'lōxa lemχūtōlis tsōdzetōlis L!el!anōlxōlīsxen dāsda'lemā lāx
 g'igabe'wāsa āla g'igāmē, hēk'as'ā, ya wā. Hā, nōx^u max'ts!a-
 15 g'iladzē hē g'igāma'ya.

MOURNING SONG FOR MŌDA'NA

- 1 1. Ye he he ya la yax'ts!ēgilax'dēx ōwaxsdē lāx'dāyasē k'!ōqunsa
 Yē he he ya la. wā'masilax'dēxa nāqayē lāx'dāsē la k'!ōgūnsā-
 la laēlaqā nō'sāk'as'ōx^udē'ya. Ye he he ya.
 lag'ila'ya xa mēkūlak'as'ōx^udā. Ye he he ya.
 5 2. Ye he he ya la yax'ts!ēgilax'dēx hē'yasbēs lāx'dāyasē k'!āk'!apa-
 Ye he he ya la wā'masilax'dēxa hasa'yē yixs lāx'dāsē k'!āk'!apā-
 lag'alē qāē k'!āpalālk'as'ōx^udē'ya. Ye he he ya
 g'ilēxa g'ig'elayatsagalalk'as'ōx^udā. Ye he he ya.
 10 3. Ye he he ya la yax'ts!ēgilax'dēx ōwaxsdē lāx'dāyasē hamadzela-
 Yē he he ya la wā'masilax'dēxa nāqayē lāx'dāsē hāmsham-
 qwalag'ilaē qa Mōda'nak'as'ōx^udē'ya. Ye he he ya
 ts!ālag'ilaē yix Mōda'nak'as'ōx^udā. Ye he he ya.

FEAST SONG

Traditional feast song of the Yax'ageme, a Kwexa clan ascribed to their ancestor Yix'ageme¹, who sang it at Lix'awe after his house at Ft. Rupert had been flooded by Q'aneqe lak.

The poor dear ones are coming in, the children.¹

They say he will speak.

They say he will get angry in his house.

They say he will not kill.

They say he will not kill at once.

They say he will not kill outright.

It is only said he gave enough to eat.

It is only said he satisfied their hunger.

It is only said he made them vomit.

It is just said he made up his mind to do it.

It is just said he told them to eat.

It is just said he put them across his back.²

Always doing mischief to him who does not finish the food given to him, ya ye ya ha, ya ye ya ha!

Let your servants,

Let those who have you for their chief.

Burn in your great house, chief!

So that those who have you for their chief burn up, true chief!

Ya ye ya ha, ya ye ya ha!

FEAST SONG

Āwalilelak'as^owa g'ig'iyā. Āwalilelak'as^owa g'ig'iyā.

Laxleem^olaē wāldem^onōkwa. Laxleem^olaē wāldem^onōkwa.

Laxleem^olaē 'yāk'ilila. Laxleem^olaē 'yāk'ilila.

K'les^olaē wīyalag'ila. K'les^olaē wīyalag'ila.

K'les^ola^olaē hēx'idēg'ila. K'les^ola^olaē hēx'idēg'ila.

K'les^ola^olaē hēbeg'ila. K'les^ola^olaē hēbeg'ila.

Ā^oma^olaē men'idg'ila. Ā^oma^olaē men'idg'ila.

Ā^oma^olaē pōl'idg'ila. Ā^oma^olaē pōl'idg'ila.

Ā^oma^olaē hōx'widg'ila. Ā^oma^olaē hōx'widg'ila.

Ā^oma^olaē āwelx'idqēya. Ā^oma^olaē āwelx'idqēya.

Ā^oma^olaē hagwēg'indqēya. Ā^oma^olaē hagwēg'indqēya.

Ā^oma^olaē xwēlēg'indqēya. Ā^oma^olaē xwēlēg'indqēya.

'yā'yak'ilak^o 'naxwaya xa wāx'ilil' 'naxwaya.

Ya ye ya ha. Ya ye ya ha.

Wēg'axlē lax'ōs ōmēdēyaqōsa. Wēg'axlē lax'ōs ōmēdēyaqōsa.

Wēg'axlē lax'ōs g'igēdēyaqōsa. Wēg'axlē lax'ōs g'igēdēyaqōsa.

Xumxwatâq laxs g'ōx'dzēyaqōs g'igāma'yē.

Qa wēg'ēsōx q'ilūx'idēsōx g'igēdēyaqōs āl g'igāma'yā.

Ya ye ya ha. Ya ye ya ha.

¹Repetitions omitted.

²As wolves do with their quarry

- 20 Let your guests die of vomiting, chief!
 Let your guests die of overfeeding, true chief!
 Ya ye ya ha. Ya ye ye â!

SHAMAN'S SONGS

1.

(Introductory, telling how he acquired power from the Killer Whale.)

1. Wā, a ya a ha, I was carried under the sea by the supernatural power, the supernatural power. Wā a ya.
 2. Wā, a ya a ha. I was taken under the sea by paddling by the supernatural power, the supernatural power. Wā a ya.
 3. Wā, a ya a ha, and I was taken into the house of Hole-in-Middle-of-Sea the supernatural power, the supernatural power. Wā a ya.
 4. Wā, a ya a ha, and I put on my neck the life-bringer neck-ring of Hole-in-Middle-of-Sea, the supernatural power. Wā a ya.
 5. Wā, a ya a ha, I have had thrown into my stomach the life-bringer of Hole-in-Middle-of-Sea, the supernatural power. Wā a ya.
 6. Wā, a ya a ha, the real life-bringer, the healer of this supernatural power. Wā a ya.
 7. Wā, a ya a ha, the real long life giver, the healer of this supernatural power. Wā a ya.
-
- 20 Wēgaxlē lax'ōx hōgwalēsemōs lēflānemaqōs g'igāma'ya.
 Wēgaxlē lax'ōx pōlālēsemōs lēflānemaqōs āl g'igāma'ya.
 Ya ye ya ha. Ya ye ya â.

SHAMAN'S SONGS

1.

1. Wā, a ya a ha g'ag'ayapelayux'dōxs 'nawalakwaāēāēxwa 'nawalakwaāē wā a ya.
2. Wā, a ya a ha sēsē'wapelayux'dōxs 'nawalakwaāēāēxwa 'nawalakwaāē wā a ya.
3. Wā, a ya a ha lāx'laōlēma lāx g'ōkwas Lagoyewēlēs 'nawalakwaāēāēxwa 'nawalakwaāē wā a ya.
4. Wā, a ya a ha lan qax'ōsa'yusōs q!wēq!ūlag'īlayō qānāyōs Lagoyewēlēs 'nawalakwaāē wā a ya.
5. Wā, a ya a ha lan megēsasōs q!wēq!ūlag'īlayōs Lagoyewēlēs 'nawalakwaā wā a ya.
6. Wā, a ya a ha q!wēq!ūlag'ilak'as'ōx hēlig'ayowaxsa 'nawalakwēx wā a ya.
7. Wā, a ya a ha g'ilg'ildokwilak'as'ōx hēlig'ayowaxsa 'nawalakwēx wā a ya.

2.

(Proceeds to the K'ito. While holding the sickness in his right hand.)

1. I beg you Supernatural Power that you take pity and make well this our friend.
2. I implore you, Supernatural Power that you take pity and take out this sickness of this our friend, Supernatural Power.
3. Oh, take pity that I may make alive this our friend. O Supernatural Power, that I may cure this our friend you go through (= passed through), Supernatural Power.
4. That I may obtain easily this sickness of this our friend. O Great Real Supernatural Power, you Great Life-Bringer, Supernatural Power.

3.

(Sung after the sickness has been taken out, while the Shaman is walking around the fire holding the sickness in his right hand.)

1. Wāē, wāē life-bringer to this supernatural power ha wa hae.
2. Wāē, wāē he will make him walk again, this supernatural power ha wa hae.
3. Wāē, wāē, he will take out the sickness, this supernatural power ha wa hae.
4. Wāē, wāē, I was taken around the world by this supernatural power, the long-life giver, the supernatural power ha wa hae.
5. Wāē, wāē, I was made to walk around the world by this supernatural power of Hole-in-Middle-of Sea, the supernatural power ha wa hae.

2.

1. Yāesayewūnlōl 'nawalakwāqōs wāx'idaōs hēlēx'aLElaxg'ins 'nemōkwik'.
2. Hōwaxelenlōl 'nawalakwāqōs wāx'idaōs damōdak'axga yag'olemg'asg'ins 'nemōkwik', 'nawalakwā.
3. Wēga wax'ēdeaā qen q'ūlāx'idamasēxg'ins 'nemokwik', 'nawalakwā, qen hēlēx'aLElēxg'ins 'nemōkwik' yūl lāx'sē'wa 'nawalakwā.
4. Qen waōlelailasēga tslēts'lax'q'ōlemg'asg'ins 'nemōkwik', 'nawalax'dzēk'as yūl q'wēq'ūlag'iladzēs 'nawalakwā.

3.

1. Wāē, wāē q'wēq'ūlahag'ilayahālōx 'nawalahakwā ha wa hae.
2. Wāē, wāē qasehēlēhēlēlayahālōx 'nawalahakwā ha wa hae.
3. Wāē, wāē damohadalayahālōx 'nawalahakwā ha wa hae.
4. Wāē, wāē, lāc'staliselayux'dōx 'nawalahakwas g'ilg'ildokwitas 'nawalahakwā ha wa hae.
5. Wāē wāē, tewē'staliselayux'dōx 'nawalahakwas Lag'oyewitēs 'nawalahakwā ha wa hae.

4.

1. Try to make him go through (the whole ceremonial), giver of the power of going through, Supernatural One.
2. Try to make him pure all through, giver of purity, Supernatural One.
3. I shall not do harm to you. I shall restore you to life, Supernatural One.
4. Pray, bring life to our friend, you supernatural life-bringer, who has gone through, Supernatural One.

SHAMAN'S SONGS

1.

(Sung when the Shaman enters carrying the Hemlock Ring for purifying the Patient.)

1. I have been told to continue to heal him, by the good supernatural power.
2. I have been told to keep on putting the hemlock ring over him, by the Shaman-of-the-Sea, the good supernatural power.
3. I have been told to put back into our friend his soul, by the good supernatural power.
4. I have been told to give him long life, by the Long-Life-Giver-of-the-Sea, the Chief-of-High-Water, the good supernatural power.

4.

1. Łalax'se'wamatsōhōx'denōx's lax'se'wahahahag'ila lax'se'wahag'ihehe lawa wā wā he a wā he ahe Łogwala.
2. Ğwāğŭlse'wamatsōhōx'denōx's ğŭlse'wahahahag'ila ğŭlse'wahag'ihehe lawo wā wā he a wā he ahe Łogwala.
3. Ya k'leyohosholela hoosōnok^u, ya āyamēelalaha q!ūlahayohoho lawa wā wā he a wā he ahe Łogwala.
4. Wēg'a wax^ēid q!ūlāx'ēidamasg'ins ēnemōkūk', yūL q!wēq!ūlag'ilas ēnawalak^uhahahahag'ila lax'se'wa wā wā wā he a wā he ahe Łogwala.

SHAMAN'S SONGS

1.

1. ēnēx'se'waheēx' qen hayahahahilahahahaqēyahaiilas ēnawahalakwawaō.
2. ēnēx'se'waheēx' qen qaqahahahax'ilahahahaqēyahaiilas wāwēyahak'ilas ēnawahalakwawaō.
3. ēnēx'se'waheēx' qen lahag'ahahalelahahahasēyahaiilas bekwa-yasens ēnemōxōs ēnawalalakwawaō.
4. ēnex'se'waheēx' qen ğilg'ildokwilahahahaqeyahaiilas ğilg'ildokwilalēs yayahaxwiyōgwales ēnawalalakwawaō.

2.

(Sung while the Shaman, carrying the hemlock ring, walks up to the Patient)

1. "Put our friend through the ring." Thus I was told by the supernatural power.
2. "Spray our friend!" Thus I was told by the supernatural power.
3. "Heal our friend!" Thus I was told by the supernatural power.
4. "Take out (the weakness) of our friend!" Thus I was told by the supernatural power.

3.

(Sung while the Ring is put over the Patient.)

1. I come and bring back this means of bringing to life our friend: Supernatural Power.
2. Come now means-of-bringing-to-life of our Shaman-of-the-Sea of our friend, Supernatural Power.
3. Make well all over our friend, that no ill may befall our poor friend, Supernatural Power.
4. Now you will protect our poor friend, that he may walk safely, Supernatural Power.

2.

1. Qāqax'ilalENS 'nemōkwa hao aha. 'nēx'se'wag'asa 'nawahalakwa ha āhao.
2. X'eyoqa'yaLENS 'nemōkwa hao aha. 'nēx'se'wag'asa 'nawahalakwa ha āhao,
3. Hēlik'a'yaLENS 'nemōkwa hao aha 'nēx'se'wag'asa 'nawahalakwa ha āhao.
4. DamodālaleNS 'nemōkwa hao aha. 'nēx'se'wag'asa 'nawahalakwa ha āhao.

3.

1. G'āx'alelodenlas'as q'!ūlalāye'wag'asENS 'nemōkwēx 'nawahalakwa wāwā āhe.
2. G'āx'emg'a q'!wēq'!ūlag'ilayōgwas hēlik'elalēSENS 'nemōkwēx 'nawahalakwa wāwā āhe.
3. Wāg'īlla hēli'lālaxENS 'nemōx' qa k'leāsēs a'mēlaslēSENS 'nemōkwēx 'nawahalakwa wāwā āhe.
4. Wā, laems dadamewilxENS 'nemōxōx qa hēlmālag'ilisiltENS 'nemōkwēx, 'nawahalakwa wāwā āhe.

4.

(Sung while the Shaman walks around the fire with the Ring.)

After this song the ring is thrown into the fire while the people beat fast time.)

1. Now, Supernatural Power, cure our poor friend and make him well again, O Great Real Supernatural Power, Supernatural Power.
2. Now, Supernatural Power, turn him the right way and make well our friend here, You, Great Real Supernatural Power, Healer-of-the-Sea.
3. Now take this Supernatural Power, Spirit-of-the-Fire, this which will cure our friend here, You, Great Real Supernatural Power, Fire Spirit Woman.
4. And do protect our friend, you, Fire-Spirit-Woman, Great Supernatural Power of Q^lomesila.
Now this give to your friend.

LOVE SONG¹

1. Oh, how, my lady-love, can my thoughts be conveyed to you, my lady-love, on account of your deed, my lady-love?
2. In vain, my lady-love, did I wish to advise you, my lady-love, on account of your deed, my lady-love.
3. It is the object of laughter, my lady-love, it is the object of laughter, your deed, my lady-love.

4.

1. Wäg'illa 'nawahalak^u hēli'lālalg'ENS 'nemōxōx qa's hēitsē'sten-daōsaqek', yūl 'nawahalaḡ^udzēk'ats 'na'nawalak'amak'.
2. Wäg'illa 'nawahalak^u naqē'stendexg'ENS hēli'lālasō'gūnsxg'ENS 'nemōxōx, yūl 'nawahalaḡ^udzēk'ats hayalik'ilālē.
3. Wäg'illa dādālalga 'nawahalaḡ^us k!wax'lālaḡ'EN hēli'lā'layogwaxENS 'nemōxōx, yūl 'nawahalaḡ^udzēk'ats k!wax'lālalilanaḡas 'nawahalaḡ^udzēs q^lōmēsila.
4. Qu's wäg'ilōs dādamewēlg'ENS 'nemōxōx, yūl k!wax'lālalilanaḡas 'nawahalaḡ^udzēs q^lōmēsila.
Wā la'mō lāl qāstaya.

LOVE SONG

1. Wā'wiyamēnqaya'nēsila ha ha g'ī'yayayīawāg'in wā'ldemēgēk'ī-nālg'ōl g'ī'yayēya qa's gwaē'yaōs g'ī'yayayīaha yī'yaayīya.
2. Wā'xax'dek' g'ī'yaya ha ha ha nēk'ayayīyaha qahan lē'xs'ālayōl g'ī'yayayīya qa's gwaēnayōs g'ī'yaya.
3. Dē'dalemsilalahahai g'ī'yayayēa dēdalemsila hās gwaē'nayayīahōs g'ī'yayīya.

¹ Song made by a man who was jilted by a young woman.

4. It is the object of contempt, my lady-love, it is the object of contempt, your deed, my lady-love.
5. Oh, if poor me could go, my lady-love! How can I go to you, my lady-love, on account of your deed, my lady-love!
6. Oh, if poor me could go, my lady-love, to make you happy, my lady-love, on account of your deed, my lady-love!
7. Now, I will go, my lady-love, go to make you happy, my lady-love, on account of your deed, my lady-love.
8. Farewell to you, my lady-love! Farewell, mistress on account of your deed, my lady-love!

RETORT TO THE PRECEDING LOVE SONG

1. O friends! I will now ask you about my love.
2. Where has my love gone, my love who is singing against me!
3. I ask you, who walks with my love.
4. Oh, where is my love, where is the love that I had for my love!
5. For I feel, really feel, foolish, because I acted foolishly against my love.

4. K'li'lk'lildemsilalahai gi'yayayē k'li'lk'lildemsila hē gwaē'nayiyahōs gi'yayiya.
5. Lā'naḡwaō'nēsłanhahen gi'yayayiyak'as wā'wiyame'nqa laō'l gi'yayayiya qa's gwaē'nayōs gi'yayayē.
6. Lā'naḡwaō'nēsłenhahen gi'yayayē qen hā'yatelq'elaēxen gi'yayayiya qa's gwaē'nayōs gi'yayayē.
7. Lae'mlen gi'yayahaik'as lā'la'yayiya qen hā'lelq'elēlōl gi'yayayē qa's gwaē'nayōs gi'yayayē.
8. Hālā'k'aslelax'ōos gi'yayayē yaa, hālā'k'aslela adā'yayiya qa's gwaē'nayōs gi'yayē.

RETORT TO THE PRECEDING LOVE SONG

1. 'ya, 'nē'nemō'kwaayas nō'gwawa la'men wula'yalōlawā, gi'ya-yayayē.
2. 'widzewē lē gi'yayaāxa yaha sa'lā'laaē lāx nō'gwawaēxen gi'yayayē.
3. La'men wulā'yalōl 'nā'max'siselōtas ayahē, nō'gwawa hē gi'ya-yayē.
4. 'ya, 'wi'stadzewēl gi'habēla aya gweḡmalahatsen ā'lahen lā'xulaxen gi'yayayē.
5. Xg'in ā'la'māhēg'in nān ō'lelqelasg'in nenō'lōx'widēyak' gi'vi-yayayē.

6. For what I did caused people to laugh at me on account of what I did to you, my love.
7. For I am despised on account of my love for you, my true love, for you, my love.
8. For you have said that you will live in Knight Inlet.
9. Oh, Knight Inlet is far away, for that is the name of the place where my love is going.
10. Oh, Rivers Inlet is far away, for that is the name of the place where my love is going.
11. For he forgot of my love, my true love.
12. For in vain he goes about trying to find some one who will love him as I did, my love.
13. Don't try to leave me without turning back to my love, my love.
14. Oh, my love, turn back to your slave, who preserved your life.
15. I am downcast, and I cry for the love of my love.
16. But my life is killed by the words of my love.
17. Good-by, my love, my past true-love!

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6. Xg'in â'la'mēhēg'in dēdalemsilaxengwē'x'dask'inālaēg'i'yayayē.
 7. Xg'in k'ilik'ilidemsilaēk' qaēs g'wēmalasaōsxen â'la lāxulaxen g'i'yayayē.
 8. Xōhōs lē'qelaēlax Dzā'wadex'laya qa's lā'halaē'yōs g'i'yayayē.
 9. 'ya, qwē'saladzā'mēlax Dzā'wadex'la'ya, hē'em lē'qelasō'sen g'i'yayayē.
 10. 'ya, qwē'saladzā'mēlax Wa'nuḡ'laya, hē'em lē'qelasō'sen g'i'yayayē.
 11. Qa's layi'nē'staa'slaxen g'wē'malasa lāxen lā'xulaxen g'i'yayayē.
 12. Xēhēs wā'x'ēmahēk'as alē'stālayaxen 'nā'max'st!alō'ten g'i'ya-yayē.
 13. Qwā'lelas xē'nlelahaēk'as hēg'e'mlisōl qaēs g'wē'malasōs g'i'ya-yayē.
 14. 'ya, 'mēlē'xlag'ilis'emxg'as q!a'k'og'ōs g'i'yayayēxg'as q!ūlā'-layiwagaōs g'i'yayayē.
 15. Halen xu'lsaya, halen q!wā'saya hē qa ayahē g'wē'mālatsen g'i'yayayē.
 16. Lē'le'mg'itilawēst!a aya wā'ldemasen â'lahen lā'xulaēlen g'i'yayayē.
 17. Hālā'k'aslelax'ōsahē g'i'yaya xehen lā'xulax'dē g'i'yayayē.

LOVE-SONG OF TSĀK'ĒDEK, WHOSE LOVER HAD GONE TO JAPAN
AS A SAILOR TO HUNT FUR-SEALS

1. Ye ya aye ya! You are hard-hearted, you who say that you love me, you are hard-hearted, my dear!
2. Ye ya aye ya! You are cruel, you who say that you are love-sick for me, my dear!
3. Ye ya aye ya! Where are they going to take my love, my dear!
4. Ye ya aye ya! Where are they going to take my dear, that causes me to lie down sick, me, the slave of my dear!
5. Ye ya aye ya! They will take my dear far away, yaa ho! I shall be left behind, my true-love, for whom I pine, who keeps me alive, my dear!
6. Ye ya aye ya! They will take my dear out to sea far away haa! There the one is going for whom I pine, my master, for whom I am lovesick, my dear!

LOVE-SONG OF TSĀK'ĒDEK^u, WHOSE LOVER HAD GONE TO JAPAN
AS A SAILOR TO HUNT FUR-SEALS

1. Ye ya aye ya lams wāyadeyasg'as gwāyōemg'ōs āla lāxūlag'as
Ya ya aye ya. You are hard against me to whom you refer as really your true-love
wā'yadayog'ōs, g'iyā^εya.
of the hard-hearted one my dear.
2. Ye ya aye ya lams āladēyasg'as gwāyōemg'ōs āla ts!ex'ilag'in
Ye ya aye ya. You are cruel to me to whom you refer as really sick for
gwēmālasg'in lōl, g'iyā^εya.
your love to me you my dear.
3. Ye ya aye ya ^εya ^εwiyōdze^εwalē lān g'iyā^εyaxen āla yin
Ya ya aye ya. Oh, where will he be taken my dear who really my
lāxūlayanlen, g'iyā^εya.
love my dear.
4. Ye ya aye ya ^εya ^εwiyōdze^εwalē lān g'iyā^εyaxen qelgwēlemu-
Ya ya aye ya. Oh where will he be taken my dear who is the cause of my
enlen q!agwēdeyaxen g'iyā^εya.
lying sick I his slave my dear.
abad
5. Ye ya aye ya ^εya ha qwēsgilayōl lān g'iyā^εya lāxa qwēsala yaa
Ye ya aye ya. Oh he will be taken far my dear to far off oh
ho boyōno^xLENXEN āla lāxūlaxen āla ts!ex'ilaxen q'ūlāla-
I shall be left really my love really my sickness means of
yōwaxen, g'iyā^εya.
keeping me alive my dear.
6. Ye ya aye ya ^εya Lāsedayōl lān g'iyā^εya lāxa qwēsala haa
Ya ya aye ya. Oh he will be taken my dear to far off ha
seaward
hēm lālaasen āla ts!ex'ilaxen ^εwādzēdeyaxen āla ya ts!ex'i-
that is where is going real my sickness my dog-owner really my
laxen g'iyā^εya.
sickness my dear.

7. Ye ya aye ya! I wish I could go to you, my master, that I might make you happy, my dear, for I think you long for me, for my love, my dear.
8. Ye ya aye ya! I wish I could go to you, my dear! I wish I could make you dream that you embrace this one whom you love, my dear, the one for whom I pine, my dear!
9. Ye ya aye ya! I wish I could go to you to be your pillow, my dear! I wish I could go to you to be your feather bed, my dear! the one for whom I pine, who keeps me alive, my dear!
10. Ye ya aye ya! My lord, don't stay away too long! else I shall die of lonesomeness, my true-love; for already I long for you, my dear.
11. Ye ya aye ya! Now, farewell, my true-love, for whom I pine, who keeps me alive, my master, my dear!

7. Ye ya aye ya lānaḡwaō^ēnēhes^ēLEN wāwūyāmen qa lōl q'āgwī-
 Ye ya aye ya. To go to you I wish In some way that to you slave-
 deya qEN hāyaleiq'ēlaōL g'iyā^ēya qaxs lāg'anemaēx xū'lsōL
 owner that I make you happy my dear for perhaps you long
 qaEN g'wēmala^{sē} lāl g'iyā^ēya.
 for me for your love my dear.

8. Ye ya aye ya lānaḡwaō^ēnēhes^ēLEN lōL g'iyā^ēya qEN mēm^{xē}g'ila
 Ye ya aye ya. To go to you I wish to you my dear that I make a dream
 qa^ēs mēxelaōs g'euālālūg'as g'wē'yōemg'ōs lāxūla, g'iyā^ēya-
 for you to dream to embrace me whom you call your love my dear
 xEN ālā ts!EX'īlaxEN g'iyā^ēya.
 my real sickness my dear.

9. Ye ya aye ya lānaḡwaō^ēnēhes^ēLEN qēno^{lōs} g'iyā^ēya, lānaḡwa-
 Ye ya aye ya. To go to you I wish to be your pillow my dear to go to you
^ēnēhes^ēLEN ts!āg'ilōs g'iyā^ēyaxEN ālaya ts!EX'īlaxEN q'ūlālayō-
 I wish to be your feather bed my dear real sickness my means of
 waxEN g'iyā^ēya.
 living my dear.

10. Ye ya aye ya wa gwala ādayak'as gayēstalōl g'iyā^ēya āLEK'
 Ye ya aye ya. Oh don't my love stay away long my dear else
 xūlyalisem lāxg'as g'wē'yōg'ōs āla lāxūlaxg'in la^{mēk'} xūlsa
 I die of longing this whom you call really (your) love for I already long
 qa^ēs, g'iyā^ēya.
 for you my dear.

11. Ye ya aye ya wa hālā'k'as lax'in ālaya lāxūlaxEN ālaya
 Ye ya aye ya. Oh good-by my true love my true
 ts!EX'q'ō'LEME^{LEN} q'ūlālayuwaxEN q'āgwīdēyaxEN g'iyā^ēya.
 sickness who will be my life-bringer my master my dear.

SONG OF MENMENLĒQELAS, IN ANSWER TO THE PRECEDING SONG.

1. Ye yaa ha ye ya! Stop, friends, and let us listen to the song that my dear sings for me, the one whom I am leaving so cruelly.
2. Ye yaa ha ye ya! Stop, friends, and let us listen to the weeping of my dear, my true-love, my dear!
3. Ye yaa ha ye ya! Whence, O friends! comes the sound of the one who is crying for me, my dear, my true-love, my dear!
4. Ye yaa ha ye ya! O friends! she whom I left behind is crying for me, my true-love, my true-love, my dear.
5. Ye yaa ha ye ya! Don't long for me! For you I am working, my true-love, for whom I pine, my dear, my true-love, my dear

SONG OF MENMENLĒQELAS, IN ANSWER TO THE PRECEDING SONG

1. Ye yaa ha ye ya. Gwahas ʼnēʼnemōxʷ qahans hōlēlēxa
 Ye yaa ha ye ya. Stop friends that we listen
 sāyagʼimlēlā qaha nōgwa ahan gʼiyahaxen wayadayowa
 to the singing for me my dear left cruelly
 xēhen gʼiyaha.
 by me my dear.
2. Ye yaa ha ye ya. Gwahas ʼnēʼnemōxʷ qahans hōlēlēxayn
 Ya yaa ha ya ya. Stop friends that we listen to the
 qʼwaʼyālā qaha nōgwa ahan gʼiyahaxen ālan lāxūlaxēhen
 sound of cry- for me my dear my true- love
 ing
 gʼiyaha.
 my dear.
3. Ye yaa ha ye ya. ʼya ʼwihəyaqenwēdzē ʼnēʼnemōxʷxaha
 Ye yaa ha ye ha. Oh whence great friends
 qʼwaʼyālā qaha nōgwa ahan gʼiyahaxen ālan lāxūlaxēhen
 the sound of for me my dear my true- love
 crying
 gʼiyaha.
 my dear.
4. Ye yaa ha ye ya. ʼya, həkʼasxōl ʼnēʼnemōxʷkʼahas yaha
 Ye yaa ha ye ya. Oh indeed it is she friends
 qʼwaʼyālā xēhen hōdemaenlən ālan lāxūlaxēhen gʼiyaha.
 who is crying whom I leave behind my true- love my dear.
5. Ye yaa ha ye ya. Gwāllahas xūlsayaxgʼin; sōmēxʷ ēaxēlagʼi-
 Ye yaa ha ye ya. Do not long for me you are the reason for
 hēltsxen ālan lāxūlaxēhen, tsʼexʼilaxēhen gʼiyaxen ālan
 my working true my love my sickness my dear true my
 lāxūlaxēhen gʼiyaha.
 love my dear.

6. Ye yaa ha ye ya! Don't cry for me! I am working for you, my true mistress, my lady, my true-love, my dear.
7. Ye yaa ha ye ya! Don't long for me! I am coming back, my dear, my true-love, my dear.
8. Ye yaa ha ye ha! Don't cry for me! I am paddling toward you, my dear, my true-love, my dear.

SONG OF THE SAME AFTER HIS RETURN, WHEN TSĀK'ĒDEK^u HAD
DESERTED HIM

1. Ye yaa ye ya ha! You are cruel to me, you are cruel to me, my dear!
2. Ye yaa ye ya ha! You are hard-hearted against me, you are hard-hearted against me, my love!
3. Ye yaa ye ya ha! You are surpassingly cruel, you are surpassingly cruel against me, for whom you pined.

6. Ye yaa ha ye ya. Gwāllahas q!wāsaya^{xg'in}; sōmēx' laxūmāla-
Ye yaa ha ye ya. Don't cry for me you are the reason
g'ihēltsxEN ālan ēwādzēdēyaxEHEN q!āgwidēyaxEN ālan
for my hard work true my dog-owner my slave-owner my true
lāxūlaxEHEN g'iyaha.
my love my dear.

7. Ye yaa ha ye ya. Gwāllahas xūlsaya g'āx^ēmen ēx'a^ēnakūla lōl
Ye yaa ha ye ya. Do not long for I am nearing you
g'iyā^ēyaxEN ālan lāxūlaxEHEN g'iyaha.
my dear my true love my dear.

8. Ye yaa ha ye ya. Gwāllahas q!wāsaya g'āx^ēmen sēxwalālaLē
Ye yaa ha ye ya. Don't cry for I come paddling
lāhōl g'iyā^ēyaxEN ālan lāxūlaxEHEN g'iyaha.
to you my dear true my love my dear.

SONG OF THE SAME AFTER^u HIS RETURN, WHEN TSĀK'ĒDEK^u HAD
DESERTED HIM

1. Ye yaa ye ya ha. Lams wāyadeyahasg'as wāyadayewahēg'ōsa-
Ye yaa ye ya ha. Now you are cruel to me you are cruel to me
lē g'iyā^ēya haa yiya.
my dear.
2. Ye yaa ye ya ha. Lams āladeyahasg'as ālada^ēyewahag'ōsahē
Ye yaa ye ya ha. Now you are strong-minded to me you are strong-minded to me
laxūla ha a ye ya.
my love.
3. Ye yaa ye ya ha. Lams hāyagadēyahasg'as hāyagada-
Ye yaa ye ya ha. Now you are too cruel to me you are too cruel to me
'yahōg'ōsahē^{ts}!ex'ila'ha a ye ya.
my sickness.

4. Ye yaa ye ya ha! She pretends to be indifferent, not to love me, my true-love, my dear.
5. Ye yaa ye ya ha! Don't pretend too much that you are indifferent of the love that I hold for you, my dear!
6. Ye yaa ye ya ha! Else you may be too indifferent of the love that I hold for you, my dear!
7. Ye yaa ye ya ha! My dear, you are too indifferent of the love I hold for you, my dear!
8. Ye yaa ye ya ha! My dear, you go too far, your good name is going down, my dear!
9. Ye yaa ye ya ha! Don't try hereafter to follow me, my dear!
10. Ye yaa ye ya ha! Don't hereafter cry for me, my dear!

-
4. Ye yaa ye ya ha. Wałesiłālahasoꝯ^udeła nōgwawahasen āla
Ye yaa ye ya ha. She acts as though she did not me my true
care for
laꝯūlahaaaxen g'iyāya.
love my dear.
 5. Ye yaa ye ya ha. Gwālelas xēnlelahāk'as wałesiłālahāē laxs
Ye yaa ye ya ha. Do not too much act as though you far
did not care
gwēmalašōsahā g'iyāya.
(my) love to you my dear.
 6. Ye yaa ye ya ha. Ālas g'iyāyahaēk'as wūłesk'ēnlax lāꝯēs
Ye yaa ye ya ha. Else my dear might overdo your to
you indifference
gwēmalašōsahā g'iyāya.
(my) love to you my dear.
 7. Ye yaa ye ya ha. Laems g'iyāyahaēk'as yawałesk'īnōle
Ye yaa ye ya ha. Now you my dear have overdone it
lahaxs gwēmalašōsahāē g'iyāya.
to (my) love to you my dear.
 8. Ye yaa ye ya ha. Laems g'iyāyahaēk'as yaētaxayahāē lax
Ye yaa ye ya ha. Now you my dear have lowered to
lēgemk'īnahalōš g'iyahayēya.
your good name my dear.
 9. Ye yaa ye ya ha. K'!ēsLES wūłēmahaēk'as yałālasgemahēk'as
Ye yaa ye ya ha. Not you in vain follow
will
lahax nōgwawa hāē yōl g'iyāya.
(to) me you my dear.
 10. Ye yaa ye ya ha. Gwālelas wūłēmahaēk'asya q!wāq!watseme-
Ye yaa ye ya ha. Do not in vain cry far
hēk'as lahax nōgwawa hāē yohōl g'iyāya.
me you my dear.

11. Ye yaa ye ya ha! Does not this make sick your heart, my dear?
12. Ye yaa ye ya ha! Friends, do not let us listen any longer to love-songs that are sung by those far away!
13. Ye yaa ye ya ha! Friends, it might be well if I took a new true-love, a dear one.
14. Ye yaa ye ya ha! Friends, it might be well if I had a new one for whom to pine, a dear one.
15. Ye yaa ye ya ha! I wish she would hear my love-song when I cry to my new love, my dear one!

LOVE-SONG OF THE DEAD, HEARD ON SHELL ISLAND

1. You are hard-hearted against me, you are hard-hearted against me, my dear, ha ha ye ya ha ha!
2. You are cruel against me, you are cruel against me, my dear, ha ha ye ya ha ha!

11. Ye yaa ye ya ha. LE^εmaē ts!EX'ilahāēlaxs newaqēdzewahaqōsa-
Ye yaa ye ya ha. For it is sick your heart
hē g'iyayahaha.
my dear.
12. Ye yaa ye ya ha. Gwāhas ^εnē^εnemohōk^u qāhens hōlēlāhaēxaya
Ye yaa ye ya ha. Stop friends that we listen to the
sala'lālahaha lāxa qwēsāla.
love-song at far away.
13. Ye yaa ye ya ha. Ēx'dzā ^εuē^εnemohōx^u qōho hēem lāxen
Ye yaa ye ya ha. It would friends if that I should
be good
ātoḷānemaxen āla lāxūlaxen g'iyā^εya.
take a new true-love my dear.
14. Ye yaa ye ya ha. Ēx'dzā ^εnē^εnemōx^u qohohēem lāhaxen
Ye yaa ye ya ha. It would friends if that I should
be good
ātoḷānemaxen āla ts!EX'ilaxen g'iyā^εya.
take a new one real sickness my dear.
15. Ye yaa ye ya ha. Ēx'ēm^εnēsłā hac aya wūlēlahak'as qen
Ye yaa ye ya ha. I wish she would hear
q!wūg'atēlisēxen ātoḷānemaxen g'iyā^εya.
my love song (crying) for my newly obtained my dear.

LOVE-SONG OF THE DEAD, HEARD ON SHELL ISLAND

1. Lams wayadēyahag'as wayahadayewahag'ōsahē haē g'iyā^εya
You are hard-hearted against me hard-hearted against me my dear
ha ha ye ya ha ha.
ha ha ye ya ha ha.
2. Lams āladeyahag'as ālahadayewahag'ōsahē haē g'iyā^εya ha ha
You are really cruel against me really cruel against me my dear ha ha
ye ya ha ha.
ye ya ha ha.

3. For I am tired waiting for you to come here, my dear, ha ha ye ya
ha ha!
4. Now I shall cry differently on your account, my dear, ha ha ye ya
ha ha!
5. Ah, I shall go down to the lower world, there I shall cry for you,
my dear, ha ha ye ya ha ha!

PARTING SONG, SUNG BY TS!ESQWANĒ^ε ON HIS DEATH-BED ONE DAY
BEFORE HE DIED

1. Farewell, O friends! for I am leaving you, O friends! a ye ya ha a
a ye ya ha, aye ya ä!
2. Farewell, O brothers! for I am leaving you, O brothers! a ye ya
ha a, a ye ya ha, aye ya ä!

3. Xg'in yayaēx'alēsēk'g'in nahenk'!agemlēhesōlawā haō griya'ya
For I get tired of waiting for you my dear
ha ha ye ya ha ha.
ha ha ye ya ha ha.
4. ε'ya ōgūxsālēhēsLahāhen q'wats'lēnēhēLa qahahas griya'ya ha
Oh differently I shall cry for you my dear a
ha ye ya ha ha.
ha ye ya ha ha.
5. ε'ya babanaxsālēhehēsLahāhen q'wats'lēnēhēLa qahahas griya'ya
Oh going downward I shall shall cry for you my dear
ha ha ye ya ha ha.
ha ha ye ya ha ha.

PARTING SONG, SUNG BY TS!ESQWANĒ^ε ON HIS DEATH-BED ONE DAY
BEFORE HE DIED

1. Halāk'asLēlahaha ε'nē'εnemōhōx'us nōgwawahaē xg'in
Farewell friends mine for I
lōwālēhehede yahaēg'ōs ε'nē'εnemōkwa a ye ya haa, a ye ya ha, a
am leaving you friends a ye ya haa, a ye ya ha, a
ye ya ä.
ye ya ä.
2. Halāk'asLēlahaha ε'nāl'εnemwūheyōhots nogwawahaē xg'in
Farewell brothers mine for I
lōwālēhehede yahaēg'ōs ε'nāl'εnemwūheyōhots a ye ya haa,
am leaving you brothers a ye ya haa.
a ye ya ha, a ye ya ä.
a ye ya ha, a ye ya ä.

3. O friends! do not take it too much to heart that I am leaving you,
O friends! a ye ya ya a, a ye ya ha a, aye ya ā!
4. O brothers! do not take it too much to heart that I am leaving you,
O brothers! a ye ya ha a, a ye ya ha a, aye ya ā!
5. O sisters! do not feel sorrowful because I am leaving you. O sisters!
a ye ya ha a, a ye ya ha a, a ye ya ā!
6. I was told by the one who takes care of me that I shall not stay
away long, that I shall come back to you, O friends! a ye ya
ha a, a ye ya ha a, ye ya ā!
7. I mean, O friends! that you shall not feel too sorrowful when I
leave you, O friends! a ye ya ya a, a ye ya ha a, ye ya ā!

3. *Āemllax's* *ēnēnemōhōx's* *nōgwawahaē* *k'!ēs* *xenlelahaēk'as*
 Only friends mine not too much
xenl!ēqelaxg'in *lōwalehēhehēdeyahaēg'ōs* *ēnēnemōkwa*
 feel too much that I leave you friends

a ye ya haa, a ye ya haa, a ye ya ā.

a ye ya haa, a ye ya haa, a ye ya ā.

4. *Āemllax's* *ēnāl'nemwūheyōhots* *nogwawahaē* *k'!ēs* *xenlelahaē-*
 Only brothers mine not too
k'as xenl!ēqelaxg'in *lōwalehēhehēdeyahaēg'ōs* *ēnāl'nemwēyot*
 much feel too much that I leave you brothers

a ye ya haa, a ye ya haa, a ye ya ā.

a ye ya haa, a ye ya haa, a ye ya ā.

5. *K'!ēsles* *wēhawaq!wahaēk'as* *wāhawōselqelahaē* *qaha* *nōgwawa*
 Do not sisters feel sad for me
haēxg'in *lowalehēhehēdeyahaēg'ōs* *wēwaq!wa* *a ye ya haa,*
 that I leave you sisters a ye ya haa,

a ye ya haa, a ye ya ā.

a ye ya haa, a ye ya ā.

6. *ēnēx'sewēhēg'in* *Las* *axē!alāhā* *g'ahaxenLax* *k'!ēsēhēlex*
 I was told by who does as he likes to me not I shall
gāyēstalal *qēhenlō* *g'ahaxL* *lāhōl* *ēnēnemōhōhōx's*
 stay away long if I come to you friends

nōgwawa a ye ya haa, a ye ya haa, a ye ya ā.

mine a ye ya haa, a ye ya haa, a ye ya ā.

7. *Hē'mēsēhen* *ēnēnak'ehēlē* *ēnēnemōhōhōx's* *nōgwawa* *qahas*
 That is my reason of saying friends mine that you
k'!ēsahōs *xenlelahēk'as* *wā'wōhōselqelaxg'in* *lōwalehēhehēde-*
 not you too much feel sad that I leave you

yag'ōs *ēnēnemōhohōx's* *nōgwawa* *a ye ya haa, a ye ya haa,*
 friends mine a ye ya haa, a ye ya haa,

a ye ya ā.

a ye ya ā.

PARTING SONG

1. You are strong-minded to leave your lover here, your lover here,
my dear!
2. You are true-minded to leave your pain here, your pain, my
dear!
3. Where is he going, the one of surpassing strength of mind, my
dear?
4. Oh, he is going far away. He will be taken to the pretty place
named New York, my dear!
5. I shall ask all of you who walk the ground with me, my dear.
6. Is New York far away, where he will be taken, my love!
7. Oh, could I fly like a poor little raven by his side, my love!
8. Oh, could I, like a poor little raven, carry home news from him,
my dear!
9. Oh, could I fly down by the side of my dear, my love!
10. Oh, could I lie down by the side of my dear, my pain!
11. The love for my dear kills my body, my master!
12. The words of him who keeps me alive kill my body, my dear!
13. For he said that he will not turn his face this way for two years,
my love!

PARTING SONG

1. Wā'yadēyasg'as āya lā'xūlag'as āya lā'xūlag'aōs g'ihēyaya.
2. Ālaaddēyasg'as āya ts!ex'í'lag'as āya ts!ex'í'lag'aōs g'ihēyaya.
3. Wí'yohodzowalēxa hayā'gadēyasg'as lōmadahayewag'aōs g'ihē-
yaya.
4. 'ya, qwēs'gilalē lāhayūdzwālē lāx yōyōx'laya ēk'as wāwitsen
g'ihēyaya.
5. La'men wūlāyalōlai nāmax'sihesēlōtas ayai nōhogwawahai
g'ihēyaya.
6. ya, qwēsaladzā'maē yōyōx'layaa lālahāā'yas āya āla lāhaxūla-
yiya.
7. Lānahaxwaaonēs!ēn gwa'winaōwa p!ēlēlēhēnēwahilxen āla
lāhaxūlayiya.
8. Lānahaxwaaonēs!ēn gwa'winaōwak'asa gwāgwaxwalg'wēsēn
g'ihēyaya.
9. Lānahaxwaaonēs!ēn nē'lamaxalīsalxen g'ihēyaya!xen āla lāha-
xūlayiya.
10. Lānahaxwaaonēs!ēn kūlāmaxalīsalxen g'ihēyayaē!xen ts'tx'í-
layiya.
11. Lē'lemg'itilalāi āya g'wēmalatsen g'ihēyayaē!xen q'lā'gwīdeā.
12. Lē'lemg'itilalāi āya wāldemasen q'ūlā'laha'yowalxen g'ihēyaya
13. Xēs 'nēkraēs māmā!ēnxēlēlai k'ēs gwāsgemg'al!sēn āla
lāhaxūlayiya.

14. O my lord! O my dear! My master! My dear!
 15. Oh, could I be the featherbed for you to lie down on it, my dear!
 16. Oh, could I be the pillow, for your head to rest on, my dear!
 17. Good by! Now I am downcast! Now I weep for my love.

WORKINGMAN'S SONG OF THE LĒLEGĒD OF THE Q'ĪMĀK'UT'ES FOR
 HIS FIRST-BORN SON

1. When I am a man, I shall be a hunter, O father! ya ha ha ha!
 2. When I am a man, I shall be a harpooneer, O father! ya ha ha ha!
 3. When I am a man, I shall be a canoe-builder, O father! ya ha ha ha!
 4. When I am a man, I shall be a board-maker, O father! ya ha ha ha!
 5. When I am a man, I shall be a workman, O father! ya ha ha ha!
 6. That there may be nothing of which you will be in want, O father! ya ha ha ha!

14. Āseheh adāyaa āseheh g'īyaalxen q'āgwīdealkxen g'īheyaya.
 15. Lānahaxwaaonēsīlen ts'āg'īlk'īnal qa kūlsgēmēsō'sen g'īheyaya.
 16. Lanahaxwaaonēsīlen qēnolk'īnal qa āya qēheltsemahītsōsen g'īheyaya.
 17. Hālā'k'aslēlax'en la'men xūlsayawa, la'men q'īwāū'saya qaen lāxūlayaya.

WORKINGMAN'S SONG OF THE LĒLEGĒD OF THE Q'ĪMĀK'UT'ES FOR
 HIS FIRST-BORN SON

1. Hants'ēnoqwi'lakwēk' lāqen g'āq'lēna'yē begwānemts'lēda das-
 Born to be a hunter at my becoming a man,
 k'wā, ya ha ha ha.
 Father ya ha ha ha.
 2. Ālēwinoqwi'lakwēk' lāqen g'āq'lēna'yē begwānemts'lēda dask'wā,
 Born to be a spearsman at my becoming a man, Father.
 ya ha ha ha.
 ya ha ha ha.
 3. Lēq'ēnoqwi'lakwēk' lāqen g'āq'lēna'yē begwānemts'lēda dask'wā,
 Born to be a canoe-builder at my becoming a man, Father,
 ya ha ha ha.
 ya ha ha ha.
 4. Łats'ēnoqwi'lakwēk' lāqen g'āq'lēna'yē begwānemts'lēda das-
 Born to be a board-splitter at my becoming a man,
 k'wā, ya ha ha ha.
 Father ya ha ha ha.
 5. Ēaqēlāēnoqwi'lek' lāqen g'āq'lēna'yē begwānemts'lēda dask'wā,
 Will be a worker at my becoming a man, Father,
 ya ha ha ha.
 ya ha ha ha.
 6. Qats k'leātsōtsōs tsāyakwēyatsōs yaqēs 'nākwatsaōs āqēqs
 That you you will nothing need of all you
 desōtsōs dask'wā, ya ha ha ha.
 wanted by you, Father ya ha ha ha.

SONG OF THE WARRIOR K'ILEM OF THE NĀK'WAX DA'X FOR HIS
FIRST-BORN SON

1. You were given by good fortune to your slave, you were given by good fortune to your slave, to come and take the place of your slave, wa ya ha ha!
2. O tribes! hide yourselves. I have come to be a man, and my name is Hellebore, wa ya ha ha!
3. Already are twisted the cedar-withes which I shall pass through the mouths of the heads that I obtain in war, for I am true Hellebore.
4. For I shall take in war the heads of the princes of the tribes, when I come to be a man,
5. That I may have your names, as was done by my father, who has your names for his names, wa ya ha ha!

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. Han!ēnoxwi'lakwēk' lāxen g'āx'ēna'yē begwānemx'ida datsa, ya ha ha ha.
2. Ālēwinowwi'lakwēk' etc.
3. Lēq!ēnoxwi'lakwēk' etc.
4. Łat!āēnoxwi'lakwēk' etc.
5. Ēaxelaēnoxwilek' etc.
6. Qas k.lēāsēlōs lālaḡwēlasōlōs lāxēs 'nāḡwalaōs āx'exsdesō-lōs dātsā, ya ha ha ha.

SONG OF THE WARRIOR K'ILEM OF THE NĀK'WAX DA'X FOR HIS
FIRST-BORN SON

1. Wāwaitsenētsēs q'lātso; wāwaitsenētsēs q'lātso qafs dzāqētsōs
Obtained-by-good-luck by your slave; obtained-by-good-luck by your slave that you come
hēyaboyetsaxdzas q'atsos, wa ya ha ha.
to take the place of your slave wa ya ha ha
2. Wātselya yēyqwayatsē wūnwūngemyēstsōl dzaq'mēts begwa-
Go on tribes hide yourselves for I have come to be a
nemts'lēda qen dzēgadēs āxtsoyē, wa ya ha.
man that I have name of hellebore (i.e. a cruel one), wa ya ha
3. Dzāq'Emts gwalēts tselbek'dzā dewēk' qn nayaqstsōtsēn
Come already twisted cedar withes that you put through the
mouths of the
wiyānemtsa qēqadzak'tsaxdzēn āyētsek' āxtsoyē.
obtained in war heads my really hellebore (i.e. cruel)
4. Yīxdzen dzēdzāgemdzalēdzaq dzōdzalgemayatsa yēyqwaya-
For I shall take the first ones the princes of the tribes
tsa'yē qen winatsōldzen dzāqēk' begwānemts'lēda.
that I make war against when I come to be a man
5. Qen dzaqētsēn dzēdzegadzēs dzēdzegemats yaq g'wēts'lēda-
That I come I have your names for my names as was done by
tsaxs āsk'wats dzāqaēq dzēdzegadzēs dzēdzegemos
my father he obtained for his names your names

SONG OF THE SON OF CHIEF HĒLĀMAS OF THE NĀK!WAX'DA'X^u

1. By good luck was given to us our master, he who will be chief of the Nāk!wax'da'x^u, ya hō wa ha!
2. Our master will take the princesses of the tribes to be his wives, ya hō wa ha!
3. So that the high-named coppers of the chiefs of the tribes will assemble around him, ya hō wa ha!
4. And I shall get the names and privileges of the chiefs of the tribes by marrying their princesses, ya hō wa ha!

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. Wāwalk'inēsēs q!āk'ō; wāwalk'inēsēs q!āk'ō qa's g'āxēlōs hēlabolisālgras q!āk'ōg'ōs, wa ya ha ha.
2. Wāg'il la lēlwālālē wūnwūngemlēs!ōl g'āx'mēk' begwānemx'īda qen lēgadēs āxsōlē, wa ya ha ha.
3. G'āx'mēk' g'wālil selbex'gra dēwēxek' qa nayax'stēltsen wīn'ānemla qēqag'ix'LEXg'in ālēlek' āxsōlēl.
4. Yīxg'in g'ig'āgemdālil qaxōx lōlāelgāma'yasa lēlwālālā'ya qen wīnasōlg'in g'āxēk' begwānemx'īda,
5. Qen g'āxēLEN lēlēgadēltsōx lēlēgemaxs lāx gwēx'īdaasaxs ātsāxs g'āxāē lēlēgatsēs lēlēgemōs, wa ya ha ha.

SONG OF THE SON OF CHIEF HĒLĀMAS OF THE NĀK!WAX'DA'X^u

1. Wāwaltsenētsōq wātsalaatsēxxwa dzēqayatsasa naenk!wakda.
Obtained-by-good-luck Dog Owner will be chief of the Nāk!wax'da'x^u
 'qwē ya hōwa ha.
ya hōwa ha.
2. Dzēdzāgemdzā'yatsōq watsalaatsax ts!ēsts!edēlas g'ig'igāma-
Daughters of head chiefs Dog Owner princesses of the chiefs of
 'yatsa yēyqyatsa'yē qats genemts!ēda ya hōwa ha.
the tribes for to become his wives ya hōwa ha.
3. Qats ā'mēl tsemqō'nakūyasōltsa dzēdzegadzē ts!āts!eqwas
That just come from all sides the great named coppers of
 dzēdzegema'yats yeyqūyatsa'yē ya hōwa ha.
the chiefs of the tribes ya hōwa ha.
4. Wā, hē'mētsen gedzādzemtsa lāq ts!ēsts!edēlas dzēdzegema-
Oh, and that I shall get by marriage from the princesses of the chiefs of the
 'yatsa yeyqūyatsa'ya dzēdzegemē dze'wa k!ēk'lowē ya
tribes names and crests ya
 hōwa ha.
hōwa ha.

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. Wāwalk'inē yōx Wāsałasēxxwa g'iqalasaxsa Naenk!wax'da-
 'xwēx, ya hōwa ha.
2. G'ig'āgemdalālōx Wāsałasax k!ēsk!edēlas g'ig'igāma'yasa
 lēlwālālā'yē qas genemx'īda, ya hōwa ha.
3. Qa's ā'mēl k'imqēlasōltsa lēlēgadē l!āl!eqwas g'ig'igāma'yasa
 lēlwālālā'yē, ya hōwa ha.
4. Wā, hē'mēsen geg'ādanēml lāx k!ēsk!edēlas g'ig'igāma'yasa
 lēlwālālā'yēs lēlēgemē lē'wēs k!ēk!es'owē, ya hōwa ha.

SONG OF THE DAUGHTER OF A WORKINGMAN

1. Our Treasure came here to dig clams for her mother and her old slave, ahē ahē ya!
2. Our Treasure came here to dig clover for her mother and her old slave, ahē ahē ya!
3. Our Treasure came here to dig cinquefoil for her mother and her old slave, ahē ahē ya!
4. O mother! make me a basket, that I may pick salmon-berries, salal-berries, and huckleberries for my old slave, ahē ahē ha!
5. Let him get ready who is to be my husband, that he may be ready to help my mother and my old slave, ahē ahē ya!

SONG OF THE DAUGHTER OF A WORKINGMAN

1. Wāwałtsinēgadzada dzāqek' qats yałēłqa dzawegayime qa-
Obtained-by-good-luck-woman came to dig clam for
dzās ābāyaak' dzōgwats wayōlek', ahē ahē ya.
her mother here and this old dog ahē ahē ya.
2. Wāwałtsinēgadzada dzāqek' qats ts!ōtsēqa t!ex'tsōsē qadzas
Obtained-by-good-luck-woman came to dig clover for her
ābāyaak' dzōgwats wayōlek', ahē ahē ya.
mother here and this old dog ahē ahē ya.
3. Wāwałtsinēgadzada dzāqek' qats ts!ōtsēqa lēktsemē qadzas
Obtained-by-good-luck-woman came to dig cinquefoil for her
ābāyaak' dzōgwats wayōlek', ahē ahē ya.
mother here and this old dog ahē ahē ya.
4. Wādzel ya ābāyaa yeqēya qen hāmyatsēqa q!emdze-
Go on now mother make a basket for me to pick berries salmon berries
kwē dze'wa negütsē dze'wa gwādzemē qatsōx wayōlek',
and salal-berries and huckleberries for this old dog
ahē ahē ya.
5. Wādzel yaqē gwāłalatsen la'wūyemtsa qa ts!ēstša gēmtsex-
Go on now be ready for my future husband that not he be lazy
tsats qa dzēwayats qo ābāyaak' dze'wōk' wāyōlek', ahē
to help me my mother here and this old dog ahē
ahē ya.
ahē ya.

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. Wāwalk'inēgagada g'āxek' qas' yałēłxa g'āwēq!ānemē qag'as
ābāyaak' lōgwats wayōlek', ahē ahē ya.
2. Wāwalk'inēgagada g'āxek' qas' ts!ōsēxa t!ex'tsōsē qag'as ābā-
yaak' lōgwats wayōlek', ahē ahē ya.
3. Wāwalk'inēgagada g'āxek' qas' ts!ōsēxa lēx'semē qag'as ābā-
yaak' lōgwats wayōlek', ahē ahē ya.
4. Wāg'il la ābāyaa lēxēla qen hāmyatslēxa q!emdzekwē lē'wa
nek'lūlē lē'wa gwādemē qaōx wayōlex, ahē ahē ya.
5. Wāg'il lax'i gwāłalalēn lā'wūnemlaxa k'!ēs!a q!ēmts'!x!al qa
g'iwālalga ābāyaak' lōgwa wayōlek', ahē ahē ya.

SONG OF CHIEF'S DAUGHTER

1. Be ready, O chiefs' sons of the tribes! to be my husbands; for I come to make my husband a great chief through my father, for I am mistress, ha ha aya ha ha aya!
2. I, mistress, come to be your wife, O princes of the chiefs of the tribes! I am seated on coppers, and have many names and privileges that will be given by my father to my future husband, ha ha aya ha ha aya!
3. For my belt has been woven by my mother, which I use when I look after the dishes that will be given as a marriage present by my father to him who shall be my husband, when many kinds of food shall be given in the marriage-feast by my father to him who shall be my husband, ha ha aya ha ha aya!

SONG OF CHIEF'S DAUGHTER

1. Wädzel ya gwälalaleq dzödzaeygemëts dzëdzeg'imëts yëyqū-
Now go on be ready princes of chiefs of the tribes
 yatsë qaen tsā'wünemts!ëts qadzen hë'nëdzen dzädzeqëlë
for my future husbands for therefore I come
 qaen dzëdzegëyë qen tsā'wünemtsa dzögwa adätsaxdzen
that I make a chief my husband with this my father who I
 waöts!aatsëk', ha ha aya ha ha aya.
his master ha ha aya ha ha aya.
2. Waöts!aatsentsaxdzen dzaqëk' qats genemöts dzödzaeygemëts
Master I shall come to be your wife princes of the
 dzëdzegämëts yëyqüyatsë. ts!aqwadzen k!watsâyëtsök"
chiefs of the tribes. Coppers my seat
 gënemdza ts!ëts!esö dzögwa dzëdzegemts qa yayötsdza
many privileges and names for given by
 adätsats yaqen tsā'wünemtsa, ha ha aya, ha ha aya.
my father to my husband ha ha aya ha ha aya.
3. Qaxts ya'mëts gwaldza yipëdzas äda qaen wütsëdzanötse qentsö
For now it is finished plated by my mother for my belt when I
 läyoqtsëyax lëlöqüyilalxdzëtsäsdza adätsats yaqen tsā-
take care of the future house dishes of my father to my future
 'wünemtsa qō wāwadzëtsës gënemtsa hëmaōmatsōq ädatsaq
husband when he gives in the many kinds of food my father
marriage feast
 yaqen tsā'wünemtsa, ha ha aya ha ha aya.
to my future husband ha ha aya ha ha aya.

The preceding is sung in the pronunciation of children. The regular form would be as follows:

X. ADDENDA

DOG HAIR (to p. 131)

You asked me about the dog wool of the early Kwakwaka'wakw people (I saw one dog of a chief whose name was Neg'adzē (Great Mountain), and Neg'adzē was chief of the numaym G'ig'ilgām, of the 'wālas Kwāg'ul, and the name of the great short legged dog was Qālakwa. The hair of the dog was long | like wool, and it hung down to the ground as he was walking about, | and the hair was not very curly. The hair was very | fine. His eyes did not show on account of | the hair that covered them. It looked as though he had no feet, || as he was walking about. |

(The reason why Qālakwa was the name of the dog of the chief Neg'adzē, of the numaym G'ig'ilgām, of the 'wālas Kwāg'ul, was, because Ōmaxt'lālālē met Qawadiliqāla paddling at Yaēxūg'iwano. Then their minds were just like oil | and water when they are poured together and stirred. This was called by | people of olden times, Qālakwa, for the oil turns white | when it is mixed with the water. That is the meaning of the name of the dog | Qālakwa. I just wish to talk about the meaning of the name | of the dog.)

DOG HAIR

Wā, hēemxaas wūlāse'wa p'lalemdzā 'wāts'lēsa gālē begwānemsa Kwāg'ul, yixs 'nema'en dōxwālēl 'wāts'lēsa g'igāma'yōl yixa lēga-dōlas Neg'adzē, yixs g'igāma'yaē Neg'adzāsa 'ne'mēmōtasa G'ig'ilgāmasa 'wālas Kwāg'ul. Wā, la lēgadēda 'wālas ts'rits'lox'ses 'wāts'lēs Qālakwa. Wā, la g'ilsgilt'lēna'yē hābesasa 'wāts'lē hē gwēx's p'lalem, yixs dōkūmg'ilsēlaē hābesas lāx āwīnak'lūsaxs g'il-'nakūlaē, yixs k'lēsāē ālaem t'lēmkwē hābesas. Wā, lā lōmax'id wīwūltowē hābesas. Wā, lā k'lēs nēenlālēs g'igēyagesē qaes hābesaxs lāē xesemālaq lāx k'leyāts'lēnēx'st'laakwas g'ōg'egūyōsēxs g'il'nakūlaē.

(Wā, hēem lāg'ilas lēgades Qālakwaxa 'wāts'lēsa gwasx'alag'ilse Neg'adzēxa g'igāma'yasa 'ne'mēmōta G'ig'ilgāmasa 'wālas Kwāg'ul qaxs lāē sēsaḡola'yē Ōmaxt'lālālē lō' Qawadiliqāla lāx Yaēxūg'iwano, wā, lā hēx'idaem'el 'nemx'idē nēnāqafyas hē gwēx'sa lē'na lē'wa 'wāpaxs lāē gūqāsō' qas xwet'lētse'wē. Wā, hēem gwē'yāsa gālē begwānem qālakwē, yixs lāē 'mēlxstox'widēda l'ē'na, yixs lāē lālaqēda l'ē'na lāq. Wā, hēmīs 'nēnak'iltsa lēgēmasa 'wāts'lē Qālakwa. Āmen 'nēx' qen g'wāgwēx's'alē lāx 'nē'nak'ilasa lēgēmasa 'wāts'lē.)

- 20 At the end of the winter, the hair of the dog was cut | and when this was done, the woman, the wife of | Neg'ädzē, whose name was K'lämaxalas, took the dog hair and | washed it in running water. After she had done so, she hung it up for the | water to drip off, and
- 25 after all the water had dripped off, when it was || not dry yet, she pulled it apart and pulled out the hairs singly | and put them down lengthwise at the place where she was sitting. When | all the hair had been pulled apart, the woman took her spindle and | her spinning box, and she put together three | hairs of different lengths. The ends were even and | she wound them around the spindle and she
- 30 spun them. Now the || hairs were twisted in the same way as is done with nettle bark. When they were all twisted, | they were woven into the yellow cedar bark blanket. | If a man wears on his body a blanket with a hair braid, it is a sign that he is a chief, | and when the braid is of mountain goat wool, then he is a common man. ||
- 35 Now, all braidings of the cedar bark blankets are entirely of cedar bark, | for I saw only one dog of this kind, when I was a little | boy. That is the end.

PRAYER OF THE SALMON-FISHER (to p. 618)

- 1 When the salmon-fisher gets home, | and when he has caught many salmon, he goes into the river house | and immediately prays to his
- 20 Wä, g'il'mēsē lāwīsē gwāl ts!äwünxa laē t!ōsālayowē häbesas ök!wi-na'yasa 'wäts!ē. Wä, g'il'mēsē gwāla laēda ts!edāqē genemas Neg'ädzēxa lēgades K'lämaxa'las äx'ēdxä häbesasa 'wäts!ē qa's ts!öx'wīdēq lāxa ts!aēsē wa. Wä, g'il'mēsē gwāla laē gēx'wīdēq qa ts!äöqälēsa 'wāpē lāq. Wä, g'il'mēsē gwāl ts!äöqülēda 'wāpē laqēxs
- 25 k'ēs'maē lem'x'wīda. Wä, lä bē!ēdēq qa's lēkwē 'nāl'nemts!a-q!emqaxa häbesē qa's l!ax'alilēlēs lāxēs k!waēlasē. Wä, g'il'mēsē 'wīla lēgekwa häbesē laē äx'ēdēda ts!edāqaxēs x'īlp!exsdō lē'wis q!emgats!ē. Wä, lä q!em'x'ēdēq. Wä, la'mē äxōdālaxa yūdux'-ts!aqē häbesxa ts!elts!ekwāmenküla. Wä, lä 'nemāba!ēda la qex'-
- 30 'alēlōdāyos lāxēs x'īlp!exsdō. Wä, lä x'īlp!ēda. Wä, la'mē mēt!ē-deq lax gwēg'īlasaxa gūn. Wä, g'il'mēsē 'wīla mēdekwa laē yībemmuk'sa häbes'enē mēdek' lāxēs dēx'semē k'lobawasa. Wä, hēem māmalt!ēk'lēsa 'nēx'ünālāxa häbāsas yībemaxs g'īgāma'yāc lōxs p!älēmaasa 'mēlx!owē yībemas 'nēx'ūna'yas wāx'ēda begwā-
- 35 nemq!älā'mē. Lā 'nāxwaem mēdek' dēxwē yībemas 'nēx'ūna'yas yīxs 'nēmaen dōx'wa!ēlē hē gwēx's 'wäts!ēxg'in hē'maöl'g'in ä!ē g'inānemē. Wä, la'em läba.

PRAYER OF THE SALMON-FISHER

- 1 Wä, hē'maaxs gūxaē nā'nakwēda yālnek!wēnoxwaxa k'lotēla. yīxs q!eyōlaaxa k'lotēla, wä, lä laēl. lāxēs wiwamēdzats!ē g'ökwa.

house to be good when he dries | his salmon. He only prays to it
when he has many salmon. He does not pray when he does not get 5
any salmon. |

This is the prayer of the salmon-fisher, when he catches the first
salmon with a hook: "Welcome, Swimmer. I thank you, because I
am still alive at this season when you come back to our | good place
for the reason why you come is that we may play together | with my 10
fishing tackle, Swimmer. Now, go home and | tell your friends that
you had good luck on account of your coming here | and that they
shall come with their wealth bringer, that I may get some of your
wealth, | Swimmer; and also take away my sickness, | friend, super-
natural one, Swimmer." Thus he says, while he is | praying. 15

This is only the prayer for the first salmon caught by trolling | or
the first one caught with the hook in the river. All the wise
salmon-fishermen have different prayers, and there are salmon-
fishermen who are not | wise, who do not care about | the salmon 20
that they have caught. The numayms are not owners of the prayers
of the salmon-fishermen, for the prayers belong | to those who work
on the salmon. |

Wā, lā hēx^ʷida ts!elwaqaxēs grōkwē qa ēk^ʷēs lēm^ʷwidāmastēxa 3
xa^ʷmasē. Wā, lēx^ʷaem ts!elwaqax^ʷdemsēxs q!eyōlaaxa k'!ōtela.
Wā, lā k'!ēs ts!elwaqaxs k'!ēasāē k'!ōtōlānemē. 5

Wā, gr^ʷmēs ts!elwax^ʷidayosa yāl^ʷnek!wēnoxwaxa k'!ōtela laxs
gālē ^ʷnem gāl^ʷekwa lāxa k'!ōtela: "Wā, gēlak^ʷas^ʷla meyoxwan
qaxg^ʷin g^ʷāxēk^ʷ g^ʷāx^ʷalela lāxwa g^ʷāxdemaqōs aēda^ʷqa lāx^ʷens
aēx^ʷdemsēx qaxs hē^ʷmaaqōs g^ʷāxēlē qenu^ʷx^ʷ aeml^ʷq!enwēsgrada
wīwak^ʷayogūn lāl, meyoxwan. Wā, hāgr^ʷil la nū^ʷnak^ʷLEX qa^ʷs 10
ts!ek^ʷ!ālēlaōsaxens ^ʷnē^ʷnemōkwaxs hēlaxaaqōs lāxēs g^ʷāx^ʷēna^ʷyōs
qa g^ʷāxēsē g^ʷāxs^ʷalitsēs q!ēq!ōmgilayā qen hūyālālē lāxēs q'ē-
q!ōmx^ʷLENōs meyoxwan. Wā, hē^ʷmis qa^ʷs dāg^ʷilxlālaōsaxg^ʷin ts!ē-
ts!ex^ʷq!ōlemk^ʷ, qāst, yūL ^ʷnawālx^ʷs, meyoxwan," ^ʷnēk^ʷexs lāē
ts!elwaqa. 15

Wā, lēx^ʷaem ts!elwaqasēwa gālē lālanem k'!ōtelaxa dōgwanem
lōxs gālāē gāl^ʷek^ʷ lāxa wa. Wā, lā ^ʷnāxwaem ōgr^ʷ!lāmē ts!elwe-
qayāsa nē^ʷnāgādē yālnek!wēnoxwaxa k'!ōtela. Wā, gr^ʷl^ʷmēsē k'!ēās
nāqēsa waōkwē yālnek!wēnoxwaxa k'!ōtela lā k'!ēs ^ʷnāgr^ʷilaxēs lā-
lanem k'!ōtela. Wā, lā k'!ēs āxnōgwadēda ^ʷnāl^ʷnemēm^ʷmasasa ts!el- 20
wagayāsa yēyālnek!wēnoxwaxa k'!ōtela, yāxs hesq!ālemaa^ʷq ts!el-
wagayo lāxēs ēaxsē^ʷwēda k'!ōtela.

PRAYER OF THE HALIBUT-FISHER (to p. 618)¹

- 24 When the halibut-fisher of the Nāk!wax'dax^u, | or of the L!al!asi-
 qwāla, goes out fishing, and when he arrives on the fishing ground, ||
 25 he takes his hooks and his bait,—that is the skinned tentacles of the
 octopus, | and he cuts off a piece one span | long. He cuts open one
 side and spreads it out. | Then he takes his paddle and lays it across
 both sides of his | fishing canoe in front of the place where the halibut-
 30 fisher sits. || Then he takes his club and the spread | split tentacles
 of the octopus, which he puts on the paddle on which the bait is to
 be prepared, and he | pounds it with his club. He does not strike it
 hard. | Therefore, the split bait, the tentacle of the octopus, becomes
 thin. | As soon as he has made two of these, he takes his "younger
 35 brother," || the halibut hook, — for thus the halibut hook is called by
 the halibut-fisher, —and | he puts the bait on his "younger brother,"
 the hook, and ties it on with string. | After he has done so, he takes
 the crosspiece and hangs | the ends of his "younger brothers" (he
 means the hooks) to both ends of it. They are put on with a half
 hitch. | After he has done so, he takes the sinker and attaches it
 40 between the hooks to the || crosspiece. After he has done so, he holds
 the crosspiece in the middle and | speaks while he is praying to his
 "younger brothers." He says to them: |

PRAYER OF THE HALIBUT-FISHER

- 23 Wā, hēmaaxs haē lōqwēda lōq!wēnoxwaxa p!āyē yisa Nāk!wax'-
 da^ux Lē!wa L!al!asiqwāla, wā g'ilēmēsē lāgrāu lāxēs lōqwa^uyē lāē
 25 dāx'ēidxēs grāmōla Lē!wa tēlēxa sābekwē g'ōgūyōsa teq!wa. Wā,
 lā tōt!ets!ēndeq pa 'nāl'nemp!enk'ēs lāxēns q!wāq!wax'ts!āna^uyēx,
 yix āwāsgemasas. Wā, lā t!ōs'ēdex āpsōt!ēna^uyas qas Lēp!idēq.
 Wā, lā āx'ēdxēs sēwayo qas pagūgendēs lāx 'wāx'sōtāga^uyasēs
 bākwa!lats!ē xwāk!ūna lāx nalēlxsas k!wāxdzasasa bakwa!lēno-
 30 xwaxa p!āyē. Wā, lā āx'ēdxēs ha^uyanō. Wā, lā Lēbedzōtsa 'yi-
 'melkwē g'ōgūyōsa teq!wa lāxa tēlē!ladzo sēwayo. Wā, lā t!ēlxūl-
 dzewēsa ha^uyanō lāq lāqēs k!ēsaē ēāltsilaxs lāē t!ēlxūldze^uwēq.
 Wā, hēmis lāg'ilas la āla la pēldzewēda 'yi'melkwē tēl g'ōgūyosa
 teq!wa. Wā, g'ilēmēsē gwāla ma!lē āxās lāē dāx'ēidxēs ts!ā^uyaxa
 35 grāmola gwe^uyōsa bakwa!lēnoxwaxa p!āyēs grāmola. Wā, lā
 āx'ālēlōtsa tēlē lāxēs ts!ā^uyēda grāmola qas k!ēlgr!fēndēsa k!il-
 k'ēma. Wā, g'ilēmēsē gwāla lāē āx'ēdxēs L!āk'!osē. Wā, lā gaxben-
 dālasēs ts!āts!ā^uya lax 'wāx'sba^uyas. Wā, lā ma^uxwālēlōts. Wā,
 g'ilēmēsē gwāla lāē āx'ēdxā qelyaga^uyē qas tegwāgendēs lāxa
 40 L!āk'!osē. Wā, g'ilēmēsē gwāla lāē dāyewēxa L!āk'!osē. Wā, la^umē
 yāq!ēg'a!la lāē ts!ēlwaqaxēs ts!āts!ā^uya. Wā, lā 'nēk'aq:

¹ See also Jesup North Pacific Expedition, vol V, pp. 476, lines 18-22; 478, lines 1-7, 18-22, 28-32.

"Oh, younger brothers, now you are dressed with your good line. 42
Now you will go and call | the Old-Woman, Smelling Woman, Born-
to-be-Giver-of-the-House, Flabby-Skin-in-Mouth, | and invite those 45
whom I have named." Thus says the halibut-fisher and | puts into
the water the crosspiece.

He says so, and pays out the halibut fishing line. While | he is
paying out the fishing line, the halibut-fisher | says, praying down
into the water: ||

"Now get ready for it, Smelling-Woman: do not watch it for a 50
long time, but give it to | every corner of your house, Born-to-be-
Giver-of-the-House." |

As soon as the fishing line touches the bottom, he says: ||

"Now, go for it, Smelling-Woman, do not play looking at your
sweet-tasting | food, Born-to-be-Giver-of-the-House, but take it at
once, go ahead, Old-Woman, || go ahead and take your sweet-tasting 55
food, go ahead, go ahead, Flabby-Skin-in-Mouth. Do not let me
wait very long on the water, Old-Woman. Go ahead, go ahead,
my younger brothers are dressed with your sweet-tasting food, Old-
Woman, | Flabby-Skin-in-Mouth." Thus he says. |

As soon as he gets a bite, he says, "Hold on, hold on, younger
brother." || Thus he says, while he is hauling up the fishing line. As 60
soon as he sees the | halibut, he takes his club and when the head

"Wā, ts!āts!a'ya laem sq!wālenkwa yīsōs ēk'ēx q!wālaX'LE'naxos 42
lāqōs q!wālaX'LE'na ts!ā'yak'as. Wā, laems lāl qa's lē'lālaōsaxa
lek!wana'yēxa mēsagaxa ts!ālālililakwēxa lenbēl'Exō, qa's laōs
'wī'la lē'lālaXen la Lēlēqālase'wa," ēnēk'ēda bakwa'lēnoxwaxa p!ā'- 45
yaxs laē āxstendxēs L!āk'osē.

Wā, lā ēnēk'axs laē ts!ēngūnselēs bakwalaanā'yē. Wā, g'il'mēsē
ts!ēngūnselēda bakwa'laanā'yexs laēda lōq!wēnoxwaxa p!ā'yē
ēnēk'exs laē ts!elwagensēla:

"Wā, g'wālālaX, mēsagā. G'wāla gēp!altoliseq' qa's ts'ewana- 50
gēlēlōsasōx ts!ālālililakwā."

Wā, g'il'mēsē lāgrālē lōgwayās laē ēnēk'a:

"Wāg'illaqō mēsagā. G'wāla āem dādogumaxs ēxp!aq!ōsa ts'a-
lālililakwā, qa's hēx'idaēmōs dābendqwā. Wādzo lek!wana. Wā- 55
dzāg'aq' lāxōs ēxp!aq!ōsā. Wādzo, wādzo lenbēl'Exowā'. G'wā-
dzosen XENLEla gēwāla ēsēla. lek!wanā'. Wādzo, wādzo, la'mō
q!wālenkūn ts!āts!a'yāx yīsōs ēxp!aq!ōsā', lek!wanā' yūi. lenbē-
l'Exowā'," ēnēk'ē.

Wā, g'il'mēsē q!EX'itSE'wa laē ēnēk'a: "Dāfa, dālūlaqō ts!ā'ya.
ēnēk'exs laē deng'otālaXēs lōgwayowē. Wā, g'il'mēsē dōx'wālaXaxa 60
p!ā'yē lāē dāx'idxēs hā'yanō. Wā, g'il'mēsē q!axūmX'idēda p!ā'yē

62 comes out of the water, | he strikes it on the nose. Then the halibut-fisher says, | when he strikes the halibut: |

"Indeed, this does not sound bad on your head, Old-Woman, you
65 Flabby-Skin-in-Mouth, you Born-to-be-Giver-in-House, || for, indeed, I came to do so to you with my club, | Old-Woman. Go now and tell your father, your mother, your uncle, | your aunt, your elder brothers, and your younger brothers, that you had good luck, because you came | into this, my fishing canoe." Thus he says, sending away | the soul of the halibut to go and tell the news to his relatives,
70 telling them that the place to which he came || where he lay dead in the fishing canoe was good. |

Now he takes off the hook from the halibut and four times he puts the hook into the eyes of the halibut, saying: |

"Now, Old-Woman, look well at this sweet-smelling dress of our | younger brother, and tell your tribe, Old-Woman." Thus he says to it. ||

75 Then he washes his hooks so that all the blood comes off, and when | it has all been washed off, he holds them up and prays to them, saying: |

"Oh, you good younger brother, now your dress has been washed. | Now you will go down again to call Old-Woman, Smelling-Woman, | Flabby-Skin-in-Mouth and Born-to-be-Giver-of-House, that they also
80 come here || where Old-Woman has already come. Now, go, good younger brother." Thus he says, as he | puts it into the water. |

62 laē kwēx'ēdēx x'indzasas. Wā. lā 'nēk'ēda bakwa'ēlēnoxwaxa p'lā-
ēyaxs laē kwēx'ēdēx p'lā'yē:

"Ātlas 'yāk'!ālale'ma lek'wanē', yūl lenbēl'ēxō, yūl ts'!ālalili-
65 'lak'. Qā'axs hē'maēx g'āxēlē qen hē gwēg'ilasg'in hāyanōk' lāl,
lek'wanē'. Wā, hāg'illa ts'!ek'!ālelax āsa lō' ābāsa lō' q'!lē'ya
lō' ānēsa lō' 'nō'nēlā lō' ts!āts!a'yāsēxs laaqōs hēlaxaxs g'āxāēx
g'āxēxs lāxg'in bakwa'!ats'!ēk' xwāk'lūna," 'nēk'ēxs laē 'yālaqas
bēx'ūna'yasa p'lā'yē qa lās ts'!ek'!ālelaxēs lēlēlālāxs ēk'aēs g'āxē
70 yāgūxdzusa bakwa'!ats'!ē xwāk'lūna.

Wā, la'mē āxōdxēs gramola lāxa p'lā'yē. Wā, lā mōp'!ēna āx'a-
lēlōtsēs gramola lāx gēgayagesasa p'lā'yē. Wā, lā 'nēk'a:

"Wēg'a, lek'wanē', hēlp'altālaxwa ēx'p'lax q'!walax'LENSEN ts!ā-
ts!a'yax qa's layōs ts'!ek'!ālelaxēs g'ōkūlōtaōs, lek'wanē'," 'nēk'ēq.
75 Wā, lā ts!ōx'ēwīdxēs gramola qa 'wīlēs lawāyēda Elkwa. Wā, g'flēmēsē
'wīla lā ts!ōkwa, laē dzōxwalaq qa's ts!elwaqēq. Wā, lā 'nēk'a:

"Wā, ts!ā'yak'as, laems kwākwxōs q'!wāq'!walax'LE'naqōs. Wā,
hāg'illa ēdensalex qa's lē'lalaōsax lek'wanē' lō' mēsagā lō' lenbē-
l'ēxā lō' ts!ālālilēlakwa qa g'āxlag'isē ōgwaqa laxōx g'āxēx g'āxa-
80 ts!ēx lek'wāna'yēx. Wā, laems lālōi, ts!ā'yak'as," 'nēk'ēxs laē
ts!ēnx'stēndēq.

Then he just repeats the words which he first said when he put 82
the halibut fishing line into the water.

After he has finished fishing, he comes home to his house and 85
soon as he arrives on the beach of his house, the first thing done by
him is to untie the bait from the halibut hooks and to hang them on
the side of his fishing canoe. After this has been done, he coils up
the fishing line, and after this has been done, he steps out of his
canoe carrying his fishing line which he hangs up at the place made 90
for hanging up the line. After this has been done, he goes back to
his canoe and puts the hooks into his hook box. After this has
been done, he hauls the halibut out of his fishing canoe and puts
them all belly up as he hauls them out. He does not allow the head
of the halibut to go down into the water at the side of the fishing 95
canoe when he first hauls them out, for the first Indians said that
if the head of a halibut should be covered by water when it is first
hauled out of the fishing canoe, it would immediately be bad weather
and rain, and, therefore, they take care not to let the head be
covered by water, when the halibut is hauled out of the fishing canoe
by the fisherman. After the fisherman has done so, he takes his 100
hook box, and comes into the house. Then he puts down his
fishing box in the place where nobody walks, and his wife gives

Wā, lāxaē āem ʔnegełtōdxēs gālē wāłemx̄s gālāē tsenx̄- 82
stendxēs lōgwayowē.

Wā, gʷl̥mēsē gwāl bākwalaxs gāxaē nāʔnakwa lāxēs gōkwē.
Wā, gʷl̥mēsē lāgraa lāx Lʷemaʔisasēs gōkwē, wā hēm̥is gʷl̥ ʔx̄ʔsō- 85
ʔsēxs lāē qwēłōdxa tēlasēs gʷl̥gʷamola qʷs gēxwāgedalēs lāxēs ba-
kwaʔlatsʔ lē xwākūna. Wā, gʷl̥mēsē gwāla lāē ʔēkʷla qeʔtēdxēs
bakwalaānāʔyē denema. Wā, gʷl̥mēsē gwāla lāē lāltā lāxēs ba-
kwalaatsʔ lē xwākūna dālxēs bakwalaānāʔyē denema qʷs lū gēx-
ʔwits lāxa hēkwēlayē qa gēʔwatsēs denemē. Wā, gʷl̥mēsē gwāla 90
lā āēdaaqa lāxēs xwākūna qʷs latsʔōdēsēs gʷl̥gʷamola lāxēs gʷl̥m-
ʔlatsʔ lē gʷl̥dase. Wā, gʷl̥mēsē gwāla lāē gaxʔsōłtōdxa pʷl̥pʷl̥yē
lāxēs bakwalaatsʔ lē xwākūna laqēxs ʔnāxwāmaē nēlālēda pʷl̥yaxs
lāē gaxʔsōłtālaq. Wā, lū kʷl̥s hēłqʷlālaq lensa małōgamanāsa
pʷl̥yē lāx ōgwāgaʔyasēs bakwalaatsʔ lē xwākūna yixs gālāē gaxʔsōł- 95
tōdeq, qaxs ʔnēkaēda gālē bākʷl̥m̥qēxs gʷl̥maē tʷep̥ma pʷl̥yaxs
gālāē gāxʔsōłtāyā lāxa bakwalaatsʔ lē xwākūna, lāē hēx̄da ʔyax-
sem̥x̄ʔidēda ʔnāla la ʔyeyōgūsa. Wā, hēm̥is lāgrilas ʔēkʷl̥lasōt qa
kʷl̥sēs tʷep̥em lāxa ʔwāpaxs lāē gaxʔsōłtālayā pʷl̥yasa bakwale-
noxwaxa pʷl̥yē. Wā, gʷl̥mēsē gwāla, lāē ʔx̄ʔēdxēs gʷl̥mʔlatsʔ lē 100
gʷl̥das qʷs lā lāxēs gōkwē. Wā, gʷl̥mēsē hūngʷl̥lilaxēs gʷl̥mʔl-
tsʔ lē gʷl̥das lāxa kʷl̥sē qayatsa hēbēgwānem lāē gʷl̥nem̥as ʔx̄ʔēd
qa Lʷex̄was. Wā, gʷl̥mēsē Lʷex̄waxs lāē xwānalʔidēda tsʔēdaqe

him to eat. After he has eaten, the woman gets ready | to cut open
 5 the halibut to take out the intestines on the beach; || and when the
 intestines of the halibut have been taken out, the woman | turns
 inside out the stomach so that everything inside comes out, and she
 looks for | cedar or hemlock sticks or a stone that might be in the
 stomach, for | these bring good luck to the fisherman, these that were
 named by me. | After the woman has finished, she calls her husband ||
 10 to haul up the halibut. and the woman draws | salt water and pours it
 over the blood on the beach, so that | the blood may go down into
 the gravel of the beach, for | the first Indians said that if a dog should
 lick up the blood of the | halibut, the halibut would stop biting the
 15 hook of the fisherman. || After the woman had done so, she goes to
 where she has put the halibut. . . . |

Prayer to the newly made halibut hook of the halibut-fisher. |

When he first puts in the bone tooth into the halibut hook and |
 the attachment for the line, the bait string, the bark of devil's club
 which is | wrapped around the lower end near the bone tooth at the
 20 lower end of the halibut hook which is called || bait holder; when all
 this has been done, the halibut-fisher | holds up his newly made hook
 and prays to it. | He says: |

"Oh, younger brother, now take care of what I am doing to you,
 good younger brother, | now your dress has been put on, and you

qa's lä PELÖDÄLAXA p'lâ'yē LÖ' qa lāwāyēs 'yax'yīg'ilas lāxa L'ema-
 5 'isē. Wā, g'il'mēsē lāwā 'yax'yīg'ilasa p'lâ'yē laēda ts!edāq L'E-
 p!EXSEMDXA mōqūla qa 'wī'lēs lāts!āwē g'ēts!EWAQ qa's dōqwēx
 k!waxLÖ'laxa LÖ' q!wāxa LÖ' tlēsemlaxa g'its!āxa mōqūla, qaxs
 hē'maē Lālōgwālasō'sa bakwa'lēnoxwaxa p'lâ'yēXEN la LēLEqa-
 lasē'wa. Wā, g'il'mēsē gwāla ts!edāqē laē Lē'lālxēs lā'wūnemē
 10 qa lās NEXÜSDĒSELAXA p'lâ'yē. Wā, lēda ts!edāqē tsēx'id lāxa
 dēmsx'ē 'wāpa qa's lä gūqās lāxa ELX'ēlgwisē lāxa L'ema'isē qa
 'wī'lēs lābetalisa elkwa lāxa t!at!ēdzemasa L'ema'isē qaxs
 'nēk'aēda galē bāk'lūmqēxs g'il'mēlaxa 'watslē la k'ilqaxa elkwāsa
 p'lâ'yē lālxē gwal q!Ek'asō'sa p'lâ'ya bakwa'lēnoxwaxa p'lâ'yē. Wā,
 15 g'il'mēsē gwāla ts!edāq laē lāx la āxātsa p'lâ'yē. . . .

Ts!elwagayoxa altsemē 'yek'ō yīsa lōq!wēnoxwaxa p'lâ'yē.
 Yīxs g'ālaē gwāl 'wī'la āx'alelōtsa x'āxx'ā'yē lāxa yek'ō Lē'wa
 hēg'iwa'yē, wā hē'mēsa tēlem Lē'wa xēk'lūmasa ēx'mē la q!enē-
 p!enēxa ōx!a'yasa x'āxx'ā'yē Lē'wa ōx!a'yasa yek'ōxa Lēgades
 20 tēldema; wā, g'il'mēsē 'wī'la gwāla laēda lōq!wēnoxwaxa p'lâ'yē
 dzōxwālaxēs āltsemē 'yek'ō. Wā, la'mē ts!elwaaq. Wā, lā
 'nēk'a:

"Wā, ts!ā'ya laems yāl!ox'widLEX lāXEN sēnataōL. ts!āts!a-
 'yak'as, la'mōx gwāl'alelōs gwēlgwālāqōs. La'mēSEN lālōs lāx

will go to the village of Smelling-Woman, Born-to-be-Giver-in-the-House, 20
House, Old-Woman, Flabby-Skin-in-Mouth. Now you will punish
yourselves, good younger brothers. Do not let go of your hold of
Smelling-Woman, | Born-to-be-Giver-in-the-House, Old-Woman,
Flabby-Skin-in-Mouth, when they take hold of you, good younger
brothers. | I shall blacken you, good younger brothers, with these
spruce branches, that you | may smell good, that you may soon be
smelled by Smelling-Woman, when I first put you into the water, |
good younger brothers." Thus he says and takes spruce branches 30
which he puts into | the fire of his house, and when they are burning,
he beats with them the | halibut hook which he calls his younger
brothers, and while he is beating them with the spruce branches, |
he says: |

"Now, good younger brothers, I am putting on you this sweet
smell, || good younger brothers, that you may at once be smelled by 35
Smelling-Woman, Old-Woman, | Flabby-Skin-in-Mouth, Born-to-be-
Giver-in-House, when you first fall on the roof of their house, and
then take hold of Smelling-Woman, Old-Woman, Flabby-Skin-in-
Mouth, Born-to-be-Giver-in-House, | when they come near you,
good younger brothers and do not let go of your hold | when you take
hold of them." Thus he says. ||

When his halibut hooks which he calls his younger brothers are all 40
black, | he hangs them up in the corner of his house. He goes into
the | woods and looks for a small spruce tree. When he finds it,

g'ōkūlasas mēsagā, ts!ālalihi!akwa, lek!wana lenbēl!exā. Wā, 25
la'mēts q!ēqelalōl, ts!āts!a'yak'as, gwāk'asnō dāwaqē lax mēsagā,
ts!ālalihi!akwa, lek!wana lenbēl!exā qō dā'aa'elalōl, ts!āts!a'yak-
k'as. Wā, la'mēsen ts!ōl'ēdlōl ts!āts!a'yak'as yīsg'ada ālēwasek' qas
ēxp!alēlōs qas geyōlēlōs mēdzēles mēsagā qenlō g'il āxstend-
lōl ts!āts!a'yak'as," ēnēk'exs laē dāx'ēdxa ālēwasē qas āx!endēs lāx 30
legwīlasēs g'ōkwē. Wā, g'il'mēsē x'ix'ēdexs laē xwāsas lāxēs
yī'yek'ōxēs gwe'yō ts!āts!a'ya. Wā, g'il'mēsē xwās'ēts lāq lā
'nēk'a:

"Wā, ts!āts!a'yak'as, la'mēn āx'ālēlōtsg'ada ēxp!alāk' lān.
ts!āts!a'yak'as, qas hēx'ēda'mēlōs mēs'ālēlēs mēsagā, lek!wana, 35
lenbēl!exā, ts!ālalihi!akwa, qasō g'il tēx'alās lāx sālās g'ōkwasē.
Wā, hē'mēts dādalaslōsax mēsagā, lek!wana lenbēl!exā, ts!ālalihi!a-
kwa, qō g'ax ēx'abālalōl, ts!āts!a'yak'as. Wā, las k'ēs dāwaqēxs
lāaqōs dāx'ēdeq," ēnēk'ē.

Wā, g'il'mēsē la āla ts!ōts!ēltsemē yī'yek'ās yīx gwe'yās ts!āts!a- 40
'ya, laē tēx'walīlas lāxa onēg'wīlasēs g'ōkwē. Wā, lā a'ē'stu lāxa
āl'lē qas lā ālāx wīswūl'ēna ālēwadzema. Wā, g'il'mēsē q!āqēxs
laē āx'ēdxēs k'lāwayo qas k'īm't!ēx!endēqxa ālā nēqēla. Wā

43 he takes his knife and cuts off at the bottom those that are really straight, and | when he has cut off four, the halibut-fisher speaks ||
 45 and says, praying to those which he will use for making the crosspiece for the hooks: |

"Go on, take care, friends, for you yourselves have called me | that I may come to get you to take care of my younger brothers; | and also try hard to spread your sweet smell that you may be | desired by Smelling-Woman, Flabby-Skin-in-Mouth, Old-Woman, Born-to-be-Giver-in-House, and call || them to come and take hold of my
 50 younger brothers | of whom you will take care and that you may not break apart when my younger brothers are taken hold of, | those of whom you will take care, friends, for you, yourselves, say that you are | unbreakable." Thus he says to them. |

55 Then he looks for good spruce roots, and he digs || around the bottom of large trees, and when he finds a thin, | long, straight root of a spruce tree, he pulls it out. | Sometimes the good root will be two fathoms long. | Then he cuts it off and when he has it, he speaks | and says, praying to the root: ||

60 "Oh, friend, come, for you, yourself, have called me to come and | get you, friend, now keep together with your uncommon | supernatural power, I mean that you will hold together our friends, the | crosspieces. Do not break apart when my younger brothers are

g'il'mēsē mōts!aqē k'lm̄nta'yas laē yāq!eg'a'lēda lōq!wēnoxwaxa
 45 p!ā'yē. Wā, la 'nēk'axs laē ts!elweqaxa l!āk!ōsalasē ālēwadzema:

"Wāg'il la yāl!ox'wīdLEX, 'nē'nēmōk', qaxs lemaaqōs lē'lāla g'ā-
 xen qen g'āxē āx'ēdex'da'xōl qa's āaxsilēlōsaxen ts!āts!a'ya. Wā,
 hē'mis qa's wālemk'a'mēlōs k'exwasōs ēx'p!ālāqōs qa's mēdze-
 laōsas mēsagā, lenbēl!exā lek!wana'ya, ts!ālālililakwa qa's lē'lā-
 50 laōsaq qa g'āxēs dāg'aalelaxēs aaxsilāk!laōsen ts!āts!a'ya. Wā,
 hē'mis qa's k'lēsaōs k'ōx'wīda qō dāg'aalelasō'LEN ts!āts!a'ya'xēs
 aaxsilak!laōs, 'nē'nēmōk', qaxs q!wālēk!lāla'māaqōs 'nēk'exs
 ts!exaēx, 'nē'nēmōk'," nēk'eq.

Wā, lā alēx'īdex ēk'a lōp!ek'sa ālēwasē. Wā, la'mē 'lāpax
 55 cōx!a'ayasa lēslek'wē lax'lāsa. Wā, g'il'mēsē q!āxa wīswū'lenē
 g'ilsg'ilt!a naenqala l!ōp!ek'sa ālēwasē, laē nex'wāqolselaq. Wā,
 lā 'nāl'nemp!ena māl'p!enk' lāxens bālāqē āwāsgemasasa ēk'e
 l!ōp!ek'a, laē t!ōts!endeq. Wā, g'il'mēsē lāleq laē yāq!eg'a'la.
 Wā, lā 'nēk'exs laē ts!elwaqaxa l!ōp!ek'ē:

60 "Wā, qāst, gēlak'as'la qaxs laaqōs lē'lāla g'āxen qen sō'mē āx'ō-
 tsōs, qāst. Wā, la'mōts q!ap!ēx'sāeml lē'wōs k'lēsēx aōms 'nawā-
 lakwaxen 'nē'nak'ilē laems dādegālaLEXg'ins 'nē'nēmōkūk' lāx-
 gada l!āk!ōsek'. Gwāk'asnō k'!āqox'wīdlō qō dāg'aalela mē-

taken hold of | by Smelling-Woman, Flabby-Skin-in-Mouth, Old
Woman, Born-to-be-Giver-in-House." Thus he says to the man: 64

After he has prayed to the two young spruce trees and the spruce
roots, he carries them home. |

PRAYER OF A MAN WHO HAS BEEN BEWITCHED (to p. 618)

When a man thinks that he has been bewitched by another man |
his enemy, | then the man who is getting sick goes into the wood |
where different kinds of trees grow, and when he comes | to the mid-
dle of a patch of different trees, he sits down on the ground and
speaks; and the man says: "Oh, friends, turn your faces to me | 5
look through me, Supernatural-Ones, because | I have been bewitched
that I may die. I have come, Supernatural-Ones, to beg you | to
take pity on me and to try to save my life, that I may live. | Listen to
me. | I beg your help, Supernatural-Ones, O Life-Bringers, | Super- 10
natural-Ones, and this is what I ask of you, Supernatural-Ones, that
you | may take away the power of witchcraft against me, Super-
natural-Ones, you to whom | nothing is impossible, Supernatural-
Ones. I mean that you | will let me dream a good dream this
night." | Thus says the man. ||

sag'ä, lenbēl'exä, lek'wana'ya, ts'älalihlakwaxin ts'äts'ä'ya,
'nēk'ēxa l'öp'lek'ē. 65

Wä, g'il'mēsē gwäl ts'elwaqaxa ma'ledälaxa älewadzemē l'ēwa
l'öp'lek'asa älewāsē l'ä'sa laē dälāq qa's nā'nak' lāxēs g'ökwa.

PRAYER OF A MAN WHO HAS BEEN BEWITCHED

Wä, hē'mexs k'ötēda begwānem laem ēqasōsēs häyōtē ogūḥa |
begwānema, wä lēda la ts'ēx'q'ā'nakūla begwānem lāxa ä'lē
lāxēs q'lālē q'ā'yatsa 'wī'welmasē lax'lōsa. Wä, g'il'mēsē lā'na
lāx neq'egē'lasasa 'wī'welmasē lax'lōsa laē k'lwā'g'ā'sa. Wä, la
yāq'eg'ā'sa. Wä, lā 'nēk'a: "Wēg'illa 'nē'nemōk' 'nemēgemx'i- | 5
deḥ qa's dōqumx'sendex'da'xwaōs g'āxen; yū. 'nā'nāwalak qax-
g'in la'mē ēqasō qen le'lē. Wä, g'āx'mēsen aēsayōl 'nā'nāwalak
qa 'wāx'ēdaōs q'lwāq'ūla g'āxen qen q'ūlē. Wä, hōl'ēla g'āxin.
yōlaxs aēsayowēdaēx 'nā'nāwalak', yix'da'xōl q'wēq'ūlag'ilas
'nā'nāwalakwa. Wä, g'amēsen hawāxelasō lāl 'nā'nāwalak qa's 10
wāg'ilōs bāxūs ēdamasxa ēgā'yā g'āxen 'nā'nāwalak' yōraxs
k'leāsaēx 'weyōlānema 'nā'nāwalak'dzēk'as, 'nē'nak'ilo qa's
wāg'ex'da'x' lāg'ilāōs mēmēxēgilal qen ēx'le mēxēlxwa g'ānēl'ēx."
'nēk'ēda begwānemē.

¹This prayer was used by Nēqāp'Enk'em

- 15 As soon as his prayer is at an end, he comes out of the woods, | goes into his house and lies down on his bed. | He does not eat, because he does not wish to dream another kind of dream, | but he wishes to dream of what was told him by the supernatural spirits of the | trees.
- 20 Now the sick man does not think of anything but the || supernatural spirits of the trees. Many men say | that the dream comes from the spirits of the trees who give instruction to the bewitched | man how to cure himself and generally, the man gets well | after that. That is the end. |
- 25 The Kwakiutl say this. Now you can see || that the Indians really believe in witchcraft, and therefore the men really | get sick and they also believe that a good dream comes | when they find a good saying of the supernatural spirits of the woods, and the faith | of the man makes him get well. |

PRAYER TO THE LARK (to p. 618)

- 30 When the lark is first seen by a man || or a woman, and if he is a wise man or she is a wise | woman, when they see the bird lark sitting on a bush, | the man at once prays to him, | and says, praying to the lark: "Welcome, | friend, we come to meet again. Now come
- 35 and protect || me, Supernatural-One, that nothing evil may happen to

- 15 Wā, g'il'mēsē q'ulbē ts!elwagemas g'āxaē g'āxwult!a. Wā, lā laēl lāxēs g'ōkwē qa's q'elx'walilē lāxēs q'elgwi'lasē. Wā, la'mē k'!ēs hām'x'ida, qaxs gwāq'!elaē g'āx mēxalas ōgū'la mēxē lāxēs wālagēla qa's mēxa'ya g'āxla wāldem 'nā'nāwalakwasa lāx-lāsē. Wā, la'mēda ts!ex'q'la begwānem k'!eās ōgū'la g'ig'aēgē lāxa
- 20 'nā'nāwalakwasa lāx-lāsē. Wā, lā q'!ēnemtlēda begwānem 'nō-k'exs g'āx'maē mēxelasa 'nāwalakwasa lāsē g'āx lēxs'ālaxa ēgēkwē begwānem qa ēs'aqaēnēs. Wā, lā q'!ūnāla hēldek'ēda begwānemē lāxēq. Wā, laem lāba.

- Wā, laem Kwāg'ułdzes wāldema. Wā, laems dōqūlaqēxs lō-
- 25 'maē ōq'lūsēda bāk'lūmaxa ēqa. Wā, hē'mis lāg'ilas ālaem ts!ex-q'!ex'īdēda begwānem. Wā, lāxaē ōq'lūsxēs g'āxē ēk' mēxa'ya qa ēk' wāldemsa 'nā'nāwalakwasa lāx-lāsasa āl!ē. Wā, la ōq'ludzalas!āsa begwānem hēem ēx'īdamaseq.

PRAYER TO THE LARK

- Wā, hēmaaxs g'ālaē dōx'walelēda wāx'waxolē yīsa begwānem
- 30 lō'ma wāx'mē ts!edāqa yīxs nāgadaē begwānemē lōxs nāgadaē ts!edāqaēna'yasa ts!edāqē, wā, g'il'mēsē dōx'walelaqēxs k'!wāxla-wayāēda wāx'waxolēxa ts!ēk'!wa laē hēx'īda'ma begwānem ts!el-waqaq. Wā, lā 'nēk'exs laē ts!elwaqaxa wāx'waxolē: "Gēlak'as'la, qāst, g'āx'emxaens q'!ālagā. Wā, gēlag'a qa's wāg'ilōs dādame-

me, that I may not be sick, and that I may not be overcome by any of my fellowmen who plan to kill me, and have mercy on me, and that I may obtain everything easily, whatever I want it. And that property may come of its own accord into my house. Superintendant One. (Bring it about by your ways, friend, and also take care of the berries, make them bear much this year.) Superintendant One friend." Thus says the man.

This is also a prayer of the ancestors of the Kwakiutl. That is the end.

DISPOSAL OF PROPERTY OF A DECEASED PERSON to p. 710

When the salmon-fisher gets sick after he has finished making the bundles of dried salmon, he just stays one night in his house before he dies. Then they do as was done by the Indians of former times. They immediately bury the man who has died, and when those who have buried him come home, the wife of the deceased one at once tells all of the men who belong to his *numaya* to carry out the bundles of dried salmon, to load them on the canoe of her deceased husband, and to put them on the beach outside of the grave of her deceased husband, to be burned up as travelling-provisions of her deceased husband; and also the oil and all the fish-hooks and the clothing and his canoe.

wēl grāxen 'nāwalak^u qen k'leāsē 'yāgrasi. lāxa ts'lex'q'olēm lō qen k'lesē lālanemsa k'wēx'ālasen bexūtē qen lelē. Wā, hēmis qas wāxas grāxosasōs hōlemā'atslāq'ōs grāxen qen holamalēxa 'nāxwalaen qen ēaxēnēl. Wā, hēmis qā wūlēlelisa 'nāxwādādek'as lāxen grōkwē, 'nāwalak^u lāxōs gwēx'sdemos. qāst. Wā, yōmēsōs aaxsilasēwa lōlēp'lēmasēx qā wēgr'ōs hēlāmasleqō, lō 'nāwalak^u, yōl, qāst," 'nēk'ēda begwānem.

Wā, hās'emxaa ts'elwagayōsa grālsgrada Kwāg'ulik. Wā, lān lāba.

DISPOSAL OF PROPERTY OF A DECEASED PERSON

Wā, laem hēx'idaem ts'lex'q'lex'idēda yānek'wēnoxwaxa k'ōtela, yāxs grālāē gwāl mewōlēlaxēs mēmats'abekwē xā'masa. Wā, āmīsē xamaēl lāxēs grōkwaxs lāē wik'lex'ēda. Wā, lā lāx gwēgrasasa grālē bāk'luma, yāxs lāē hēx'idaem wūnemtaxa begwānmaxs grālāē wēk'lex'ēda. Wā, grāmēsē grāx 'wila na'makwa wūnemtāq lāē hēx'idaēmē genemx'dās āxk'lālaxa 'nāywa bēbēwānemxa grāyōlē lāx 'nēmēmōtdās qā lās mowelsaxa mēmats'abekwē xā'mas qā lās mōxsas lāx xwāk'lōnax'dāsēs lāwūnemx'dē qā lās 'mōgwālisas lāx lāsas'ayas dek'alaasasēs lāwūnemx'dē qās wōlēleqwēlaq qā grēwūlk'sēs lāwūnemx'dē. Wā, hēmesa lēna, lō 'wīlēlē wīwak'ayox'dās lōē grēlōgwā'ax'dās lōē xwāk'lōnax'dās.

- 12 When L!ālbē had died,—for that was the name of the salmon-fisher, and his wife's name was L!ālamēg'īlak^u, and the name of
15 his son was L!ā!ē!ānēm, and the name of his daughter was K'!ēdē!ē!ak^u—then not one dried salmon was taken by L!ālamēg'īlak^u for her food for her two children, for the Indians of former times said that for a long time there is no soul of the salmon-fisher, and, therefore, they call belonging to the dead the salmon caught
20 by L!ālbē. It brings bad luck to those who eat anything caught by one who died before he became sick; and the Indians of olden times said that only the own work of a man who dies is put on the fire; and the canoe that is made by the canoe builder before he dies is broken and put on the fire; but if the canoe of a dead man
25 has been bought, after his death it is taken by his child; and it is the same with dried salmon when the dried salmon has been bought by a woman from another man. They do not burn it, if it had not been put into the house of her husband who died; but if the dried
30 salmon was in the house when he died (it is burnt, for) they burn everything that was in the house. ‖

As soon as a man, or woman, or a little child, die, even when there are many people in the village, they all pour out the water in their buckets, and they draw fresh water from the spring or from the river. ‖

- 12 Wā, la'mē le!ē L!ālbēx'dē qaxs hē'inaē lēgēmsa yālnēk!wēno-xwaxa k'!ōtēla. Wā, la lēgadē genēmxdāsēs lālamēg'īlak^u. Wā, lā lēgadē begwānēm xūnōx'sēs L!ā!ē!ānēm. Wā, lā lēgadē ts'E-
15 dāqē xūnōx'sēs K'!ēdē!ē!ak^u. Wā, lā k'!ēās nēm xa'mas āx'ētsōs L!ālamēg'īlak^u qa ha'mās lē'wis ma!ōkwē sāsema, qaxs nēk'aēda g'ālē bāk!umqēxs geyōlāē k'!ēāsē bēx'ūnā'yasa yālnēk!wēnoxwaxa k'!ōtēla. Wā, hē'mis lāg'ilas lēgades yāg'enōta xa'masē yālnē-gwanēms L!ālbēx'dē. Wā, la!ē!ē aēmsēda ha'nāpaxa nāxwa āxā-
20 nēmsa la le!la, yixs k'!ēs'maē ts!ēx'q!ēx'īda. Wā, lā nēk'ēda g'ālē bāk!umqēxs lēx'a'maē laatsa ēaxanēmasa begwānēmē laē le!lxs leqwēlase'waē lē'wa xwāk!ūna lēqēsa lēq!ēnoxwē, yixs g'il'maē wik!ēx'ēdēda lēq!ēnoxwaxa xwāk!ūna laē hēx'īda tsōtsox's'en-tse'wēda alōlaq xwāk!ūna qas leqwēlayuwē. Wāx'i k'il'wānē-
25 mēda la le!l begwānēmxa xwāk!ūna la hē!anēms xūnōx'dās. Wā, lā hēmīxat! g'wēx'sa xa'masē yixs g'il'maē k'il'wanēma ts!ēdāqaxa xa'masē lāxa ōgū!la begwānēma lā k'!ēs leqwēlaqēxs k'!ēsaē grāx g'āēl lāxa g'ōkwē lāx wik!ēx'ēdaasēs lā'wūnēmxdē; wāx'i g'āēla xa'masē lāxa g'ōkwaxs laē wik!ēx'ēdāde begwānēmxdē lā le-
30 qwēla w'ilaxa g'ix'g'āēlē lāxa g'ōx'dās.

Wā, g'il'mēsē w'ik!ēx'īdēda begwānēm lōxs ts!ēdāqāē lōxs wāx'maē weyōgomāla g'inānēma laē nāxwa'ma wāx'ēm q!ē-nēm g'ōkūla w'ilā gūqōdā!axa wābets!āwasēs nēnagats'ē qas lā tsāx āltā wāpa lāxēs q!ōlostāla lōxs hāē tseyēda wa.

Those who belong to the numaym of the deceased one go to the house of the chief of the numaym of the dead man, and they break one side of the house and carry out the dry salmon that was given to the chief and burn it on the sea side of the grave of the one who died. Then they finish, and give to the widow of the dead man and to his children, food and clothing.

Many a time, when I was a young man, I have seen what I am talking about, but now the ways of the Indians are different. They do not do now what was done by the men of olden times. That is the end.

45

THE SPIRITS OF THE FIRE (to p. 749)

Now about The-One-Sitting-on-the-Fire. He is a man according to the saying of the Indians, when they talk about him in their feasts, for when they put down in front of the feasters the dishes then the man who puts down the dishes takes some of the dried salmon, breaks it into four pieces, dips it into oil, and throws it on the fire of the feasting house. He says, praying to The-One-Sitting-on-the-Fire:

"Now, The-One-Sitting-on-the-Fire, eat first of the breakfast of our friends. Please protect us so that no harm may come to us

Wā, ámēsa éhāxwa g'ayōl lāx énemēmōtas lā lax g'ōkwasa g'igū-
ma'ayas énemēmōtasa la hē begwānem qas k'lexsodexa āpsanā-
ayas g'ōkwasa qas mōwēselēxa l'lawendēmō xamasa lāxa g'igū-
ma'yē qas lā leqwēlaq lāx l'lasa'ayas dek'la'ayasasa la hēla. Wa-
laem g'wāla, qaxs āmaē la l'lawentasewē genēmxdasa la hēle be-
gwānemx'dē l'ewis sāsēmxdāsēs énemēmōtē qa hāmas lo' qa
g'wēlgwālas.

Wā, laēmēn dōqūla q'ūnālxg'in gwāgwēxs'ālasēk' yixg'in hē-
maōlēk' ālē ālostā begwānemō. Wā, lōx ōgūx'id loxda alex
bāk'luma yixs k'lēsaē la hē gwēg'ilē lāx gwēg'ilasasa g'āle begwa-
nema. Wā, laem lāba.

45

THE SPIRITS OF THE FIRE

Wā, hēmaēda k'wax'lāla yixs begwāmemaē lāx wāldēmasa ba-
k'lumaxs gwāgwēxs'ālaē lāqēxs k'wēlaē qaxs g'il'muē k'agēmāla-
se'wa k'wēlasa lōelq'wa laēda k'elg'isē begwānem dāx'ida g'a-
yōlē lāxa xamase qas k'ōk'ops'alēxa mōwē. Wā, la ts'ip'idis
lāxa l'lēna qas āxlendēs lāxa legwīlasa k'wēla'yats'e g'ōkwa
Wā, lā ének'axs laē ts'elwaqax k'wax'lāla:

"Wā, k'wax'lāla, laems g'ilq'les lāxga gaaxstōg'usg'us hēni
mōkūk'. Wāg'illa dādamewēl g'āxenu'x' qa k'lēāsēs yag'as'ēsōx
wā, hēmis qas g'iwālaōs g'axenu'x' qanu'x' hōlēmālexnu'x'

10 and help us to get easily || all we are working for, you, The-One-Sitting-on-the-Fire." Thus he said, and the man himself | answers, and he says, "Yes, I will do so." | The man replies to what he said, for The-One-Sitting-on-the-Fire. | Then after the man has finished throwing on the fire the four pieces of dried salmon, | he tells the feasters to go ahead to eat the dried salmon. One man, I think, ||
 15 was annoyed at that person because | they gave first to eat to The-One-Sitting-on-the-Fire. Therefore, the man was asked by the | guest what The-One-Sitting-on-the-Fire was, a man or a | bird. |

Then the man who had fed The-One-Sitting-on-the-Fire answered
 20 and || said that The-One-Sitting-on-the-Fire was in their minds the | man of the fire of our house, and that the heat is a woman, | the wife of The-One-Sitting-on-the-Fire. The woman, the heat, is named | L!ëtsapililānaga (Heat-Under-the-Fire-Woman), for all the fires in the house and | the fires on the ground have heat, for the firewood
 25 can not burn if there is | not The-One-Sitting-on-the-Fire and his wife, L!ëtsapililānaga, near it, | for they are the life of the fire of the house, namely, The-One-Sitting-on-the-Fire and his | wife, L!ëtsapililānaga. He is a real man, and | his wife, L!ëtsapililānaga, is a real woman. Thus said the man to the | guests. Some Indians say
 30 that || The-One-Sitting-on-the-Fire and L!ëtsapililānaga are helping spirits and others say that | The-One-Sitting-on-the-Fire is the soul

10 ʷnāxwa ɕāxēnāʷya, qāstā k!wax!lāla,ʷ ʷnēk!x̣s laē q!l̥l̥x̣s!ṣem nā-nax!maʷya. Wā lā ʷnēk!ēda begwānemē. "Wā, hēlen g̥wālālē." Wā la!mēda begwānem nā!nax!mē qa k!wax!lāla lāx̣s wāldem. Wā, g̥l̥m̥sē g̥wālēda begwānem āxl̥l̥axa mōx̣wid̥al x̣a!masa laē wāxaxa k!wēlē qā wāg̥is x̣enixas!id̥xa x̣a!masē. Wā, laemxana-
 15 wisē wa!nēqēda waōkwē begwānemsa begwānemaxs laē hē g̥l̥l̥ hām̥g̥il̥asewē k!wax!lāla. Wā, hē!mis lāg̥il̥as wūl̥asewēda begwānemasa k!wēlē lāx g̥wēx!ṣdemasa k!wax!lāla lōē begwānem lōē ts!ēk!wa.

Wā, lā nā!naxmaʷyēda begwānemxa hām̥g̥il̥āx k!wax!lāla. Wā,
 20 lā ʷnēk!a yixs ʷmāsaē k!wax!lāla lāx̣s nē!nāq̣aʷyaq̣ōs ɕsaēla begwānema legwilasens g̥ig̥ōkwē. Wā, lāla ts!edāqa l!ē!ṣala. Wā, hēm̥ genems k!wax!lāla ts!edāqē l!ē!ṣalaxa lēgādēda ts!edāqas l!ēts!apililānaga, yixs ʷnāxwa!maēda legwilasa g̥ig̥ōk! lē!wa leq!l̥ṣ lāxa āwīnak!l̥ṣē, yixs k!l̥asaē g̥wēx!idaas x̣ix̣!id̥ēda leqwāxs
 25 k!l̥saē la k!wax!lāla lē!wis genemē l!ētsapililānaga la nēxwāla, qaxs hē!maē q!l̥l̥ayosa legwilasa g̥ōkwē yix k!wax!lāla lē!wis genemē l!ētsapililānagaxa ālak!lāla begwānema. Wā, lāx̣aē ālak!lāla ts!edāqē genemasē l!ētsapililānaga, ʷnēk!ēda begwānemaxa k!wēlē. Wā, lāla ʷnēk!ēda waōkwē bāk!l̥m̥q̣ēxs hayalilagasaēda
 30 k!wax!lāla lōē l!ētsapililānaga. Wā, lā ʷnēk!ēda waōkwēq̣ēxs hē!maē bex̣!ūnēsa lē!lē begwānemē k!wax!lāla. Wā, la!laē bex̣!ūnēsa

of a dead person and that Lletsapilânaga is the soul of a dead woman. Many Indians say that The One-Sitting-on-the-Fire is a man and Lletsapilânaga is a woman, and the Indians say that The-One-Sitting-on-the-Fire is a soul and that Lletsapilânaga, the heat of the fire, is also a soul.

No numaym of the tribes owns them. That is all.

TRIBUTE TO THE CHIEF (to p. 776)

This was also asked by you about the early Indians. Indeed, if they work for the head chiefs of the numaym. When the hunter goes out hunting, and he gets many seals, the hunter takes one of the seals and gives the seals as a present to the head chief of the numaym; for he can not give one-half of them to the chief, even if the hunter has obtained many seals, and give a feast with the other half left from what he had given to the chief. Therefore the hunter takes one seal for food for his children and his wife. For a hunter, who does so, is treated well by the chief. If a stingy hunter gives half of his seals to the chief because he prefers the price offered by another chief of another numaym, then the chief of the hunter's numaym tries to kill the hunter, and often the chief strikes the hunter so that he dies, if the chief is a bad man; and, therefore,

le'le ts'edâqê Lletsapilânaga. Wä, hêt'la q'lenema bāk'lumxa tsel'wâ qêxs begwânemaê k'wax'lāla, wä, lā'laê ts'edâqê Lletsapilânaga. Wä, lā'la ênê'êda pāxālaqêxs bex'ūna'yaê k'wax'lālāsa lēgwile. Wä, lālaxaê bex'ūna'yaê Lletsapilânaga yisa lē'salasa lēgwile. 35

Wä, laem k'leās āxnōgwades lāxa ênēmēmotasa lē'qwalāta'ya. Wä, laem lāba.

TRIBUTE TO THE CHIEF

Hēmxaas wūlāse'waōs gwē'gīlasasa gālê begwānemxs āb'mē ēaxela qāēs xāmagemā'yê g'igāmê lāxēs nāl'nēmēmāsē. Wä, hēmāxs hānāl'āēda hān'lēnoxwê. Wä, g'il'mēsē q'ā'vōxa mēgwatê, wä, ā'misa hān'lēnoxwê āx'ēdxa ênemsgēmê mēgwatê. Wä, lā w'ē'la l'ē'wentasa mēgwatê lāxēs xāmagemā'yê g'igāmê lāxēs ênēmēmotê, qāxs k'leāsāē gwē'x'idaa nēxs'ēndxa wāx'mē q'ēnti mēgwatsa hān'lēnoxwê qā's k'wēlasōsa āpsēx'sasa la lāxa g'igāmā'yas. Wä, hēmīs lā'gīlas nāl'nēmē'lena āx'ēdēda hān'lēnoxwāxa ênemsgēmê mēgwat qā hamūsēs sāsēmê lē'wis g'ine'ne. Wä, hēm aēk'ilasōsa g'igāmā'ya hān'lēnoxwê hē gwē'gile. Wä, g'il'mēs lē'yāx'ts'ēqēda hān'lēnoxwāsēs mēgwatê qā nēxs'ēsa la lāxā g'igāmā'yê yīxs lēlwēqalaas k'ilōmasa ogū'la g'igāmēsa ogūx'tmakwē ênēmēmota lāē sēnx'ēdēda g'igāmā'yas nēmēmotasa hān'lēnoxwē qā g'āyalatsa hān'lēnoxwê. Wä, la hē q'ūnāl'ts'x k'ē'lex sēmaēda g'igāmā'yaxēs hān'lēnoxwē qā lē'lēs, yīxs yāx'sē 10

- 17 the chiefs of the various numayms own hunters. The seals are all given to the chiefs by the hunters, for the meat of the seal is not dried. ||
- 20 Mountain goat hunters, when they get ten goats by hunting, give five goats to the chief of the numaym, and the goat hunter keeps the other five goats and dries the meat. Sometimes the chief cuts up the goat meat for his numaym, when he wishes to do so. If he wishes to dry it, he does that way. When the chief is a good man, he does not take the goat away from the hunter by force, and the good chief never thinks that one-half given to him by the hunter is not enough. If a chief is bad, he wishes more than half to be given to him by the goat hunter, and if the goat hunter does not wish to give more than half of the goats, then the bad chief will take them away by force. Then the bad chief may kill the goat hunter, but generally the goat hunter kills the bad chief, if he overdoes what he says to the hunter. ||

Now I have finished talking about the goats and I will talk about dry salmon obtained by the salmon-fisher. If one hundred are caught by the salmon-fisher, he gives twenty salmon to the

- 16 begwānema g'īgāma'yē. Wā, hēem lā'gīlas 'nāxwāma g'īg'egāma-
yasa ālogwaq'les 'nāl'nefēmēmas āxūōgwadesa hānl'ēnoxwē. Wā,
lēx'a'mē mōgwatē 'wīla la L'ēwendemxa g'īgāma'yasa hānl'ē-
noxwē, qaxs k'lēsaē x'ilase'wē eldzāsa mōgwatē.
- 20 Wā, hēemlēda tē'wīnēnoxwaxa 'melxlō, yixs g'il'maē lāstowa
'melxlōwē tē'wīnēnānemsa tē'wīnēnox' laē ts'āsa sek'la 'mē'mel-
xlō lāx g'īgāma'yasēs 'nefēmēmotē. Wā, lēda tē'wīnēnoxwē axēlaxa
sek'la 'mē'melxlō qa's x'ilēq qa x'ilx'eldēs. Wā, lā 'nāl'nemp'ena
sakwēlēda g'īgāma'yaxa 'mel'melq'la'yē qaēs 'nefēmēmotē, yixs 'nē-
25 k'aē qa's hē gwēx'īdē. Wā, lā g'il'em 'nēx' qa's x'ilēq la hēem
gwēx'īdeq. Wā, lālēda g'īgāma'yē yixs ēk'aē begwānema k'lē
lēnemaxa 'melxlō lāxa tē'wīnēnoxwē. Wā, lāxaē k'lē k'lōtēda
ēk'ē g'īgāmēxa nexsaakwē L'ēwendemsa tē'wīnēnoxwaq. Wā, g'il-
mēsē lemquēda g'īgāma'yē laē 'nēx' qa q'ēk'ōlts'la'yēs L'ēwende-
30 masa tē'wīnēnoxwaq 'melxlō. Wā, g'il'mēsē yāx'sosa tē'wīnē-
noxwasa q'ēk'ōlts'la'yē 'melxlōxs laē lēnemaxa 'mē'melxlōwēda
'yāx'se'mē g'īgāma'ya. Wā, hē'mē la k'lēlax'īdaatsa 'yāx'se'mē
g'īgāmēxa tē'wīnēnox'ldē. Wā, lā q'lūnāla hēlēda tē'wīnēnoxwē
k'lēlax'īdxa 'yāx'se'mē g'īgāmēxs sābendaēs wāldemaxēs tē'wīnē-
35 noxwē.

Wā, laemlē gwālxg'in gwāgwēx'salēq lāxa 'melxlō. Wā, l-
'mēsēn gwāgwēx'sex'īdel lāxa xamsilāxa xa'masēxa yāh'ek'wē-
noxwaxa k'lōtēla. Wā, g'il'mēsē lāk'lendē yāh'egwān'mas yāh'ek-
k'wēnoxwē laē ts'āsa maltsemg'ustā k'lōtēla lāxēs g'īgāma'yē lāxēs

chief of his | numayin, and sometimes more than | 40
the chief and the salmon-fisher are both good-hearted, but when
the chief and the salmon-fisher are bad, then the salmon given to
the chief is less, for there are only ten salmon given by the | chief
man to the chief. Sometimes, the salmon-fisher has more than one
thousand dry salmon caught in the river. Then generally the
chief | and the fisherman quarrel and often fight, and one of them
is killed, when the chief thinks that he has not been given enough,
and this is done when both the chief and the fisherman are bad | 50
people. | This is the end.

Now I will talk about those who dig cinquefoil. | When the woman
and her husband | go to dig cinquefoil roots in their garden-bed, |
when they arrive there, | the woman who digs the cinquefoil roots | 55
takes her digging stick and her two baskets and | goes to her garden-
bed and she sits down at the edge of the garden-bed and begins to
dig. | She throws the short roots into the larger basket and | she
throws the longer roots into the smaller basket. That is the way in
which the women who dig cinquefoil roots do when they dig up their
garden beds. | When the whole garden bed has been dug over, | 60
she throws the short roots into a small cedar-bark basket, and when the
short roots have been put into one cedar-bark basket, she takes the

ʔneʔmēmōtē. Wā, lā ʔnālʔnempʔna hāyāqax mātsimē ʔstāwa | 40
kʔlōtela yixs ʔnemālaē ʔsʔkʔlēda grigāmaʔyē ʔʔwa yānukʔwē-
noxwaxa kʔlōtela. Wā, grilʔmēsē ʔnimala ʔyaēxʔsema grigāmaʔyē
ʔʔwa yānukʔwēnoxwaxa kʔlōtela laē hēmēnalāem hōlala kʔlōtela
ʔʔwēndemsēxa grigāmaʔyē yixs ʔastōʔmaēda kʔlōtela ʔʔwēndemsa
yānukʔwēnoxwē kʔlōtela lāxēs grigāmaʔyē; yixs ʔnālʔnempʔnaē | 45
hāyāqax lōxsemʔidē xāmāsasa yānukʔwēnoxwaxa kʔlōtela lāxēs
wamēdzasē wā. Wā, hēmīs qʔlūnala xomāʔdantsa grigāmaʔyē
ʔʔwa yānukʔwēnoxwaxa kʔlōtela yixs qʔlūnālaē dādego. wā, lā
ʔʔnōkwa lāxēq yixs kʔlōtāēda grigāmaʔyax ʔʔwēndemsaq. Wā
hēm hē gwēgrilaxs ʔnemālaē ʔyaēxʔsem bēbēgwānema grigāmaʔyē | 50
ʔʔwa yānukʔwēnoxwaxa kʔlōtela. Wā, lām lāba.

Wā, lāmēsēn ēdzaqwa gwāgwēxʔsālālāxa tsʔlōtsʔlōnoxwaxa tʔʔx-
sōsē yixs grilʔmaē la tsʔlōwēsa tsʔlōtsʔlōnoxwē tsʔlōdāq ʔʔwis lāwō-
nemē lāxēs tʔʔkʔʔlakwē. Wā, grilʔmēsē lāgrā lāqexs laē tsʔlōtsʔlō-
noxwē tsʔlōdāq āxʔēdxēs tsʔlōyaʔyo ʔʔwis mātsimē lāxāʔya qʔs | 55
lā lāxēs tʔʔkʔʔlakwē. Wā, lā kʔlūxēlesaxēs tʔʔkʔʔlakwē qʔs tsʔlō-
sʔidē. Wā, lā tsʔlōxtsʔlāsa tʔʔxʔsōsē lāxa ʔwalasagawaʔyē ʔʔxāʔya. Wā
lā tsʔlōxtsʔlāsa lāxābālis lāxa āmāyagawaʔyē ʔʔxāʔya. Wā, bēbē-
gwēgrilatsa tsʔlōtsʔlōnoxwē tsʔlōdāqexs tsʔlōsē lāxēs tʔʔkʔʔlakwē.
Wā, grilʔmēsē wēda la tsʔlōwēkwē tʔʔkʔʔlakwas laē tsʔlōlāsa tʔʔx- | 60
sōsē lāx āmāmaʔyē ʔʔlālabata. Wā, grilʔmēsē wēda lāx tsʔlōtsʔlō-
wakwa tʔʔtʔgwatsʔlē ʔʔlālabata laē āxʔēdxa lāxābālis qʔs tʔʔkwē

- 63 long roots and pulls them out, || one at a time, and spreads them out on a mat. Then she may count the long roots, that is, one hundred.
- 65 She ties them in the middle with a strip of narrow || cedar bark. That is called by the woman who digs cinquefoil roots "one || bundle of long roots," if it is put up in this way. When they are well tied in the middle, | the woman who digs cinquefoil roots puts them into a medium-sized basket, and | when the cedar-bark basket is full, she puts it away, for sometimes | there are many cedar-bark baskets with
- 70 long cinquefoil roots and also many || cedar-bark baskets with short cinquefoil roots. As soon as this has been done, she goes home to her winter | house. The cedar-bark baskets which are to be given to the || chief are put in a canoe in a separate place. As soon as the | woman who has taken the cinquefoil roots and her husband arrive on the beach of their house, | the man shouts to the chief and asks him
- 75 to come to meet him, and || the chief usually comes down at once to meet the woman who has dug the cinquefoil roots, | and when she arrives at the beach, the husband of the | woman who has taken the cinquefoil roots, shows the cedar-bark baskets with long roots to the chief. || He says to him, "These are given to you by my wife, chief," |
- 80 and the chief thanks him for his word. Then || the chief calls the young men to carry up from the beach the baskets with long cinquefoil roots. || He does not give any of the baskets with short cinquefoil

- 63 ʔnālʔnemsʔqʔemkʔaq qaʔs kʔādedzōdalēs lāxa lēbīlē lēʔwaʔya. Wā, lāxentē hōsaemxa lāxabālisē qa lākʔendēs lā yīlōyōtsa tsʔlqʔa-
- 65 dzō denas lāq. Wā, hēem gweʔyōsa tsʔōtsʔēnoxwē tsʔedāq ʔnemxʔsa-yokʔ lāxabālisā hē gwālē. Wā, gʔilʔmēsē ʔwīla la yaēlōyāʔlaxs laē aēkʔēda tʔōtsʔēnoxwē tsʔedāq āxtsʔālas lāxa hēʔa lʔābata. Wā, gʔilʔmēsē qōtʔēda lāxabatsʔē lʔābata laē gʔēxaq, yīxs ʔnālʔnempʔē-naē qʔlēmema lēlaxabatsʔē lʔālʔlēbata. Wā, lāxaē qʔlēmema tʔlʔē-
- 70 gwatsʔē lʔālʔlēbata. Wā, gʔilʔmēsē gwala, laē nāʔnakʔ lāxēs tsʔāwūn-xasē gʔōkwa. Wā, laem gwālelaem ōgūgexsa lālē lʔēʔwendemxa gʔigāmaʔyē lēlaxabatsʔē lʔālʔlēbata. Wā, gʔilʔmēsē lāgʔalisēda tsʔōtsʔēnoxwē tsʔedāq lʔēwis lāʔwūnemē lāx lʔēmaʔisasēs gʔōkwē, laasa begwānemē lāqūlaxa gʔigāmaʔyē qaʔs lēʔlālaq qa gʔaxēs lālalaq. Wā,
- 75 hēxʔūlatsʔēmasʔmōsa gʔigāmaʔyē gʔāx gʔūgʔaxalaxa tsʔōtsʔēnoxwē tsʔedāqa. Wā, gʔilʔmēsē lāgʔa lāxa gʔāxʔalisē laēda laʔwūnemasa tsʔōtsʔēnoxwē tsʔedāq nēlasa lēlaxabatsʔē lʔālʔlēbat lāxa gʔigāmaʔyē. "Wā, laʔmōx lʔēʔwendemsʔgʔin genemkʔ lāl, gʔigāmē," ʔnēkʔeq. Wā, āmisē moʔlēda gʔigāmaʔyas wāldemas. Wā, la-
- 80 ʔmōda gʔigāmaʔyē lēʔlālaxa hāʔyālʔa qa lās ʔmōsʔēsaxa lēlaxabatsʔē lʔālʔlēbata. Wā, laem kʔlēās lʔēʔwendems lāxa tʔlʔēgwatsʔē lʔā-lʔlēbata lāxa gʔigāmaʔyē, qaxs lēxʔaʔmaēda gʔigēgāmaʔyē lēlaxap-

roots | to the chief, for the [chief] can pick the king, copper, and iron. 2
and the common men eat the short, copper roots. That is all.

And this is the way with the [chief's] berry cakes. When there are five bundles of berry cakes [prepared by the woman who has picked the berries], she gives one bundle of berry cakes to the [chief's] household. There are five cakes in one bundle of berry cakes. Often the [chief] thinks that one bundle of berry cakes is not enough. Then, if the wife of the chief is a bad woman, she [says to him], 'The two women quarrel.' That is all.

I have forgotten that there are sometimes forty [bundles of dried] berry cakes; that is, more than two hundred berry cakes made by the [woman who picked the berries]. If the woman is strong when picking salal berries or currents or elderberries or huckleberries. When the berry picker has two hundred bundles of dried berry cakes, she gives forty bundles | to the wife of the chief. That is the way, for there are many berry-picking women who get more than two hundred bundles of dried berries of | the different kinds of berries. 100

Of all the different kinds of food, a little is given to the chief by those who belong to his numaym: clams, mussels, small mussels, and horse clams. Of all of these, a little is given to the wife of the 5

g'exa lāxabālisē. Wā, hēt'ēda begwānēmq'lālamē t'etlaq sō t'et'ē s'ā 'sōs. Wā, laem lāba.

Wā, hēmēsa 'nāxwa qax gwēx'sdemaxa t'eqa, yixs gr'ēmōs sek'ax'sayōkwē t'eqāsa hāmst'ēnoxwē ts'ēdaqa, lā l'ēwēntasa 'nēm'x'sayōkwē t'eqa lāx genemasa gr'igāma'yē lāxs sōsrk'axs. gālaēda 'nēm'x'sayōkwē t'eqa. Wā, lāxāc q'lūnāla k'ōtē gr'ēmōsa gr'igāma'yaxa 'nēm'x'sayōkwē t'eqa, yixs 'yax'samāc ts'ēdaqa genemasa gr'igāma'yē. Wā, lā q'lūnāla xomā'idēda mā'ōkwe ts'ēdaqa. Wā, laem lāba.

Ā, hēxōlēn l'ēlēwisēnxs 'nā'ēnmp'fuaē sek'asgēng'ustāx sayōkwa t'eqa lōxs hāyāqa mā'lp'enyāg'ex'sayōkwa t'eqa āxān'ōsa hāmst'ēnoxwē ts'ēdaqa yixs lāk'wēmasāc hāmseda ts'ēdaqax nek'lūl l'ē'wa q'lēsēna l'ē'wa ts'ēx'ina l'ē'wa gwādim. Wā, lā hēmōs 'maaxs mā'lp'enyāg'ex'sayōkwaē āxā'yasa hāmst'ēnoxwē ts'ēdaqaxa t'eqa. Wā, lā l'ē'wēntasa mōsgēng'ustāx'sayōkwē t'eqa lāx genemasa gr'igāma'yē. Wā, hēmōq qaxs q'lūn'ōsa hāmst'ēnoxwē ts'ēdaq lālxa hāyāqāxa mā'lp'enyāg'ex'sayōkwa t'eqa hāmsaaxa l'ōl'ep'ēmāsē. 100

Wā, 'nāxwaēm'ēda ōgūqēmas hēslat'ēyā l'ē'wēntasa hāmst'ēnoxwē ts'ēdaqa genemasa gr'igāmasa gr'ayōl lāx 'nēm'ēmōs s'ax gr'wēq'ēnta genemasa k'lōmats'ē l'ē'wa xō'lē l'ē'wa lācē l'ē'wa mēl'māyē. Wā, hēmōsaem xāl'la l'ē'wēndemsa lāwēnoxwē ts'ēdaqxa ts'ēts'ēk'wēndemsa 5

chief by the woman who digs shell fish,—enough to be eaten by the wife of the | chief. I think this is all about this. |

This is another thing asked by you on the 22d of the | month of May: namely, about the hunter. When he has shot | three bears, he gives
10 one to the chief of his numaym | and he keeps two bears: and when a sea hunter has killed three sea otters, | he gives one to the chief of his numaym. This is done with | everything that is obtained by hunters and sea hunters and | canoe builders. The canoe is generally given to the chief. || That is all about this. ||

15 This is another matter asked by you regarding the carvers of the chief | in his numaym. It is true what you say. Generally, | the chief and his carvers live together in one house. When the chief | wishes to change his house and to have carved | posts, then the chief just tells
20 his carver that he wishes for | carved posts for his house. The carver knows | all the carvings that belong to his chief, and, therefore, | the chief never tells the carver what he is to carve on the posts of the | house, for the wood carver knows what he will carve, because | he knows all the carvings that belong to the chief. ||

25 Another man, belonging to the numaym of the chief, | has to get cedar trees to be carved by the wood carver. As soon as | the cedar trees lie on their backs on the beach of the house of the chief, the |

5 *genemasa g'igāmaʔyē qa āem hēlk'!esalasōʔ ts!ēkwasōsa genemasa g'igāmaʔyē. Wā, laxʔst!akʔem ʔwēla laxēq.*

Wā, gʻaʔmēts ʔnemxʔidāla wūlasōʔxa malēxsagʻeyō ʔnāla lāxa ʔmekūlāsa melēlasgemxa hānlʔēnoxwaxs gʻilʔmaē hānlēkwāla
yūduxwē lʔāʔya lāē ts!āsa ʔnemē lāxa gʻigāmaʔyasēs ʔneʔmēmōtē.
10 Wā, lā āxēlaxa maʔlē lʔāʔya. Wāxʔi yūduxwa q!āsa ālēwanēmsa ālēwinoxwē lāxāē ts!āsa ʔnemē lāxa gʻigāmaʔyasēs ʔneʔmēmōtēxa ʔnāxwa ʔyānēmsa hānlʔēnlʔēnoxwē lēʔwa ʔsʔelēnoxwē lōʔma lōel-q!ēnoxwaxa xwāk!ūna, hēemlāl āem q!ūnāla ts!ēʔwēxa gʻigāmaʔya xwāk!ūna. Wā, laem lāba laxēq.

15 Wā, gʻaʔmēts ʔnemxʔidāla wūlasōwa gʻitʔlēnoxwasa gʻigāmaʔyē lāxēs ʔneʔmēmōtē. Wā, ālaem lāxēs wāldēmōs, yixs q!ūnālāē ʔnemaēlē gʻigāmaʔyē lēʔwis gʻitʔlēnoxwē. Wā, gʻilʔmēsēda gʻigāmaʔyē wālaqēla qʔs lʔāyōgūlsēxēs gʻōkwē qa kʔlēxʔkʔladzekwēs lēlāmas, wā, āmēsa gʻigāmaʔyē nēlaxēs gʻitʔlēnoxwaxs ʔnēkʔaē qa
20 kʔlēxʔkʔladzekwēsa lēlāmasēs gʻōkwē. Wā, lēda gʻitʔlēnoxwē ʔnāxwaem q!ālēlax kʔlēkʔesʔāsēs gʻigāmaʔyē. Wā, hēʔmis lāgʻilas gʻigāmaʔyē hēwāxa nēlaxēs gʻitʔlēnoxwas gwēxʔsdemlas kʔlālasa lēlāmasa gʻōkwē, qaxs hāsʔmēlaxa gʻitʔlēnoxwē nāqēlēs kʔlāla, qaxs ʔnāxwa-ʔmaē q!ālēlax kʔlēkʔesʔāsēs gʻigāmaʔyē.

25 Wā, lālē ōgūlaem begwānem gʻayōl lāx ʔneʔmēmōtasa gʻigāmaʔya la ʔwawēlaxa wilkwē qa kʔlāsōsa gʻitʔlēnoxwē. Wā, gʻilʔmēsē gʻāx kʔatēmgʻalisa wēlkwē lāx lʔēmāʔisas gʻōkwasa gʻigāmaʔyē, lāēda

chief sends his speaker to call the different numayms to come and roll up the four cedar trees. When they are all in front of the chief's house, the chief's speaker tells the common men to roll up the four cedar trees. Then the chiefs just sit down outside watching the tribe who are working hard, rolling up the four cedar trees. The carver shows them where to place the four cedar trees on the ground. When the four cedars are all up on the beach, the speaker of the common men tells all the men to sit down, and when they are seated, the common men of the chief's numaym go into the chief's house and come out carrying blankets which they put down at the place where the chief's speaker is standing, and he gives one pair to each chief of the common numayms, and to each group of two common men one pair of blankets. This is called by the Indians, "obtained by rolling up the cedar trees." After the speaker has given away the blankets, the chief's speaker asks the carver to carve the four cedars for posts of the chief's house, and he promises to pay fifty blankets for each post; that is, one hundred blankets for the four posts, and the carver thanks him for what he has said. Then the carver carves the four posts, and when he has finished them, the chief asks his speaker to go and invite the

g'igāma'yē 'yālaqasēs ā'yilkwē qa lās lēx'ēlsa 'wila'xā ālōgūq 28
 'nāl'nēmēmāsa qa g'āxēs 'wila lēx'usdesaxa mōts'aqē wilkwa. Wā,
 g'ilēmēsē g'ax 'wila lāx lāsana'yas g'ōkwasa g'igāma'yē laēda 30
 kwāsa g'igāma'yē āxk'lāla'xā bēbegwānemq'lālaēm qa lēx'usdesaxa
 mōts'aqē wilkwa. Wā, lāx'da'xwa g'ig'igāma'yas āēm k'ūs'ēls
 x'its'lax'ilaxēs g'ōkūlōtaxs hā lāxūmāla lēx'usdesaxa mōts'aqē
 wilkwa. Wā, lā hēma g'it'ēnoxwē ts'ats'ēm'x'sila qa k'at'k'it'atsē
 mōts'aqē wilkwa. Wā, g'ilēmēsē 'wīlōsdēsa mōts'aqē wilkwa laēda 35
 elkwāsa g'igāma'yē āxk'lāla'xā 'nāxwa bēbegwānem qa k'ūs'ēls
 Wā, g'ilēmēsē 'wila k'ūs'ēlsa laēda hā'yālas 'nēmēmōtasa g'igā-
 ma'yē hōgwila lāx g'ōkwāsēs g'igāma'yē, qā's g'axē mowilaxa
 p'lēlxelāsgēmē, qā's g'āxē 'mōgwarlsaq lāx lādza'sasē ilkwāsē g'i-
 gāma'yē. Wā, lā yāx'witsa 'nāl'nēmēxsa lāxā 'nāl'nēmōkwe g'ig'igā- 40
 mēsā ālōgūq'ēsē 'nāl'nēmēmāsa. Wā, lā māēmā'lōkwā, bēbegwā-
 nemq'lālaēm lāxā 'nāl'nēmēxsa p'lēlxelāsgēma. Wā, hēm g'wē'yē
 bāk'lumē lēx'usdēdzanēmxa wilkwē. Wā, g'ilēmēsē g'wā'yāqwas
 p'lēlxelāsgēmē laēda elkwāsa g'igāma'yē hēla'xā g'it'ēnoxwē qā
 k'lēx'īdēsēxa mōts'aqē wilkwa qa lēlānīl's g'ōx'asa g'igāma'yē 45
 Wā, lā g'wālelaēm hālaq'eg'a'itsa sēsēk'ax'sōkwe p'lēlxelāsgēmē
 lāxā 'nāl'nēmēts'aqē lāma. Wā, lā'mē mā'p'nyag r p'lēlxelāsgēmē
 lāxā mōts'aqē lēlāma. Wā, ā'misēda g'it'ēnoxwē mōlas wāldi-
 mas. Wā, lā'mēda g'it'ēnoxwē k'lēx'īdxa mōts'aqē lēlāma. Wā,
 g'ilēmēsēsē g'wāla laēda g'igāma'yē āxk'lāla'xēs. Elkwe qā lās lēlānīl 50

52 various numayms to come and sit down outside | of the house. When
they have all come, the chief tells | his speaker that he will pay two
hundred blankets to the carver, | and after he has done so, the chief asks
55 the speaker to give to each man one blanket. | This is paid to them
by the chief for coming to watch him, as he pays the | carver. If the
chief should not pay the carver well, | then the chief would bring dis-
grace upon himself: for it is a disgrace | to him and his children and
60 their children, if he should || not pay much to the carver and to the
painter | of the front of his house and of the posts: for the | carver and
the painter are different men; | and the board maker is also another
man. All this is paid for | by the chief with many blankets. That is
the end. ||

1 The ways of the various numayms, when | the chief desires to give
a potlatch to the tribes, are different. This is called by the Indians
“to give property into the house of the chief.” When | the chief of a
5 numaym says that he intends to invite the tribes, and if || the chief
has five hundred blankets in his house, then the chief | sends his two
speakers to go and call his numaym | to come into the house of the
chief; and when | the speakers go, they enter the doors of the houses

51 saxa ālōgūq!esē ʔnālʔenēmāsa qa gʔāxēs ʔwīla klūsʔelsa lax lāsanā-
ʔyasēs gʔōkwē. Wā, gʔilʔmēsē gʔāx ʔwīla laēda gʔigāmaʔyē āxkʔlā-
laxēs Elkwa qa hālaqāsēs māʔlpʔenyagʔ pʔelxelasgema lāxl gʔitʔlē-
noxwē. Wā, gʔilʔmēsē gwāla laēda gʔigāmaʔyē āxkʔlāxēs Elkwa qa
55 yāxʔwitsēxa ʔnāxwa hēbegwānema ʔnālʔenēmē pʔelxelasgema. Wā,
laem hālagēmsa gʔigāmaʔyē qaxs gʔāxaē dōqwalāqēs lāē hālaqaxa
gʔitʔlēnoxwē. Wā hēmaā qō kʔlēsłaxa gʔigāmaʔyē āēkʔila hālaqaxa
gʔitʔlēnoxwē lāxaxē qʔlūlēxʔsʔemłaxa gʔigāmaʔyē qʔemāgʔila qʔs
qʔemā ʔʔʔwis sāsēmē ʔōʔ sāsēmłas qaxs ʔwālasaē qʔemāsa gʔigāma-
60 ʔyaxs kʔlēsāē qʔlēmēmē hālagēmasēxa gʔitʔlēnoxwē ʔʔʔwa kʔlatʔlēno-
xwaxa tsāqemaʔyasa gʔōkwē ʔʔʔwa ʔlēlāmē yixs ōgūʔlaʔmaē begwā-
nema gʔitʔlēnoxwē. Wā, lāxaē ōgūʔlaem begwānema kʔlatʔlēnoxwē.
Wā, lāxaē ōgūʔlaem begwānem i latʔlāēnoxwē. Wā, hēstaem hāla-
qasōʔsa gʔigāmaʔyasa qʔlēqʔlēmēmē pʔelxelasgema. Wā, laem lāba.

1 Wā, la ōgūqālaʔmē gwēgʔilasasa alōgūq!esē ʔneʔmēmota, yixs
pʔetsʔlēxsdaēs gʔigāmaʔyaxa ʔlēlqūlalaʔyē, yix gwēʔyāsa bākʔlīmē
pʔedzēlasēs dādākʔasē laxēs gʔigāmaʔyē. Wā, hēmaaxs lāē ʔnēkʔēda
gʔigāmaʔyasa ʔneʔnēma qʔs ʔlēlēlā ʔlēlqūlalaʔyē, yixs āxēlaēda
5 gʔigāmaʔyaxa sekʔlāpʔenyagʔ pʔelxelasgema. Wā, lāda gʔigāmaʔyē
ʔyālaqasēs māʔlōkwē ʔʔyilkʔ qa lās lēxʔlēlsa ʔwīlaxēs ʔneʔmēmōtē qa
gʔāxēs ʔwīla gʔāxēl lāx gʔōkwāsēs gʔigāmaʔyē. Wā, gʔilʔmēsē la

of those who are being called. They stand in the houses and say:

"We call for our chiefs, *qā'sidēda ā'yilk*, to come and listen to what we will say to us, *numaym, wō, wō, wō*. Come quickly, we are going to call only once." This they say and go out again.

Then all the men guess that the chief is going to be invited by his *numaym* in his potlatch. Therefore, they prepare and call the men and their wives talk together before they go into the chief's house. When what is to be contributed to the potlatch is ready they go into the chief's house. They do not take their blankets which are ready in the houses to be given to the chief. Then they all enter the house. When all the men are in the house, the chief, himself, speaks and says:

"Thank you, *numaym*, that you have come to this our house here, great *numaym*. Indeed, this is the way of my mind, great *numaym*. I depend on it that you will stand behind me in every thing, when I contend with the chiefs of the tribes. Now, great *numaym*, I will tell you about what I have in mind. I want to give a potlatch to the tribes. I have five hundred blankets in my house. Now you will see whether that is enough to make the tribes with. You will think that five hundred blankets are not all

qā'sidēda ā'yilk laē laēl lax t'lexilāsa g'ōkwāsēs lēx'elāsūt wō, s Wā, lā q'wastōlila lāx āwilelāsa t'lexilāsa g'ōkwē. Wā, la nek'.

"Lēx'elāsūt'x' qā'ens g'igāma'yēx qens lā hōlēlaxōx wāli lō mēxslāxs g'ā'ens, nē'mēmot. Wā, wō, wō. Halag'il lā n'lap'ē natslaxstāemlenu'x' nēk'xs laē hōqūwila.

Wā, gwālelāmēsa nā'xwa bēbegwānem k'ōtaxēs g'igāma'yē lānū p'ledzēlālaxēs nē'mēmotē. Wā, hō'mis lāgrilas gwāli lān q'ē q'ēyōlēda nā'xwa bēbegwānem lē'wis gegēmāxs k'ō'smae lā hōgwila lāx g'ōkwāsēs g'igāma'yē. Wā, g'il'mēsē gwālelē p'ledzēlēm lāx hōgwila lāx g'ōkwāsēs g'igāma'yē. Wā, hō'mis k'ō's dālaxa p'elxelasgēmēxēs lā gwāli qā's p'ledzēlēma lāxs g'igāma'yaxs laē w'ēlā hōgwila lāx g'ōkwē. Wā, g'il'mēsē w'ēlālēda b'igwānem x'sā lausē q'ūlēdzaqwa yāq'ēgālēda g'igāma'yē. Wā, lā nē- k'a:

"Gēlag'a, nē'mēmot, gēlag'axs g'āxaēx g'āxēl lāwā g'ōkwāx lāxens g'ōkwēx, wālas nē'mēmot. Qalag'a gwālas g'asg'ū nēqēk' qā's, wālas nē'mēmot, yixg'in hēlēqēlēg'ūlōs lāwō'ē g'āx'n qā nā'xwa lōxgūn yālok'wāg'alēk' lō' g'ig'igāma'yasa lēlqwāli lā'yē. Wā, lā'mēsēn nēlālōl, wālas nē'mēmot, yixg'a gwēg'ale'zās'asg'ū nāqēk', yixg'in p'lets'ēxs dēgraxa lēlqwāli lā'yē. Wā, lāx nē' p'ēnyag'ōxda p'elxelasgēmēx g'āēl lāxens g'ōkwēx. Wā, hō'mis lēlqwālelē hēl'ala'māōx lāx lēlā'layōxa lēlqwāli lā'yē. Wā, g'ā'ē ēmlwīts k'ōtālexa sek'lāp'ēnyag'ēx p'elxelasgēmā lā nē'x'asg'ū

31 enough, and you will treat me as your chief, and you will give me your property for the potlatch, | great numaym, for it will not be in my name. It will be in your name, | and you will become famous among the tribes, when it is said that you have given your property for a potlatch, | that I may invite the tribes. Now look at your ||
35 minds." Thus he says, and sits down. |

He waits in the house to hear what will be replied to his speech by the numaym. All the men of his numaym only keep silent. | They all wait for the chief to speak who is next in rank under the head
40 chief | who is going to invite the tribes. The one || next to the chief should begin to contribute property for the potlatch; for they begin at the head of the numaym, | according to rank [the seats] down to the one lowest in rank [last seat]. Therefore, they wait | for the one next to the chief to speak. When he arises | from his seat, he speaks and says: |

45 "Now rise, numaym, let us open our || boxes to give property for the potlatch to our chief; | for will it be in our chief's name what we shall do? It will be in our | name what we shall do. Now, chief, just | spread out a mat that we may pile on it what we are going to give you for the potlatch." Thus he says, | and they all come out of the house of their chief. ||

50 The man who is next to the chief goes out first. When | all the men are out, they | ask the man who is next to the chief how many |

31 gūg'ēxsilal gūxen qa's wāg'ilōs p'edzēlasēs dādak'asōs g'āxen, 'wūlas 'ne'mēmōt, qaxs k'lēselā nōsl lēgeml, yīxs hōs'mēla lēgeml qasō hal ts'elwālāl lāxwa lēlwālālax 'nēx'sōl p'edzēlasēs dādak'asōs qen lēlā'layōxa lēlwālālax. Wā, laems dōqwalālxēs
35 nēnāqayōs," 'nēk'ēxs laē k'wāg'alila.

Wā, la'mē ōlastōlil hawalēlaax nā'naxma'yayōlas 'ne'mēmōtasēx wāldemas. Wā, ā'misē la 'nāxwa tsemōtālēda 'ne'mēmōtas. Wā, la'mē 'nāxwa ōlala qa yāq'eg'a'fēsa g'igabā'yaxa g'igāma'yēxa lēlā'elalaxa lēlwālālax, qaxs hēts'ēmasaē g'ālabend p'edzēlēda mā-
40 k'ilāxa g'igāma'yē qaxs g'āgemdalaēda 'ne'mēma lāxēs lālexwa'yē gwāyōl lāxa māk'!exsda'yē lāxwā'ya. Wā, hē'mis lāg'ilas hē ōlala-se'wēda māk'ilāxa g'igāma'yē qa yāq'eg'a'fēs. Wā, g'il'mēsē lāx-walil lāxēs k'waēlasē laē yāq'eg'a'la. Wā, lā 'nēk'a:

"Wāg'il la 'wila q'wāg'ilēlōl, 'ne'mēmōt, qens lā x'āwaxens g'il-
45 g'ildasa qens g'ūxlag'i p'edzēlasens dādak'asa lāxens g'igāma'yēx. Heslāclēxens g'igāma'yēx lēgemlens gwēx'idaaslēx, nōsmēl-g'insax lēgemlxens gwēx'idaaslēx. Wāg'illa g'igāmē āem lāp'lālilas lē'wa'ya qa 'mōdzōdālasltsenu'x" p'edzēlemlaōl," 'nēk'ēxs laē 'wila hōqūwēla lāxa g'ōkwāsēs g'igāma'yē.

50 Wā, laem g'ālabaya begwānemxa mak'ilāxa g'igāma'yē. Wā, g'il-mēsē 'wila hāqūwēlsēda bēbegwānemē laē 'nāxwā'mēda bēbegwānemē la wūlaxa begwānemēxa māk'ilāxa g'igāma'yē lāx 'wāxaus-

of his blankets he is going to give to the chief for the potlatch, and when | that man is angry, he says:

"I am annoyed by our chief, because he takes the best of our property for his potlatch. I shall try to make him ashamed. Therefore, | I shall give him one hundred blankets that are under my name under our property. I wish that you, you who are poor, shall come five pairs of blankets." This speech he gives to the chief.

After he had finished his speech, they all carry on their backs the blankets, and the blankets owned by each man are piled up. When the blankets have all been brought in, the man sits down alongside of the blankets which they are going to contribute for the potlatch; | only the one who is next to the chief stands next to the one hundred blankets which he is going to give for the potlatch. He speaks, and says:

"Now come, you numaym, let us treat our chief as we should. And then he turns to the chief and says to him, "Now listen, you chief, and listen to what we | came here for to your house, chief. We came here with good hearts | to you, chief. We give to you our property for your potlatch, | that we may help you with what you are doing all the time in behalf of my | name, for I am the body of

Lasa p'Elxelasgemē p'Edzēlemlasēxa grīgāma'yē. Wā, grīlmēsē lāwīsēda begwānemē lāē 'nēk'a:

"Wanēqadzenlasens grīgāma'yans xenlelāē 'nūywaakūla p'Edzēlela grāxens. Wā, lā'nēsen hamax'talaleq. Wā, hēm lāgrīlasōx lāk'endē p'Elxelasgemē p'Edzēlemlaq, qēns wā dzemasōx lēgemaxs yisens dādak'asēx. Wā, lēn 'nēx' qēs 'nōxwamēlōs p'Edzēlas sek'lax'sōk' lō' mōx'sōk' lō' neqaxsā: wā lālē sek'laxsa p'Elxelasgemē grīgīlela p'Edzēlemla wāyama," qēn 'nēk'ēda begwānemēxa mākilāxa grīgāma'yē.

Wā, grīlmēsē gwālē wāldemas lāē 'wīla gemxēlelaxa p'Elxelasgemē. Wā, lā'mē al'owīla p'Elxelasgemē, yix āxasa 'nalūmēk'wē begwānema. Wā, grīlmēsē 'wīlāclēda p'Elxelasgemē hē 'naxwē'mēda begwānemē k'lūdenwalilxēs p'Edzēlemla p'Elxelasgemē. Wā, lā lēx'a'mēsē lā'wīlēda mākilāxa grīgāma'yē lēwīlwalilxēs p'Edzēlemlē lāk'endē p'Elxelasgema. Wā, lā yāq'egāla. Wā, lā 'nēk'a:

"Gēlag'a, gēlag'a yōl 'nē'mēmōt qēns grāxe grāxēlax'itō grīgāma'yēx." Wā, lā gwēgemx'id lāxa grīgāma'yē. Wā, lā 'nēk'a: "Wāgrīlā gwāsgemx'idlōl, grīgāmē' qēs hōlelasaxg amax'grāxe: 70 nēk' grāxēl lāxōs grōkwaqōs, grīgāmē'. Grāx'itōxwā'gēlō' nāqu'ya lāl, grīgāmē' grāxenu'x' p'Edzēlasgrāda dādak'asēl. Tē grīgāmē' qenu'x' grōx'widaōl lāxōs hēmenala neqos, gwēdax'itō lēgemxg'īn ōgwida'yēgrasēs 'nē'mēmōtos, grīgāmē' lāxōs dādak'asēl."

75 your numaym, chief." Thus he says, holding one pair of blankets in his hand while he is speaking. Then he says, "This will be the rank of the new name of my child, according to my kindly feeling towards you, chief. | Now count, counter of the house." |

Then he counts one hundred blankets and after he has done so, the one who is next to the chief is asked to go and count what is
80 contributed for the potlatch, | by the one next in rank, and the one next to the chief | speaks for his numaym. |

When all the blankets contributed for the potlatch have been put down, | the chief asks his numaym to bring out of his room the five hundred | blankets to be piled on top of the blankets given for the
85 potlatch. | Sometimes more than a | thousand blankets are given by the tribe to their chief for his potlatch. |—|

All the numaym fellows do not expect the chief to | return what is
90 given for the potlatch. Then the chief | gives away in the potlatch the blankets given to him. That is | all about this. |

MARRIAGE LAWS (to p. 782)

And this is the last, what you refer to, for me to answer. | You ask about a woman who is the daughter of a first husband. | When the
95 first husband dies, and (a woman) marries another | man, and she gives

75 'nemxsa p'elxelasgemxs yāq'ent'lālaē. Wā, lā 'nēk'a: "Laem ō'mayōles ālē lēgemsen xūnōkwax'ada ēg'in nāqē qa's g'igāmē. Wā, wāg'a hōselalex hawāsēmil."

Wā, lā hōs'idxa lāk'endē p'elxelasgema. Wā, g'il'mēsē gwāla laē āxse'wa, yīxa mā'k'ilāxa g'igāma'yē qa's lā hōs'ēdex p'edzēle-
80 masa mā'k'ilāq lāxēs lāxwa'yē. Wā, hēx'sā'mēsa mā'k'ilāxa g'igāma'yē yāq'ent'lāla qa's 'nē'mēmote.

Wā, g'il'mēsē 'wī'la āx'ālilēda p'edzēlemē p'elxelasgema laēda g'igāma'yē āxk'lāxēs 'nē'mēmotē qa āx'wūlts'ālilēsēxa sek'lāp'en-
85 'yag'ē p'elxelasgema qa's g'āxē mewō'alilas lāxa p'edzēlemē p'elxelasgema. Wā, la'mē 'nāl'nemp'ena lāg'aa lāx hāyāqax lōxsemx'ēdēda p'edzēlemē p'elxelasgēmsa 'nē'mēmotaxēs g'igāma'yē.

Wā, la'mē k'lēs 'nak'lalēda 'nāxwa 'nē'mēmotsa g'igāma'yē qa lāyowēsa g'igāma'yaxēs p'edzēlemaq. Wā, la'ma g'igāma'yē
90 p'ēs'itsa p'edzēlemē p'elxelasgem lāxa lēlqwālala'yē. Wā, laem lāba laxēq.

MARRIAGE LAWS

Wā, g'a'mēs la elxlē gwe'yōs qen nā'nax'mēsōgwada, yīxs wūlaāqōs lāxa ts'edāqaxs ts'edāqaēs xūnōkwē lāxēs g'alē lā'wūnē-
ma. Wā, g'il'mēsē he'lē lā'wūnemx'dās lāxāc lā'wadēsa ōgū'la'mē
95 begwānēma. Wā, lā māyōl'itsa bābagūmē. Wā, g'il'mēsē 'nē'mala

birth to a boy: when both | he and his sister are full grown, the numayms can not marry | his sister, because they have one mother, although | their fathers are different men. I have never seen any one | do this, and also nobody told me that this was done by any tribe. That is | the end. |

PROPERTY RIGHTS (to p. 787)

I have been asked by you about another thing, namely, the numayms | of the numayms of the tribes. The hunters | of the different numayms can not go hunting on the hunting grounds of the hunters of another numaym; for all the hunters | own their hunting grounds, and when a hunter sees | that another hunter goes to hunt on his | hunting ground, then they fight, and generally one or | both are killed. |

And the mountain-goat hunters do the same, | when the goat hunter of a numaym, and the goat hunter of | another numaym meet, they fight immediately. And when one of them is beaten, | he is pushed down the mountain. When he does not come | home for a long time, it is said that he has fallen off from the mountain. Then they look in vain for him | on his goat-hunting ground, and when his relatives do not find him, | they guess that he has been pushed down from the mountain by another goat hunter. | For this was done recently to a

lāx nexlaax^ʼida lē^ʼwis wūq!wa, wā, lā k'leās gwēx^ʼidaas geg'adēda begwānemasēs wūq!wa qaxs 'nemōx^ʼmaē abempas. Wā, lā ōgū-^ʼlaem bēbegwānemē ōmpda^ʼxwas. Wā, laem k'leāsen dōgūl hē gwēx^ʼidē. Wā, lāxaa k'leās q'layōl hē gwēx^ʼitsa 'nāxwa lēlqwā-lala^ʼya. Wā, laem lāba. 100

PROPERTY RIGHTS

Wā, g'a^ʼmēts 'nemx^ʼidāla wūlā^ʼsogwadaxa hānenl'ēnoxwasa | 'nā^ʼnemēmasasa lēlqwalala^ʼyē, yixs k'leāsaē gwēx^ʼidaasa hānl'ēnoxwasa ōgū^ʼla 'ne^ʼmēmōt la hānāl'a lāx hānenladāsa hānl'ēnoxwasa ōgū^ʼla 'ne^ʼmēmota, yixs 'nāxwa^ʼmaē hānenl'ēnoxwē āxnōgwadesēs hānenladē. Wā, g'il^ʼmēsē dōxwalelēda hānl'ēnoxwasa ōgū^ʼladzes hānl'ēnox^ʼ g'āx hānāl'a lāx hānenladās. laē xomali^ʼda. Wā, lā q'lūnāla lēlnokwa lōxs 'nemāla^ʼmaē lēlēla.

Wā, hēemxaāwisē gwēgilēda tēte^ʼwi^ʼnēnoxwasa 'melxlō, yixs g'il^ʼmaē qāqasōlē te^ʼwi^ʼnēnoxwasa 'ne^ʼmēmōtē lō^ʼ te^ʼwi^ʼnēnoxwasa ōgū^ʼla 'ne^ʼmēmota laē hēx^ʼida xōmal^ʼida. Wā, g'il^ʼmēsē wāla 'nemōkwē lāq laē l'elg'iltōdzema. Wā, g'il^ʼmēsē la gāla k'les g'āx nā^ʼnakwa laē 'nēx^ʼsō^ʼ kūk'ā lāxa negū. Wā, wūl^ʼmēsē la ālas^ʼ lāxēs tēte^ʼwi^ʼnadāxa 'melxlowē. Wā, g'il^ʼmēsē k'les q'as^ʼwa laē lēlēlālās k'ōtaqē laem l'elg'iltōdzemsa ōgū^ʼlā te^ʼwi^ʼnēnox^ʼ 'melxlō, yixs āl^ʼmaē hē gwēx^ʼitse^ʼwa Mādilbē begwānem lāx

- 16 Madilbē^e man at | Dzāwadē at the place Qaqēten not more than thirty years | ago; for the Madilbē^e have no hunting ground at Dzāwadē. | It is said that a Madilbē^e man whose name was Q!ēq!ax'lāla | saw two mountain goats walking about, not very high
20 up. | He told his wife to look after his canoe. He | stepped out of his canoe and went up to where he had seen the two | mountaingoats. It was not long before his wife heard a sound | like the quarrelling of men. Then it occurred to his wife that | her husband had gone goat hunt-
25 ing on the goat hunting ground of the numaym | G'ig'ilgām, of the Āwailela, and she thought that her husband had been met | by them. She never heard a shot fired by her husband, | and he never came back. They looked for him, and | they found him below. There was only a lump of blood on the rocks, and they never | discovered who had
30 done it. Often this is done by the goat hunters || at Dzāwadē and Gwa'yē, and in the inlet of the | Nāk!wax'da^x; and up to the present day, it is very often done by the Āwīk'ēnox^u. | That is the end.

And it is also the same with the grounds for picking viburnum
35 berries of the various | numayms, for each numaym owns || berry-picking grounds for all kinds of berries:—crab apples, viburnum, | and salal berries, for they make berry cakes out of salal berries. They eat berry cakes when | winter comes, and also cranberries, elderberries,

- 16 Dzāwadē, lāx āxās Qaqētenxa k'lē'sma hāyāqax yūdux^usemg'ustā-
xēxēlaxa ts'āwūnxē, yix k'lē'saē te'wī'natsa Mādilba'yē lāx Dzā-
wadē. Wā, lā'laēda Mādilba'yē begwānemxa lēgades Q!ēq!ax'lāla
dōx'walelaxa mā'lē 'mēlxlō g'ilemg'ilāla lāxa k'lē's ēk'lāla. Wā,
20 lā'laē āxk'lālxēs genēmē qa sāk'ēmēsexa xwāk'lūna. Wā, lā'laē
lāltā lāxa xwāk'lūna qa's lē ēk'lē'sta lāxēs dōqūlasaxa mā'lē
'mēlxlowa. Wā, k'lē'slat!a gūlaxs laē wūlēlē genemasēxa hē
gwēx's qatap!a bēbegwānema. Wā, lā'laē genemas g'ig'aēx'idqēxs
laēs lā'wūnemē te'wēx'axa 'mēlxlō lāx tete'wī'nadāsa 'ne'mēmo-
25 tase G'ig'elgēmasa Āwailela. Wā, la'mē k'ōtaq laem qāqesōlē
lā'wūnemē lē'wē. Wā, la'mē hēwāxa hānl'eg'a'lē lā'wūnemix'dās.
Wā, la'mē hēwāx'a g'āx nēdaaqa. Wā, lā ālāse'wa. Wā, lā
q'āso'ma lāxa bā'nē. Āem la 'mek!wa elkwa. Wā, lā k'lē's
q'ā'stase'wē hēx'idēq. Wā, lā q'ēp'ēna hē gwēx'idēda tēte'wi-
30 'nēnoxwaxa 'mēlxlō lāx Dzāwadē lō' Gwa'yē lē'wa wūnāldēmsasa
Nāk!wax'da^x; wā, hē'ta lō'ma q'lūnālēda Āwīk'ēnox^u hē gwē-
g'ilaxwa āl'mēx'nāla. Wā, laem lāba.

- Wā, hēmxaāwisē gwēx'sa hēhemyadāxa t!ēlsēsa al'ōgūq!ēse
'nāl'ne'mēmota, qaxs 'nāxwa'maē āxnōgwadēda 'nāl'ne'mēmasasa
35 hēhemyadāxa 'nāxwa l'ōl'ep'lēmasa, yixa tsēlxwē lē'wa t!ēls
lē'wa nek'lūlē qaxs t!ēqag'ilāaxa nek'lūlē qa's t!ext!aqxa lāla ts'ā-
wūnx'idēl. Wā, hē'mēsa qēx'qalēs lē'wa ts'lēx'ina lē'wa q'lēsēna

currants, salmon berries, huckleberries, sea milkwort which are 38
called by the Denax'da^{xu}, Llak'lum. These are nine kinds of
berries || which are watched by the owners of the berry-picking 40
grounds against other numayms, for these are counted in great
feasts; || those which were named by me. When it is seen that some
body, from another numaym, comes to steal berries from the berry-
picking grounds, they fight at once, || and often one of them, or both
of them, || are killed. That is the end. 45

The numayms of all the tribes also || all own rivers. They do not
allow || the men of other numayms to come and use their river to
catch || salmon. When a man disobeys and continues to catch
salmon, || they fight and often both, or sometimes one of them, || 50
is dead. ||

The owners of salmon traps or || olachen traps fight frequently
when another man drives || into the ground poles for a trap at the
trapping place of the owner of that place. Then, || at once, they club 55
each other with poles. Generally, || the one who drives the poles of
the fish trap into the ground is killed, and generally the real || owner
of the fish trap remains alive, because the real owner of the || fish
trap creeps up to the one who steals the place for the fish trap. He
just strikes him with a pole, || standing behind him: or when the

Łe^{wa} q'lemdzekwē; wā, hē^{mē}sa gwādem Łe^{wa} qōt'lexōlē yixa 38
gwe^ŷōwasa Denax'da^{xu} Llak'lum. Wā 'nā^ŷnemax'idalēda L'ōl'e-
plēmasē āla q'lāq'ālālasōs ēxnōgwadāsa hēhemyadē lāxa al'ogūq'Esē 40
'nāl'nemēmāsa; qaxs hā'sta^ŷmāē gēlōgwē lāxa 'wālas k'wēlasaxen
la lēlēqalase^{wa}. Wā, g'il^ŷmēsē dōx^{wa}lēla g'āx g'ilōla hāmsa lāx
hāmyadāsa g'ayōlē lāxa ōgū^ŷla 'nemēmōta laē hēx'idaem xōma-
lāida. Wā, lāxaē q'lūnāla lēlēda 'nemōkwē lāq lōxs 'nemāla^ŷmāē
lēlēla. Wā, laem lāba. 45

Wā, hē^{mē}sa 'nāl'nemēmāsa 'nāxwa lēlqwālala^ŷya, yixs 'na-
xwa^ŷmāē āxnōgwadesa wē^{wa}. Wā, lāxnē k'lēš hēlq'ālēda begwā-
nemē g'ayōl lāxa ōgū^ŷla 'nemēmōt g'ax wūla lāxēs wa q'ā^ŷgū^ŷēxu
k'lōtēla. Wā, g'il^ŷmēsē hat'lēda begwānem galaxa k'lōtēla laē
xōmalāida. Wā, laemxaē q'lūnāla lēlē^ŷl 'nemāla lōxs 'nemōx^ŷmāē 50
lēlēlas.

Wā, hēem lōma q'lūnāla xōmalāidēda āxnōgwēdāsa lāwayāxa
k'lōtēla Łe^{wa} dzā^ŷxūn, yixs laēda ōgū^ŷla begwānem dēx^ŷwēdes
dzōxūmasēs lāwayo lāx lāwayowasasa āxnōgwadās. Wā, laem
āem hēx'idaem kwēxap'lex'itsa dzōxum. Wā, lā hē q'lūnāla lē^ŷla 55
dēqwāxa dzōxumasa lāwayo. Wā, lā q'lūnāla q'lūlēda hēnoma
āxnōgwadāsa lāwayo, qaxs wūnwanēk'aēda hēnoma āxnōgwadāsa
lāwayo lāxa g'ilōlāx lāwayowasas. Wā, ā^ŷmēsē kwēx'itsa dzo-
xum lāx begwānemaxs laē lāwap'lēlēseq. Wā, g'il^ŷmēsē 'nēk'ēda

- 60 real owner of the fish trap wishes || to spear with a spear the one who steals his fish-trap place, | then he spears him. Therefore, generally, the thief is killed, | because he does not hear, on account of the noise of the river. That is | the end. |

INHERITANCE (to p. 787)

- 1 I will talk, for example, about LĀLĒLĪL!a, the one next to the | head chief of the numaym G'ĒXSEM. LĀLĒLĪL!a had for his wife | Ts!ālalililak^u, the princess of Gwēx'sēsēlasēmē. | LĀLĒLĪL!a and Ts!ālalililak^u had not been living as husband and wife for a long
5 time before || Ts!ālalililak^u was with child, and Ts!ālalililak^u had for her lover Āwaxālag'ilis. | When Ts!ālalililak^u had been with child for five months, she left her | husband, LĀLĒLĪL!a, for Gwēx'sēsēlasēmē had already paid the marriage debt to | LĀLĒLĪL!a. Therefore Ts!ālalililak^u left her husband, | although she knew that she
10 was with child, and it was not long after Ts!ālalililak^u || had left her husband LĀLĒLĪL!a, when Āwaxālag'ilis married Ts!ālalililak^u. | Now Ts!ālalililak^u was with child when she went into the house of her new | husband Āwaxālag'ilis. Then Ts!ālalililak^u gave birth to | a boy, and Āwaxālag'ilis gave the name Wāwalk'inē to the | child borne by his wife. ||

- 60 hēnoma āxnōgwadāsa lāwayo qa's sek'āsēs wūlba lāxa g'īlōlāx lāwayowasas, laē sex'īdeq. Wā, hē'mis lāg'ilas hē q'ūnāla lē'lēda g'īlōlēkwē, qaxs k'lēsaē wūlela qaēda wāk'ālaēda wa. Wā, laem lāba.

INHERITANCE

- 1 La'men 'nēx'demanox^ulas LĀLĒLĪL!a, yīxs mak'alaē lax xāmage-maē g'īgāmēsa 'nē'mēmotasa G'ĒXSEM. Wā, la LĀLĒLĪL!a geg'ades Ts!ālalililak^u yīx k'lēdēlas Gwēx'sēsēlasēmē. Wā, lā gāla la hā'ya-sek'ālē LĀLĒLĪL!a lō' Ts!ālalililak^u. Wā, lā bewēx'widē Ts!ālalililak^u.
5 Wā, lā waładex'īdē Ts!ālalililakwas Āwaxālag'ilis. Wā, g'īlēmēsē la sek'lasgemgila bewēkwē Ts!ālalililakwas laē bāsēs la'wūnemē LĀLĒLĪL!a qaxs lē'maē qotēx'a Gwēx'sēsēlasēmēyax LĀLĒLĪL!a. Wā, hē'mis lāg'ilas Ts!ālalililakwē bāsēs la'wūnemaxs wāx'maē q'ālalaxs bewēkwaē. Wā, k'lēst'a gāla Ts!ālalililak^u
10 bāsēs la'wūnemx'dē LĀLĒLĪL!axs laē qadzēlē Āwaxālag'ilis lax Ts!ālalililak^u. Wā, la'mē Ts!ālalililakwē bewēgwēlela lūx g'ōkwāsēs āl la'wūnemē Āwaxālag'ilis. Wā, lā māyul'īdē Ts!ālalililakwasa bābagūmē. Wā, lā hē'mē Āwaxālag'ilis lēx'ēdes Wāwalk'inē lax māyōlemasēs genē'mē.

Then Lālēlīl'a took for his wife Lālāga, the princess of Yāxiēn, 15
chief of the numaym G'īg'īgām of the Nak'wax'dax'. It must
have been five years after Lālēlīl'a and his wife Lālāga had been
married, when Lālēlīl'a thought that his wife Lālāga would not have
a child. | Then Lālēlīl'a invited all the tribes to come to Fort 20
Rupert. As soon as all the tribes had come, Lālēlīl'a gave away
seven thousand blankets | to the tribes.

Then Lālēlīl'a spoke and said to all the chiefs of the tribes: "Now
you shall call Hayosdēsēlas the || son of Ts'lālāhīlak'. You shall 25
give property for my | son Hayosdēsēlas in my place in my numaym
the G'ēxsem, | for not I myself invited you, tribes, for I turn over
my property to my prince. Then Lālēlīl'a received property | in the
the last seat of his numaym, the G'ēxsem, and Hayosdēsēlas |
received all the property that was returned for what was given by 30
Lālēlīl'a to the tribes. | Now Lālēlīl'a gave to him his property, and
his privileges, and his names, and his | house with the double-headed
serpent front, and a grizzly bear house dish, a | beaver house dish, a
killer whale house dish, and a seal | house dish. All these were in the
feast house of Lālēlīl'a; and | he also gave him the feast name 35
Kwax'sēstala. | All these were given by Lālēlīl'a to his prince

Wā, la'mē Lālēlīl'a gēgades Lālāga yix k'ēdēlas Yāxiēn, yix 15
g'īgāma'yasa 'ne'mēmōtasa G'īg'īgāmāsa Nāk'wax'dax'wē. Wā,
lāxentē sek'lāxēnxē k'wēsās hā'yasek'ālē Lālēlīl'a lē'wis genēmē
Lālāga; wā, g'il'mēsē k'ōt'ēdē Lālēlīl'a k'ēs xūngwadrax'ēd lāxes
genēmē Lālāga lāē Lālēlīl'a lēlālaxa 'nāxwa lēlqwālāla'yā qa
g'āxēs lāx Tsūxis. Wā, g'il'mēsē g'āx 'wīg'alīsēda lēlqwālāla'yāxs 20
lāē Lālēlīl'a yāx'witsa ālēbōp'lēnx'ēdē p'lēlxēlasgēm lāxa lēlqwā-
lāla'yē.

Wā, la'mē Lālēlīl'a yāq'leg'a'la. Wā, lā 'nēk'a lāxa 'nāxwa
g'īg'ēgāmēsa lēlqwālāla'yā. "La'ems lēqelāles Hayosdēsēlas lāxen
xūnōkwē lāx Ts'lālāhīl'ak'wēx. Wā, la'mēts hāl yaqwalxen xūnōkwē 25
Hayosdēsēlas lāxen lāxwa'yē lāxen 'ne'mēmōta G'ēxsem, qaxs
k'ēsāē nōgwa lēlēlōl, lēlqwālālē qaxg'in xuyinx'sēleg'axin lā
wūlgāma'yaxsen dādek'asēx." Wā, ā'misē Lālēlīl'a lā yāqwasō'
lāx māk'laxsda'yasēs 'ne'mēmōta G'ēxsem. Wā, la'mē Hayosdēsē-
las dāg'ēx yāyagwa'layā yāx'widayās Lālēlīl'a lāxa lēlqwālāla'yē. 30
Wā, la'mē 'wīla lā Lālēlīl'āsēs dādek'asē lē'wis k'ēk'ēsō lē'wis
lēlēgēmē lē'wis sīseyūlēwāla g'ōk' lē'wa nen lōqūlil lē'wa 'nēmē
ts'lā'wē lōqūlil lē'wa 'nemē māk'ēnox' lōqūlil lē'wa 'nēmē megwat
lōqūlil, wā hā'staem mexēl lāxa k'wēla'yatslē g'ōx's Lālēlīl'a. Wā,
hē'misē k'wēladzēx'lāyās Lālēlīl'a yix Kwax'sēstala. Wā, yōwē 35
'staem lā lādzems Lālēlīl'a lāxēs lāwēlgāma'yē Hayosdēsēlas, yix-

37 Hayosdēselas; | for lālēlil'a was the eldest son of the children of his father N'āx'elq'ayōgwēlak^u | and therefore lālēlil'a owned all the privileges | of his father; and lālēlil'a also gave away his name when
40 he had invited the people, || as I have already told, that is, to Hayosdēselas. Now | Hayosdēselas owned them in his numaym G'ēxsem, and also | the former seat of lālēlil'a, and nobody objected to what | lālēlil'a had done, for Hayosdēselas was his only son. |

45 Hayosdēselas put away all the house dishes, and the feast || name Kwax'sēstala, and all that was given to him by his father | lālēlil'a, until the time when he would give a feast. That is called | by the Indians "putting away the privileges," when a feast is not immediately given and | a copper is not immediately given away by the father for his son.

Now they were going to give property to Hayosdēselas in the seat
50 of his father || lālēlil'a and they gave property to lālēlil'a in the last seat of the numaym G'ēxsem, for he had now no seat, because he had given over his seat | to his son Hayosdēselas. |

Wāwalk'inē, that is Hayosdēselas, was always staying with his | mother, Ts'lalilil'ak^u, who had now for her husband Āwaxālag'ilis, ||
55 and Āwaxālag'ilis believed that Wāwalk'inē,—that is, Hayosdēselas,—was his own son; and when Wāwalk'inē was grown up, | Āwaxālag'ilis invited the different tribes on behalf of his | son

37 'nōlast!egema'yaē lālēlil'as sāsēmasēs ōmpwūlē N'āx'elq'ayōgwēlak^u. Wā, hē'mis lāg'ilas 'wīla lālēlil'a āxnōgwades k'ēk'ē'sāsēs ōmpwūlē. Wā, lāxāē lālēlil'a lāsa lēgemē qaxs lēlēlē
40 yīxen laemx'dē wāldema yīx Hayosdēselas. Wā, laem la 'wīlē Hayosdēselas āxnōgwades laxēs 'nē'mēmota G'ēxsem lē'wa k'wāx'dās lālēlil'a. Wā, la k'ēās 'yāx'yek'ex gwēx'idaasas lālēlil'a qaxs 'nemōx'māē xūnōx'sē Hayosdēselasē.

Wā, ā'misē Hayosdēselas 'wīla g'ēxaxa lōelqūlilē lē'wa k'wē-
45 ladxēlāyo lēgemē Kwax'sēstala lē'wa 'nāxwa layōs ōmpasē, yīx lālēlil'a lāla lāxēs k'wē'lats'ēxsdx'ēidx'demla. Wā, hēem gwe'yāsa bāk'lum g'ēxaxēs k'ēs'ō, xa k'ēsē hēx'ēd k'wēlas'ida lē'wa k'ēsē hēx'ēd p'ēs'itsa l'āqwa layōsa ōmpē lāxēs xūnōkwē.

Wā, lā'ē hēx'sāem la Wāwalk'inē, yīx Hayosdēselas q'lap'lēx'seyotēs ābēmpē Ts'lalilil'akwaxs hāē la lā'wūnemisē Āwaxālag'ilis. Wā, la'mē ōq'lūsmē Āwaxālag'ilisē hēem xūngwades Wāwalk'ina'yē, yīx
50 Hayosdēselas. Wā, g'īlmēsē la nexlaax'ēd begwānemē Wāwalk'ina'yē laē Āwaxālag'ilis lēlēlaxa 'wīwēlsgāmakwē lēlqwālala'ya quēs

Wā, la'mē hēx'sāem la Wāwalk'inē, yīx Hayosdēselas q'lap'lēx'seyotēs ābēmpē Ts'lalilil'akwaxs hāē la lā'wūnemisē Āwaxālag'ilis. Wā, la'mē ōq'lūsmē Āwaxālag'ilisē hēem xūngwades Wāwalk'ina'yē, yīx Hayosdēselas. Wā, g'īlmēsē la nexlaax'ēd begwānemē Wāwalk'ina'yē laē Āwaxālag'ilis lēlēlaxa 'wīwēlsgāmakwē lēlqwālala'ya quēs

Wāwalk'inē, and when all the different tribes had come. Awaxālag'ilis told all the chiefs of the || tribes that not he, himself, had invited them, but his prince, L'āqwag'ila, (that was he who had the name Hayosdēsēlas from his other father lālēli'la, and also my seat at the head of all the eagles, as I stand at the head of the tribes. Now it will go to my prince, L'āqwag'ila, and this house, and what is in it, the red cedar bark (he meant the cannibal dance and the other dances; therefore he named the red cedar bark, and my chief's position. All these will go to L'āqwag'ila, and this copper about which all of you know, chiefs, this L'Esaxēlayo which is worth nine thousand blankets, and fifty canoes, and six thousand button blankets, || and two hundred and sixty silver bracelets, and twenty gold-backed bracelets, and more than seventy gold earrings, and forty sewing machines, and twenty-five phonographs, and fifty masks. These will go to my prince L'āqwag'ila. Now he will give these poor things to you, || tribes. You will give property to me in the last seat of my numaym, the Maāmtag'ila. Thus said Awaxālag'ilis. Then he told them that he gave his position to him whom he considered his own son, L'āqwag'ila. L'āqwag'ila could not give these away in marriage, the eagle position, and the name L'āqwag'ila, and the house, and the name which belongs to

xūnōkwē Wāwalk'ina'yē. Wā, g'ilēmēsē grāx 'wiłgalisa 'wiwēlgā-as makwē lēlqwālala'ya laē Awaxālag'ilisē nēlaxa 'nāxwa g'ig'egūmesa lēlqwālala'x̄s k'lēsāē hē lēlalaq yīxs hāē lāwēlgāma'yasē L'āqwag'ila, 60 yīxa lēgadās Hayosdēsēlas lāxēs 'nemōkwē ōmpē lālēli'la. "Wā hēmēsēn lāxwa'ya xāmaba'yasa 'nāxwax kwēkwēkwa: laxen gwa-lasdē lēlqwālalē. Laem lāl lāxen lāwēlgāma'yē L'āqwag'ila. Wā, yu'mēsa g'ōkwēx lē'wa g'ēxg'aēlēx lāq'xa L'āgēkwēx (xa hūmat'sa lē'wa al'ōgūqāla lēlād 'nē'nak'īts lāg'ilas lēx'ēdxa L'āgēkwē) L'ē'wa 65 g'iq'lēna'ya qen laem lāl 'wilāl lāl L'āqwag'ila. Wā, yu'mēsa L'āqwax yīxēs 'nāxwa'maqōs q'lālela, g'ig'egūmēxōx L'Esaxēlayo yīxs 'nā'nemp'lenx'ida'xwaēx p'elxelasgema, yu'mēsa sek'las-gemg'ostāx xwāxwāk'lūna, yu'mēsa q'el'lep'enyag'ēx q'engaxtāli, yu'mēsa q'al'lex'sok'alax dālēg'a k'lōkūla, yu'mēsa māltsemg'ustāx 70 kwālēg'ax k'lōkūla, yu'mēsa mā'malgūnāltsemg'ustālx kwa-kwāla yu'mēsa mōsgemg'ustāx masēna, yu'mēsa sek'lagālah dēnxis'elwakwa, yu'mēsa sek'lāsgemg'ustāx yīxwīwa'ya. Yu'wēstāem lāl lāxen lāwēlgāmaōx L'āqwag'ilax. La'mōx 'yāg'ilēlaxodlēsōx lūt lēlqwālala! Wā, āemdwīts lāl yāqwał g'āxen lāxa mak'Esaxē 75 da'yasen 'nē'mēmota Maāmtag'ila, 'nēkē Awaxālag'ilis. Wā, la'mē nēlaxs lē'maē lāsasēs grēq'lēnēx'dē lāxēs ōq'ludza'yē hēs'mq xūnōkwē L'āqwag'ila. Wā, la k'lēās gwēx'idaase L'āqwag'ila k'lēs'ogūlxlālaxa kwēkwē lē'wa lēgemē L'āqwag'ila lē'wa g'ōkwē Wā, hēmēsa nūyambalisē lēgemē Awaxālag'ilis lāx g'ē'adēx'īts 80

- 80 the beginning of the family history, *Āwaxālag'ilis*,—to him who might marry | his princess; for this is the beginning of the name among the *Maāmtag'ila*; and | also the name *L'lāqwag'ila*; and also the carved house posts of the house | whose name is *ᵑnemsḡemsēlalelas*. Now *Āwaxālag'ilis* gave all his | privileges and his names to his
- 85 prince *L'lāqwag'ila*, || after this, and *Āwaxālag'ilis* was now a common man, or,—as it is called | by the Indians,—*Āwaxālag'ilis* was the speaker of the house of *L'lāqwag'ila*; for he was now | chief; for the chief position was put into *L'lāqwag'ila* by his father *Āwaxālag'ilis*. | Now, after this, *L'lāqwag'ila*, himself, was a prince on the | one side. ||
- 90 Then *L'lāqwag'ila* married *Hāmentsag'ilayugwa*, the | princess of *K'ladē*, for *K'ladē* was head chief of the numaym | *Lēlewag'ila* of the *Dzāwadeēnox*^u. *L'lāqwag'ila* had not long been married | with his wife, *Hāmentsag'ilayugwa*, when they had a | son, and then
- 95 *L'lāqwag'ila* gave his own child's || name, *Wāwalk'inē*, to his child, and when the | length of time that *L'lāqwag'ila* had his child *Wāwalk'inē* was four winters, | then his father-in-law, *K'ladē*, paid the marriage debt, and the canoe mast was the | copper which has the name "whale body," and the privileges given in marriage were the *ᵑewelaxa* | masks: the *Q'ōmogwa* mask, and the war dance, and
- 100 four chieftain || dance masks which are all women's faces, the *Dōḡwēdeno* mask, | and also the names. Now *L'lāqwag'ila* changed his

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- 81 *k'ledēlas qaxs ḡwālelaē ᵑēḡemsā ḡalḡalisasā Maāmtag'ila ᵑōᵑ L'lāqwag'ila*. *Wā, hēᵑmēsā k'lēxk'ladzekwas ᵑēᵑāmēsā ḡōkwaxa ᵑēḡades ᵑnemsḡemsēlalelas*. *Wā, laᵑmē ᵑwīᵑla lā Āwaxālag'ilisāsēs ᵑnāxwa k'lēk'lesō ᵑēᵑwis ᵑēᵑēḡēmē lāxēs ᵑāwelḡāmaē L'lāqwag'ila*
- 85 *laxēq*. *Wā, āᵑmēsē la begwānemq'ālalaᵑmē Āwaxālag'ilisēxa ḡweᵑyāsa ḡālē bāk'lum elḡwīlē Āwaxālag'ilisas L'lāqwag'ila, yīxs hāē la ḡḡḡāmaᵑya qaxs laē ḡḡḡōdzek^u lā ᵑlāqwag'ilāsēs ōmpē Āwaxālag'ilise*. *Wā, laᵑme q'ūlēx'sᵑem la ᵑāwelḡadē L'lāqwag'ilāsēs āpsōtᵑenāᵑyē lāxēq*.
- 90 *Wā, lā ḡēḡadexᵑidē L'lāqwag'ila yīs Hāmentsag'ilayugwa yīx k'ledēlas K'ladē, yīxs xamagāmaᵑyaē ḡḡḡāmaᵑyē K'ladāsa ᵑēᵑmēmotasa Lēlewag'ilāsa Dzāwadeēnox^u*. *Wā, lā k'les ḡāla hāyasek'ālē L'lāqwag'ila ᵑēᵑwis ḡenēmē Hāmentsag'ilayugwa, wā lā xūngwadedᵑitsa bābagumē*. *Wā, laᵑmē L'lāqwag'ila ᵑēxᵑētsēs ḡᵑᵑlexlāyo*
- 95 *ḡēḡēmē Wāwalk'ināᵑyē lāxēs xūnōkwē*. *Wā, ḡḡᵑmēsē mōxūnxē tsᵑāwūnxas la ᵑwāᵑwasdems la xūngwadē L'lāqwag'ilās Wāwalk'ināᵑyē laē qōtexᵑasōsēs negūmpē K'ladē*. *Wā, laem ᵑāk'eyāᵑya ᵑlāqwaxa ᵑēḡades ḡweᵑyīmk'en*. *Wā, lā k'les ḡōḡḡḡlālāxaxa ᵑēᵑelaxa yāxᵑenaxa q'ōmogwēḡenūlē ᵑēᵑwa hawīnalāl ᵑēᵑwa ᵑᵑmalālalenūlē mō*
- 100 *ᵑyāēxūmᵑtsa tsᵑēdaqas ḡōḡḡmaᵑyē ᵑēᵑwa dōḡwēdenolenūlē*. *Wā, hēᵑmēsē ᵑēᵑēḡemas*. *Wā, laᵑmē L'lāqwag'ila ᵑᵑlēḡ ᵑlāyoxlāxēs*

name again | to the name which he had obtained in marriage from his father-in-law K'ladē. Now his name obtained in marriage from K'ladē was 'memx'ō 'māxwa, and now L'āqwag'ila had the name 'memx'ō 'māxwa after this, and 'memx'ō 'māxwa put away his name L'āqwag'ila and his cannibal dance and all | the names for 'memx'ō 'māxwa could not give away his name L'āqwag'ila and the name from his other father, Lālēlila, Hayosdēsēlas, and the houses and everything in them, and the | privileges, to his younger brother; and he could not || give away the privileges obtained in marriage and the houses of his two fathers, because they were privileges belonging to the beginning of the family of L'āqwag'ila, namely, of the first 'māxūyalidzē, the ancestor of the numaym Maāmtag'ila. It was the same with | the name Hayosdēsēlas from the numaym G'ēxsem. That is a name from the beginning of the family, | and also the privileges, and the house. He could not give away in marriage the house and all I have named, that was given by | Lālēlila to his prince Hayosdēsēlas to the one who would marry his princess | or his sister, for that is the power of the chiefs the family history, | the privileges, and their names, and the house, and what is in it. | L'āqwag'ila, that is 'memx'ō 'māxwa, can not give away || to his younger brother the privileges, and names, and the house, and what is in it, which is the family history.

Lēgemasa Lēgemg'ilxla^sasēs negūmpē K'ladē. Wā, la^sme te geing'ilxlālē K'ladāx 'memx'ō 'māxwa. Wā, la^sme Lēgadē L'āqwag'ilās 'memx'ō 'māxwa lāxēq. Wā, ā^smēse 'memx'ō 'māxwa g'ēxaxēs Lēgemē L'āqwag'ila Lēwis hamats'laō Lēwis māxwa 5 Lēlegema qaxs k'leāsāē gwēx'idaasē 'memx'ō 'māxwa lāsēs Lēgemē L'āqwag'ila Lēwis Lēgemē lāxēs 'nemōkwē ompē lālēlila, yix Hayōsdēsēlas Lēwa g'ig'ōkwē Lēwa 'nāxwa g'ēx'g'aēl lāq Lēwa k'lek'lesō lāxēs ts'lā^sya. Wā, lāxaē k'leās gwēx'idaas la k'lesto-gūlxlālaq Lēwa g'ig'ōx'dāsēs ma'lōkwē wiwōmpa qaxs nūyambalisāēda k'lek'lesās L'āqwag'ila yixa g'ūlā 'māxūyalidzē, yix g'ilg'alisasa 'ne^smēmotasa Maāmtag'ila. Wā, lāxaē hēm gwēxē Hayōsdēsēlas lāxēs 'ne^smēmota G'ēxsem, yixs nūyambalisēs Lēgema Lēwa k'lek'lesō Lēwa g'ōkwē. Laemxaē k'leās gwēx'idaas Lēgemg'ilxlālaq Lēwa g'ōkwē Lēwa 'nāxūn Lēlqalasō hayōs 15 Lālēlila lāxēs lāwelgāma^syē Hayōsdēsēlasē lux g'ēgadēs k'lelilas lō^s wūq!wās, qaxs hēmaē lāxwēsa g'ig'egāma^syēs nūyambalis k'lek'lesā Lēwis Lēgemē Lēwis g'ōkwē lō^s g'ēx'g'aēl. Wā la k'leās gwēx'idaas la L'āqwag'ila, yix 'memx'ō 'māxwa, yixa nūyambalis k'lek'lesō Lēwa Lēlegemē Lēwa g'ōkwē lō^s g'ēx'g'aēl 20 lāq lāxēs ts'lā^sya.

- 22 As soon as 'MEMX'Ō 'māxwa showed the LEWELAXA dance, which was given to him in marriage by his father-in-law | K'ladē, then 'MEMX'Ō 'māxwa, that is L'laqwag'ila, put away | everything, his name L'laqwag'ila, and his cannibal name Kūn'watelag'ilidzem, ||
- 25 and all his privileges, and what was in his house, all that he | obtained from Āwaxālag'ilis and what he obtained from his other father, Lālēlil'la. He put away everything. Then the other | chiefs said that he put them into another crest box, for they do not | inter-
- 30 mingle the family privileges: the house, and what is in it, || with the privileges obtained in marriage; the names, and the house, and everything in it; | and they do not allow the LEWELAXA dance to enter the | winter ceremonial house. Therefore, they always give in marriage a house, when they pay the marriage debt to the | son-in-law, in the way as was done by K'ladē to his son-in-law 'MEMX'Ō 'māxwa.
- 35 Now 'MEMX'Ō 'māxwa was LEWELAXA dancer for the tribes, || and after he had danced four times, four nights, he finished. After he had done so four times, then he put away his LEWELAXA dance. Then he gave away | to the tribes the amount paid by his father-in-law K'ladē, his marriage debt. Now | 'MEMX'Ō 'māxwa continued to sing the LEWELAXA song four | nights, one winter, and he did so for
- 40 four || winters. Then he finished with it. Then | 'MEMX'Ō 'māxwa put it away, and now 'MEMX'Ō 'māxwa was called "La'welqo," (that is, a prince who has married the princess of a head chief), for he had

- 22 Wā, g'il'mēsē 'MEMX'Ō 'māxwa LEWELAXA g'ilxlātsēs negūmpē K'ladē laē 'wi'la'mē 'MEMX'Ō 'māxwa, yix L'laqwag'ila g'ēxaxēs lēgēmē L'laqwag'ila lē'wis lēgēmāxs hāmats'laē Kūn'watelag'ilidzem lōē nāxwēs k'ēk'!ēsō lē'wa g'ēx'g'aēlax g'ōkwās 'nāxwaxa g'āyōlē lāx Āwaxālag'ilis lē'wa g'āyōlē lāx 'nemōkwē ōmps, yix Lālēlil'la. Wā, la'mē 'wi'la g'ēxa. Wā, la 'nēk'ēda waōkwē g'ig'egāma'yaxs g'its'ōdaas lāxēs k'lē'sowats'lē g'ildasa, qaxs k'lēsaē layap'alēda nūyambalisē k'lēk'!ēsō lē'wa g'ōkwē lōē g'ēx'g'aēlaq
- 25 lē'wa k'lē'sogūlxlā'yē lēgēm lē'wa g'ōkwē lē'wa 'nāxwa g'ēx'g'aēlaq. Wā, lāxaē k'lē's hēlq'olem lāda LEWELAXA laēl lāxa ts'lagats'lē g'ōkwa, lāg'ilas hēmenāla g'ōkūlxlālēda qotēx'āxēs negūmpē lax la g'wēx'ēdaats K'ladāxēs negūmpē 'MEMX'Ō 'māxwa.
- 30 Wā, la'mē LEWELAXE 'MEMX'Ō 'māxwa qaēda lēlqwālala'yē. Wā, g'il'mēsē g'wāl mōp!ēna yixwaxa mōxsa gūgēnola laē g'wālexs laē mōp!ēna. Wā, la'mē g'ēxaxa LEWELAXA. Wā, la'mē yāx'witsa qōtēnanāsēs negūmpē K'ladē lāxa lēlqwālala'yē. Wā, la'mē 'MEMX'Ō 'māxwa hēmenālaem mōp!ēnxwa'sa 'nāla lāselaxa LEWELAXAXA gūgēnōlēxa 'MEMX'ENXē ts'āwūnxa. Wā, lā mōx'ēūnxē
- 35 ts'āwūnxa hē g'wēg'ilē. Wā, la'mē g'wāl lāxēq. Wā, lawis'la 'MEMX'Ō 'māxwa g'ēxaq lāxēq. Wā, hēem lēgades La'welqo, yix 'MEMX'Ō 'māxwa, yixs Lāwelgāma'yāē la gēg'adesa k'lēdēlēsa xama-

for his wife the princess of the head chief of the numaym Lēlewagila 40
K'ladē. | Āwaxālag'ilis was head chief of the numaym Maāmtagila
he was the father of 'memx'ō 'māxwa, and Lalehila was next to 45
K'ink'iqewid, | head chief of the numaym G'ēxsem of the Gwētela.

Therefore 'memx'ō 'māxwa was called "chief all around," for
his mother Ts'ālahilak' was the princess of the chief of the
Lāwēts'ēs, | Gwēx'sēselāsemē. Therefore 'memx'ō 'māxwa was
given two names, || "chief all around" and "prince all around," when 50
he was a man, | and when he was just a child, he was called "Lord
all around." |

When 'memx'ō 'māxwa finished his LEWELAXA dance, his younger
brother might also wish to show the LEWELAXA which 'memx'ō 'māxwa
had obtained in marriage, | if his younger brother had a strong heart
and could obtain || as much property as his elder brother, 'memx'ō 55
'māxwa, had given away to the tribes. If | his younger brother can
not get as much as was given away to the tribes | by his elder brother,
'memx'ō 'māxwa would not give to his younger brother the LEWELAXA
which he had obtained in marriage. | If he allows the LEWELAXA to his
younger brother, then the | name obtained in marriage by 'memx'ō
'māxwa does not go with it to his younger brother, for the name
'memx'ō 'māxwa is not the name || for a younger brother, for only 60
the first | children of chiefs have this name. |

As soon as the younger brother of 'memx'ō 'māxwa finishes giving
away property to the tribes, he gives back the LEWELAXA dance to

gāma'yaē g'igāmēsa 'ne'mēmōtasa Lēlewagilē K'ladē. Wā, lāxwē 43
xamagemā g'igāmēsa 'ne'mēmōtasa Maāmtagila, yix Āwaxālag'ilis.
yix ōmpas 'memx'ā 'māxwa. Wā, lā mākilāx K'ink'iqewidexa 45
xamagemā'yē g'igāmēsa 'ne'mēmōtasa G'ēxsemasa Gwētela.

Wā, hē'mis lāgilas lēqelase'wē 'memx'ā 'māxwās g'ēxsēstala
qaēs ābempē Ts'ālahilak' yixs k'lēdēlas g'igāmāsa Lāwēts'ēse
Gwēx'sēselase'mā'yē. Wā, hē'mis lāgilas māltsemē lēqalayāx
'memx'ā 'māxwa yixs g'ēxsēstala lō' LEWEXSēstala lāxs hē'igwa- 50
nema. Wā, lā lēqelasōs adēstalaxs hē'māē ālēs g'inānemē.

Wā, g'il'mēsē gwāl LEWELAXA yix 'memx'ā 'māxwa lāē ōgwaq-
lāxē ts'lā'yās nē'idamasxa LEWELAXAXA k'lē'ogūlxlā'yax 'memx'ā
'māxwa, yixs lāk'wēmasaē nāqayās ts'lā'yās qā's lālēx hā wāxē
yāx'widayāsēs 'nōlē 'memx'ā 'māxwāx lēlqwālā'yē. Wā, g'il- 55
'mēsē wiyōlē ts'lā'yāsēx yāx'widayāsēxa lēlqwālā'yāxs lāē yāx-
stōsē 'memx'ā 'māxwāsēs k'lē'olānema LEWELAXA lāxs ts'lā'ya
Wā, g'il'mēsē ēx'stōtsa LEWELAXA lāxs ts'lā'ya hā k'lē's lādā legi m-
g'ilxlā'yē yix 'memx'ā 'māxwa lāx ts'lā'yās qāxs k'lē'saē lēgemāsa
ts'lā'yē yix 'memx'ā 'māxwa qāxs lēx'a'māēda 'nolast'egilū'yās 60
sāsemasa g'ig'egāma'yē lēgades.

Wā, g'il'mēsē gwāl yāqwēda ts'lā'yās 'memx'ā 'māxwāx lēlqwa-
lā'lā'yāxs lāē āēdaaqasa LEWELAXA lāxs 'nōla qāxs k'lē'saē gwāx

his elder brother, for he can not | keep it. The younger brother only
65 borrows the LEWELAXA from his || elder brother 'MEMX'Ō 'MĀXWA. |

The only time when the LEWELAXA, and the family history, | and
the house, and what is in it, and the privileges, and names, | can be
given to the younger brother, is when 'MEMX'Ō 'MĀXWA says so when
he is dying, | for then the younger brother takes the privileges, and
70 the names, || and the family history of the house, and everything in
it. | His tribe can not object to the last word of 'MEMX'Ō | 'MĀXWA,
if he says so before he dies. |

But 'MEMX'Ō 'MĀXWA can not give it to his younger brother, | if
75 he has a child WAWALK'INĒ; but if WAWALK'INĒ should die, || and
'MEMX'Ō 'MĀXWA has no other child from his wife | HĀMENTSAG'I-
LAYUGWA, then 'MEMX'Ō 'MĀXWA will send away | his wife HĀMEN-
TSAG'ILAYUGWA, as the former Indians used to do after | the marriage
debt had been paid, and if the child | WAWALK'INĒ had died. ||

80 Then 'MEMX'Ō 'MĀXWA married Ō'MAG'ILIS, the princess of |
NEG'ĀDZĒ, head chief of the numaym GĪG'ELGĀM | of the 'WĀLAS
KWĀGUL. 'MEMX'Ō 'MĀXWA wished to | have a child with his wife
Ō'MAG'ILIS; but after | 'MEMX'Ō 'MĀXWA and his wife Ō'MAG'ILIS had
85 been married for seven || winters, they never had a child. Then

'IDAAS XEK'!AAQ QAXS Â'MAĒDA TS!Ā'YA LĒK'ĀNEMAXA LEWELAXA LĀXĒS
65 'NŌLĒ 'MEMX'Ā 'MĀXWA.

Wā, lēx'a'mēs lax'dem lāxs xek'!a lāxa LEWELAXA LE'WA NŪYAM-
BALISĒ G'ŌK' LE'WA G'ĒX'G'ĀĒLĒ LĀQ LE'WA K'!ĒK'!ES'Ō LE'WA LĒLE-
GEMĒ LĀXA TS!Ā'YA QŌ NĒK'!EXLĀ LĀXĒ 'MEMX'Ā 'MĀXWĀXS LĀĒ WAWĪ-
K'!EQ!A QA HĒ'MĒSĒS TS!Ā'YA HĒLAX K'!ĒK'!ES'ĀS LE'WIS LĒLEGEMĒ
70 LE'WIS NŪYAMBALISĒ G'ŌKWA LE'WA 'NĀXWA G'ĒX'G'ĀĒLEQ. Wā, la
k'!ēās g'wēx'idaasē g'ōkūlōtas qaquadālx wāldēmXLĀS 'MEMX'Ā
'MĀXWĀXS LĀĒ 'NĒK'!EXLĀXS LĀĒ WAWĪK'!EQ!A.

Wā, lāla k'!ēās g'wēx'idaas la 'MEMX'Ā 'MĀXWĀS LĀXĒS TS!Ā'YĀXS
LE'māē xūngwada yīs Wāwalk'ina'yē. Wā, qŌ lē'llaxē Wāwalk'ina-
75 'yē, wā lā k'!ēs ōt'led xūngwadex'īdē 'MEMX'Ā 'MĀXWA LĀXĒS GEN-
EMĒ HĀMENTSAG'ILAYUGWA, wā lā k'ayawelsa 'MEMX'Ā 'MĀXWĀXS
GENEMĒ HĀMENTSAG'ILAYUGWA LĀX G'WĒG'ILASASA G'ĀLĒ BĀK'ŪMA QAXS
LA'mē g'wāl qŏtēx'asēwa. Wā, hē'mēsēxs lāē lē'lēs xūnōx'dē, yix
Wāwalk'inēx'dē.

80 Wā, lā gēgradex'īdē 'MEMX'Ā 'MĀXWĀS Ō'MAG'ILIS, yix k'!ēdēlas
NEG'ĀDZĒ, yixs xamagāma'yaē g'īgāmēsa 'NE'mēmotasa G'īg'īgā-
masa 'wālas KWĀGUL. Wā, la'mē 'MEMX'Ā 'MĀXWA WĀLAQĒLA QĀS
xūngwadex'īdē lāxēs GENEMĒ Ō'MAG'ILIS. Wā, lā ālēbōx'ūnxē
TS!ĀWŪNXAS HĀYASEK'ĀLĒ 'MEMX'Ā 'MĀXWA LE'WIS GENEMĒ Ō'MAG'ILIS.
85 Wā, lā hēwāxam lāem xūngwadex'īda. Wā, la'mē yax'īdē

‘memx’ō ‘māxwa gave up | expecting to have a child with his wife 80
Ō‘mag’ilis. | — |

As soon as ‘memx’ō ‘māxwa died, his younger brother took all his privileges, and his house, and what was in it; the carved posts 90 of the house, and all the house dishes, and the carved settee of the first L’āqwag’ila (which has a copper carving in the middle of the seat and a carved eagle at each end | of the back support of the seat, that is the family history seat of | L’āqwag’ila, the prince of ‘maxō-yalidzē), and the || crest box which is carved all over. All this is in 95 the house. These | were all taken by the younger brother, for that was the last word of his elder brother, | ‘memx’ō ‘māxwa, when he died, and his numaym could not | disobey the wish of what the dead chief said | to his younger brother. ||

Sometimes the younger brother marries the widow of his elder 200 brother, | if the father-in-law has not paid the marriage debt to the elder brother of the younger brother | before (the elder brother) dies. The younger brother marries the widow of the | elder brother only when she is a sensible woman. If the widow of the elder brother is a foolish | woman, the younger brother is not allowed by his || numaym to marry the woman. | 5

The younger brother just puts away all the privileges until he gets married to somebody else. |

‘memx’ā ‘māxwa ‘nāk’lāla qa’s xūngwadex’idē lāxēs genēmē 80
Ō‘mag’ilis.

Wā, g’il’mēsē lēlē ‘memx’ā ‘māxwa lāē hēmē ts’lā’yas la ‘wīlō-
LEX k’lēk’lēs’ōx’dās lē’wis g’ōkwē lē’wa g’ix’g’uēlaxqa k’lēk’lakwē
lēlāmsa g’ōkwē lōē ‘wīlēda lōlqūlilē lē’wa k’lēdzewakwas t’lēgas 90
k’lwaatslēsa g’ālā L’āqwag’ila, yixs L’āqwaē k’lēdzāyax negedzā-
yasa k’lwaatslē. Wā, lā ‘nāl’nemsgema k’lēdzā’yē kwēk’ lāx
‘wāx’sba’yasa t’lēx’demāsa k’lwaatslē. Wā, hēm nūyambalis
k’lwaatslēs L’āqwag’ilaxa lāwelgāma’yas ‘māxūyālidzē. Wā,
hēmisa k’lēsgemala k’lē’owatslē g’ildasa, hēm hatnēl lāxa 95
g’ōkwē. Wā, hēm ‘wīla la āx’ētsō’s ts’lā’yas qaxs lē’māe
‘nēk’l’EXlā’yōs ‘nōlās yix ‘memx’ā ‘māxwāxs lāē wāwīk’l’eq’la.
Wā, lā k’lēas gwēx’idaasē ‘nē’mēmotas Lālēgwēg’ēx wāldēmāsa
g’ig’āmaōlē ‘memx’ā ‘māxwa qaēs ts’lā’yax’dē.

Wā, lā ‘nāl’nemp’lana kwalōsa ts’lā’yāx genēm’x’dāsēs ‘nōlax’dē, 200
yixs wīsōmalaē qōtēx’idē negūmpdāsa ‘nōlax’dāsa ts’lā’yāxs lāē
wīk’l’EX’ida, yixs lēx’amaē kwalōdzatsa ts’lā’yāx genēm’x’dāsēs
‘nōlax’dē yixs nāgadaēda ts’lādāqē. Wā, g’il’mēsē nenōlowa ts’lā-
dāqē yix genēm’x’dāsa ‘nōlax’dē lāē k’lēs hēlq’olēma ts’lā’yāsēs
‘nē’mēmotē geg’adesa ts’lādāqē.

Wā, ā’mēsa ts’lā’yax’dē ‘wīla g’ēxaxa ‘nāxwa k’lēk’lēs’ō lāla
lāxēs geg’adex’idēx’dēmā.

8 I will say again that all these are not given away in marriage to the |
son-in-law of the chief, namely, the family history, privileges, and
10 the names, || and the house, and what is in it. The only privileges
which are given away in marriage are | those obtained in marriage,
and the names, and the house obtained in marriage, | and what is
in | it, and it goes to him who marries the daughter of the owner of
what I | talked about; for the privileges given | in marriage are those
obtained by marriage; | the privileges, and the house, and what is in
15 it; and they go to him who marries the princess. || They only con-
tinually let go from one to the other what is obtained in marriage,
and | a man who has married shows once what he obtains in marriage,
when he | gives away the marriage debt paid by his father-in-law;
and after he has finished dancing, | he puts it away and waits for
his daughter to have a husband, | and when his daughter has a
20 husband, then he gives away the dances || which I have named.
That is the end of this. |

This is the reason why it is said that the younger brother often
bewitches his elder brother, | that he may die quickly, because the
younger brother wishes to take the seat of his elder brother | after
he dies. That is the end. |

DOMESTIC QUARRELS (to p. 787)

It was seen by me how the deceased Nōlis, chief of the numaym ||
25 Kūkwāk'lum, of the Q'ōmoyā'yē, quarreled with his wife Gaax-

8 Wā, laemixaen ēdzaqwa 'nēk'a g'ā'staem k'lē's k'lē'sogūlxlē lāxa
negūmpasa g'īg'egāma'yā nūyambalisē k'lēk'lesā lē'wa lē'legemē
10 lē'wa g'ōkwē lō' g'ēx'g'aēlaq. Wā, lēx'a'mēsa k'lē'sogūlxlēyaxa
geg'adanemē k'lē'so lē'wa lē'gemasa lē'wa g'ōkūlxlēyē lō' g'ēx'-
g'aēlaq lāxa la geg'ades ts'edāqē xūnōx'sa la āxnōgwadāsa ālen
wāldema, qaxs laē k'lē'sogūlxlē 'wī'laxa ālēmē geg'adanem k'lē-
k'lē'so lē'wa g'ōkwē lō' g'ēx'g'aēlaq lāxa la geg'ades k'lēdēlas.
15 Wā, āx'sāem hē gwēg'ila lolōselēda geg'adanemē. Wā, lā 'nemp!e-
na'ma geg'adē begwānem nē'idāmasxēs geg'adanemē yīxs laē yāx-
'witsa qotēna'yās negūmpasēq. Wā, g'il'mēsē gwāl 'yīxwaxs laē
g'ēxaq. Wā, la'mē ēsela qa lā'wadēsēs ts'edāqē xūnōkwa. Wā,
g'il'mēsē lā'wadex'idē ts'edāqē xūnōx's laē 'wī'la la k'lēk'les'o-
20 gūlxlēlaxen lāx'dē lēlaqelase'wa. Wā, laem lāba laxēq.

Wā, hēm lāg'ilas q'lūnāla 'nēx'sō' ēqēda ts'lā'yāxēs 'nōla qa
hālābalis lē'la, qaxs 'nēk'aēda ts'lā'ya qa's hēmē lāx'stōdxēs 'nōla
qō lē'lō. Wā, laem lāba.

DOMESTIC QUARRELS

Wā, g'a'mēsēn dōgūlē Nōlisōlē, yīx g'īgāma'yasa 'nē'mēmōtasa
25 Kūkwāk'lūmasa Q'ōmoyā'yē, yīxs ēēnaē lē'wis gēnemē Gaaxstalas.

stālas. | As soon as it was learned that they quarreled, all the Kwakiutl went to look at them, | and when the deceased Chief Nōlis saw the many | men who came to see them, he stopped quarreling with his wife, and then | Nōlis spoke and said, "Thank you, Kwakiutl, that you have come | to see how we are quarreling. Now take away | everything in this house and all the roof boards of my house. Thus he said, and immediately all the men took everything | inside the house and the roof boards, and boxes, the bedding | and pillows and bed covers, and Nōlis and his wife | had only the blankets on | their bodies. They went to live in | another house. Therefore a man and his wife among the Indians are afraid to quarrel. | I have seen that what I am talking about. | That is the end. |

BLOOD REVENGE (to p. 787)

Now I will answer what has been asked by you, when you wrote | to me | on the 25th of December. It is difficult what you refer to that I | am to answer, for, indeed, the new Kwakiutl speaking people | have changed the ways in which they are doing things from the ways of the early Indians. ||

For the early Indians had no courthouse, | they had no judges | and they had no witnesses. | If one who belongs to another numaym

Wā, g'il'mēsē q'āk'asōxs ēēnāē laē 'wīlēda Kwākūg'ulē ho'māq. 26
Wā, g'il'mēsē g'īgūmayōlē, yix Nōlisōlē dōx'walelaxa q'lēnemē bē-
begwānem la hō'māq laē gwāl ēēna lē'wis genēmē. Wā, lā yūq'e-
g'a'elē Nōlisōlē, wā, lā 'nēk'a: "Gēlak'as'la Kwākūg'ul g'āxuaqōs
hōmā g'āxenu'xwaxganu'x' ēēnēk'. Wēg'a, 'wīla āx'ēdxa 'nā- 30
xwax g'ix'g'aēl lāxwa g'ōkwēx lō' 'wīlōxda sālxaxen g'ōkwēx,"
'nēk'ē. Wā, hēx'ida'mēsa 'nāxwa bēbegwāneni la āx'ēdxa 'nāxwa
g'ix'g'aēl lāxwa g'ōx'dē lē'wis sālxax'dē lē'wa g'ilg'ildasē lō' ts'āg'ilas
lē'wa qēqēnolē lō' mēmamas. Wā, ā'misē la hē'ēnālē Nōlisōlaxēs
'nēx'ūna'yē lē'wis genēmē. Wā, ā'misē lax'da'x' kwākūls lāxwa 35
ōgū'la g'ōkwa. Wā, hē'mis lāg'ilasa bāk'lumē k'ilela ēēna begwā-
mem lē'wis genēmē. Wā, laēmxaen dōqūlaxg'in g'wāgwēx's'āla-
sek'. Wā, laēm lāba.

BLOOD REVENGE

La'men ēt'ēdēl nā'naxmēxēs wūlasē'wōsaxs laēx k'it'ēd g'āxēn- 1
laxa sek'laxsagāla 'nālasa q'lāxela, yixs lāxwalaēs g'wē'yōs qen
nā'naxmēsē'wa qaxs āla'mēk' la ōgwax'ēdgrada ālek' Kwāk'wak'r-
wak' gwayi'lālas lāx gwayi'lāsasa g'ilx'dē bāk'luma.

Wā, hē'maēda g'ālē bāk'luma yixs k'leāsāē dādelēt'ats'ā. Wā 5
lāxāē k'leās dādelēt'laēnoxwa. Wā, lāxāē k'leās q'eq'ulak'āla
Wā, g'il'maēda g'āyolē lāxwa ōgū'la 'nē'mēmōt k'ēlax'ādxā wāx'ēm

- 8 kills even | a common man belonging to another numaym, then after a short time, | they have a meeting. ||
- 10 Let me say, for example, that there was Yāqolelasem, chief of the | numaym G'ēxsem of the Q'ōmoyā'yē. Melēd killed him | and Melēd belonged to the numaym Yaēx'agemē of the | Q'ōmoyā'yē. Yāqolelasem had for his mother, Gwēk'īlak^u. | Nobody knew
- 15 where Melēd had gone. Then || it occurred to Gwēk'īlak^u to invite the G'ēxsem, the numaym of her | dead son, and as soon as the whole numaym G'ēxsem had come in, | Gwēk'īlak^u spoke and said, "Come | numaym, G'ēxsem, you who have no chief, for | your head
- 20 has been taken off, G'ēxsem, and your numaym is disgraced || by the numaym Yaēx'agemē, and the disgrace will not be ended | for the coming generations of the G'ēxsem. Now, is it well in your minds | that you do not kill in return, that the other one may die who killed | your chief?" Thus she said to the numaym G'ēxsem. Then | Chief Gweymdzē,—for he was the second chief after Yāqolelasem ||
- 25 in the numaym G'ēxsem,—spoke and said: | "Listen to the word of my aunt, about what has been done to our head chief | Yāqolelasem. Now we are disgraced, for we have disgraced | the future generations of the numaym G'ēxsem. Now all of you act, | you, numaym G'ēxsem. I mean all you warriors and young men. || You

S āem begwānemq'lālaemsa ōgū'ladzas 'ne'mēmota, wā lā yāwas'id k'lwāx'idēda.

- 10 Wēg'ux'in 'nēx'demanux^s Yāqolalasemaōlaxa g'īgāma'yasa 'ne'mēmotasa G'ēxsemasa Q'ōmoyā'yē, wā, la k'lēlax'idē Melēdōla, yīxs 'ne'mēmōdadaē Melēdōlasa 'ne'mēmotasa Yaēx'agemā'yasa Q'ōmoyā'yē. Wā, lā ābāyadē Yāqolelasemaōlas Gwēk'īlakwōlē. Wā, laem k'lēas q'lālelax gwāgwaagasas Melēdōlē. Wā, la'mē
- 15 Gwēk'īlakwōlē g'īg'ax'ēd qa's lē'lālēxa G'ēxsem, yīx 'ne'mēmotasēs xūnōx'dē. Wā, g'il'mēsē g'āx 'wī'lālēlē 'ne'mēmotasa G'ēxsem laē hē'mē Gwēk'īlakwōlē yāq'ēg'a'la. Wā, lā 'nēk'a: "Wā, gēlag'a 'ne'mēmot G'ēxsem, yōlaxs laēx q'lek'oma qaēs ōgumēx'dāōs la'mē lāwāyēs x'ōmsdāōs G'ēxsem. Laems q'lāma'la'xēs 'ne'mēmaēnaōs
- 20 lāxa 'ne'mēmotasa Yaēx'agemā'yēxa k'lēsla labaēnoxl q'lāmāsēs el-nakūlalaōs 'ne'mēmots G'ēxsem. Wā, lē'maē ēk' lāxēs nē'nā-qayōs, la'mas k'lēs kwākwxalala qa ōgwaqēs lē'la kwēx'idāxēs g'īgāmēx'dāōs," 'nēk'ēxa 'ne'mēmotasa G'ēxsem. Wā, lā yāq'ēg'a'lēda g'īgāmaōlaē Gweymdzēōlē, qaxs hē'maē mākilax Yāqole-
- 25 lasemaōla lāxa 'ne'mēmotasa G'ēxsem. Wā, lā 'nēk'a: "Wēg'a hōlēlax wāldemasens ānēsē qa gwēx'idaasaxens ōgūmēx'dāē Yāqōlelasemēx'dā. La'mens q'lāmāg'ilasōē qens q'lāma'ya lē'wa el'nakūlala 'ne'mēmotsa G'ēxsem. Wā, wāg'il la 'nāxwa emlqē, yūl, 'ne'mēmots G'ēxsem, 'nāxwa'men 'nēk'ōl bābakwa lē'wūns ēalos-

shall hide (under your clothing). Every day I take Melēd to the mountains; you see him, that way (way) you will not find him. For (therefore) etc. 25 he brought on us, and it (can) do (not) see him. Then, if (the) other brother Lāleplālas, that he said. After (he) said (finished) his speech, they went out of the house (of) Yaqōlēlasem, and (from) that 30 time on, the G'ēxsem all kept their knives ready, and (the) iron axes. Melēd always kept the door of his house (closed).

Now they knew that Yāqōlēlasem had been killed, and all the tribes knew that he had been killed by Melēd. Then the (name of) 40 the tribes all pitied Gwēk'īlak^u, and therefore the warriors of the tribes watched for Melēd to kill him, when they found (him).

However, he was seen at Dzāwādē, and immediately Gwa'wina shot him. Then Melēd was dead. Gwa'wina was a warrior (of) 45 the Q'āmqlāmtelal, a numaym of the Denax'dax'. Then Gwēk'īlak^u paid Gwa'wina a slave for shooting Melēd.

It was wrong what was done by Gwēk'īlak^u, when she paid a slave to Gwa'wina, when he had shot Melēd; and it is a disgrace to 50 the numaym G'ēxsem, for the one who shot Melēd did not belong to the numaym G'ēxsem. The numaym G'ēxsem was beaten (by

tāx. Laems'nāxwaeml q'wālalelaxa k'lāwayo qas'hēx'ida'naas 10 ts'lex'widex Melēdāxs g'lāē dōx'walelaq qens ts'oxōdes elkwas lāxens q'lāma'yē lāq. Wā, g'il'emlwisens k'lēs dōx'wālilalqe la'ne-sens hēl k'lēlax'itsōlē 'nōlāsēxōx Lāleplālasēx, 'nēx'īlāē. Wā, g'il'mēsē g'wālē wāldemas laē 'wīla la hoqūwels lāxa g'rōkwas Yaqōlēlasemē. Wā, hē'mis g'g'ilelatsa G'ēxsemē 'wīla la gwagwalalasa 20 k'lāwa'yo lē'wa q'wālalelaxa sāyōbemē. Wā, la'mē āem la hēmi-nalaem la lēnēg'ekwē t'lex'ilās g'rōkwas Melēdōlē.

Wā, la'mē q'lāla la k'lēlāg'ekwē Yāqōlēlasemaōlē. Wā, la'mē 30 'nāxwa q'lālēda lēlq'wālala'yāqēxs k'lēlāg'ekwas Melēdole. Wā, la'em 'nāxwa wāsē g'ig'egāma'yasa lēlq'wālala'yas Gwēk'īlakwe. 40 Wā, hē'mis lāg'ilas 'nāxwa'ma bābabak'wasa lēlq'wālala'yē lēlex Melēdōlē qas'hēx'ida k'lēlax'ideq qō dōx'walelaleq.

Wā, hē'latla dōx'walelē Dzāwādē. Wā, hēx'ida'mese Gwa'wina hānl'ideq. Wā, la'mē lē'lē Melēdex'dē laxēq yixs bābak'wā 50 Gwa'wina yisa Q'āmqlāmtelalasa 'ne'mēmōtasa Denax'dax'. Wā, 45 la'mē xūnkwē Gwēk'īlakwasa q'lāk'ō lāx Gwa'wina qas'la'mā'yē hānl'ideq Melēdex'dē.

Wā, la'mē ōdzaxa g'wēx'idaasas Gwēk'īlakwolaxs laē xūnkwas 60 q'lāk'ō lāx Gwa'wina qaxs laē hānl'ideq Melēdole. Wā, la'mē q'lā-mēsāemisa 'ne'mēmōtasa G'ēxsem qaxs k'lēsāē hē'g'ayōla ni'mē 50 mōtasa G'ēxsemē hānl'idāx Melēdōlē. Wā, la'mē yak'āwe ni'mē

52 the numaym | Yaēx'agemē, and it is a disgrace | to the name of the numaym G'ēxsem, after that. |

55 Now if Melēd had paid a copper, or if he had paid his || daughter to marry the elder brother of the one whom he had shot, then the | numaym Yaēx'agemē would have been disgraced, because he paid in order | not to be killed in return and so as not to die also. |

Therefore, when a man | kills his fellowman, he does not often pay
60 for it, for he thinks that when he gets a child, || the child will be disgraced, if he had paid off in order not to be killed, | and only those pay off who are weak minded. |

If another man of the | numaym G'ēxsem had killed Melēd, then there would be no | disgrace to the numaym G'ēxsem, and all the
65 men would have stopped talking || about it, because only Melēd | of the numaym Yaēx'agemē would have died. |

Melēd was a common man, and Yāqolelasem was the head chief | of the numaym G'ēxsem, and they paid | a slave to Gwa'wina for
70 shooting Melēd; so || there were two, Yāqolelasem and a slave out of the numaym | G'ēxsem, and therefore the numaym | G'ēxsem was disgraced. |

52 motasa G'ēxsemē lāx 'nefēmēmotasa Yaēx'agematyē. Wā, la'mē q'lāmēs lēgēmas 'nefēmēmotasa G'ēxsem lāxēq.

Wā, hē'maa qō xūnkwa Melēdōlasa l'lāqwa lōxs xūnkwaasēs
55 ts'edāqē xūnōk' qā lās lā'wades 'nōlāsēs hānl'ētse'wē, lālaxa 'nefēmēmotasa Yaēx'agematyē hēlax q'lāma'lalax qaxs laē xūnkwa qas k'lēse kwākwēxālasōē qas lēlē ōgwaqa.

Wā, hē'mis lāg'ilas k'lēs q'lūnāla xūnkwēda begwānemaxs k'lēlax'ēdaaxēs be'xūtē qaxs g'īg'wēqelaē qō xūngwadex'ēdlaxō lālaxē
60 q'lāmālalaxē xūnōkwasēxs xūnkwāē qas k'lēse k'lēlax'ētse'wa. Wā, lēx'a'mēs xūnkwēda wān'ēmasas nāqatyē.

Wā, hē'maa qō wāx'em lāxsdēda ōgū'la begwānem g'atyōl lāxa 'nefēmēmotasa G'ēxsem k'lēlax'ēdex Melēdē lālaxsdē k'lēas q'lāmēsa 'nefēmēmotasa G'ēxsem. Wā, laem āemlaxsd q'lwēl'ēda'yo
65 laxēq yīsa 'nāxwa begwānema, qaxs 'nemōx'emaē lēlē Melēdōlē lāxa 'nefēmēmotasa Yaēx'agematyē.

Wā, lāxaē begwānemq'lālemē Melēdōlē, wā, lā xamagemē g'īgūmaē Yāqōlelasemaōlasēs 'nefēmēmotasa G'ēxsem. Wā, lā xūnguma q'lāk'ō lāx Gwa'wina qaxs laē hānl'ēdex Melēdōlē. Wā, laem
70 ma'lōkwē Yāqōlelasemaōlē lē'wa q'lāk'ō g'āg'ilil lāxa 'nefēmēmotasa G'ēxsem. Wā, hē'misē lāg'ilas hē'em q'lāmālēda 'nefēmēmotasa G'ēxsem. Wā, laem lāba.

WAR AGAINST THE SANITCH (p. 787)

Neqāp!enk'em decided that his tribe should follow him out to the death of his relatives.]

I will first talk about the time when the news came to Neqāp!enk'em about his sister Lēlēlga^u, and her daughter K^u sē^ustili^ulak^u, and her father Q'ōmox's'ala, brought by the Kwāg'ul when they arrived on the beach, coming from Victoria.]

Then the one who told the story said that they did not know how Q'ōmox's'ala and his wife and his princess had died. They might have been killed by capsizing, or they might have died of drink for they had much whiskey which had been bought by Q'ōmox's'ala at Victoria, the night when they started. Thus said the one who brought the news.]

And when the one who brought the news stopped speaking Neqāp!enk'em at once went out of the house of the one who had told the news, and went in to his own house and told his nephew Hāmdzid to clear the house; and after Hāmdzid had cleared the house, Neqāp!enk'em spoke again to Hāmdzid and asked him to go into the woods and break off the best kind of hemlock branches, many of them. As soon as Hāmdzid had gone out, Neqāp!enk'em sent his brother | Ts'āgēyōs to go quickly and call the ancestors of the Kwāg'ul to come into his house. The one who had been sent went

WAR AGAINST THE SANITCH

Dādalēt!a Neqāp!enk'emxēs g'ōkūlōt qa nedzapēlē.

Wā, hē^umen g'il gwāgwēx's'ālaslēx grāxā ts'lek'ālētse^uwe Nīqāp!enk'emōlasēs wūq'ōlāē lēh'ēlga^uwē lē^uwis ts'ēdāqē xūnōkwē K'ōx'sēstēl'ēlakwūlē lē^uwis ōmpwūlē Q'ōmox's'ālaōlē yisa grāx-
ālīsē Kwāg'ul grāx'ēd lāxa Ts'ā^umasē.

Wā, la^umē 'nēk'ēda ts'lek'ālēlāqēxs k'lesae q'ale grāyā-
ēlasas Q'ōmox's'ālaōlē lē^uwis genēmōlē lē^uwis k'ēdēlē lē^uk'ēla
grēk^u lō^u qābalisēm lō^u 'nāgalisēm qaxs q'ēnēmaēda nēq'ēma k' il
'wānēms Q'ōmox's'ālaōlē lāxa Ts'ā^umasē, yix gānōrasēs lāxax'ax-
demē, 'nēx'ēlaēda ts'lek'ālēla.

Wā, g'il^umēsē q'wēl'ēdēda ts'lek'ālēla laasē āem hēx'ida^umē Nī-
qāp!enk'emōlē la^uwels lāxa g'ōkwasa ts'lek'ālēlaq qas la lā^u lāx-
g'ōkwē qas āxk'ālēxēs lōlēyē Hāmdzidōlē qa ēkwahlēx g'ōkwas-
Wā, g'il^umēsē gwāl ēkwa Hāmdzidōlaxa g'ōkwē laē ēdzaqwa yāq'ē-
g'ālē Neqāp!enk'emōlax Hāmdzidōlē. Wā, la^umē āxk'ālaq qa lā^u lā-
lāxa āl'ē qa lēqwāsēx ēk'la q'wāx qa q'ēnēmēsē. Wā, g'il^umēsē
lāwelsē Hāmdzidōlaxs laē Neqāp!enk'emol' yālaqasēs ōm^uwyāx-
wūlāē Ts'āgēyōswūlē qa lās hā^ulabala lēx'ēlsaxa g'āla Kwāg'ul qe
g'āxēs 'wīla hōgwīl lāxg'ōkwās. Wā, hēx'ida^umēsē lad' yālaqasēs

¹ This happened in 1865.

² Literally, 'the great one'.

20 at once and called all the full-grown men, the ancestors of the | Kwāg'ul.

At once all the full-grown men came into the house, | for, indeed, NEqāp!enk'em was really feared by his tribe. | As soon as all those
25 who had been called had come in, Hāmdzid || came into the house, carrying many hemlock branches | which he put down in front of the place where NEqāp!enk'em was sitting. Then | NEqāp!enk'em arose and spoke to his tribe, the Kwāg'ul, | and said, "Do I not wish you to come and listen to the way | my mind is on account of the news that arrived at our beach in regard to what has been done by my ||
30 brother-in-law, Q'ōmox's'ala, and my sister, LĒlēlgawē, | and my niece, K'!ōx'sē'stīl'ak'. Now I | will ask you tribes who shall wail. Shall I do it or some one else?" | Thus he said, as he tried to take hold of the body¹ of his tribe. |

35 Immediately, a warrior, whose name was Hōx'hōx'dzē, || replied to the speech of NEqāp!enk'em. He said, "Do not you | wail, Chief, let someone else wail among the tribes. | Now put up the cedar pole." Thus he said. |

Then Hāmdzid took a cedar pole that had already been sharpened
10 at the end, | one fathom in length, and four fingers in || thickness. He drove it into the floor as a holder for the hemlock wreath which

20 qa's lā LĒx'ēlsaxa 'nāxwa ēalak'!en bēbegwānēmsa grālāsa Kwāg'ul.

Wā, ā'misē hēx'idaem grāx 'wīla hōgwēla ēalak'!en bēbegwānema qālaxs ālak'lālaē k'ilemē NEqāp!enk'emōlasēs grōkūlōtē. Wā, grāmēsē grāx 'wīlaēlēda LĒx'ēldzānēmē grāxaasē Hāmdzi-
25 dōlē grāxēla lāxa grōkwē gemxalaxa q'lenēmē q'wāxa qa's gemx'alilēs lāx Lās'afitas k'!waē'lasas NEqāp!enk'emōlē. Wā, la'mē lāx-'walilē NEqāp!enk'emōlē qa's 'yāq!eg'a'ēlēxēs grōkūlota Kwāg'ulē. Wā, lā 'nēk'a: "Ēsāēlen āem 'nēk' qa's grāxaōs hōlēlax gwālaasasgrēn nāqēk' qāōx ts!ek'lālemaxsa grāx'alisēx qa gwēx'idaasasen
30 q'ūlēsdāē Q'ōmox's'ālax'dā LĒ'wen wūq!wax'dāē LĒlī'ēlga'wēx'ēdā. Wā, hē'mēsēn Lōlēgasdāē K'!ōx'sē'stīl'ak'dā. Wā, la'mēsēn wūlālōt, grōlg'ūkūlōt, āngwēda q'!wāsala Lō' nōgwāeml Lō' ōgūlaeml," 'nēx'ēlāxs laē dādālēt!axēs grōkūlōtē.

Wā, hēx'ida'mēsa bābak!waxa lēgades Hōx'hōx'dzē nā'nax-
35 'mēx wāldemas NEqāp!enk'emōlē. Wā, lā 'nēk'a: "Q'wāla sō q'!wāsax grīgāmē, ōgūla'max'ī q'!wāsā lāxwa lāllaqālax. Wā, wēg'a lā'gr'alilas k'!waxlāwa," 'nēk'ē.

Wā, lā Hāmdzidōlē āx'ēdxa gwa'ilē dzōdzo'baak' k'!waxla'waxa
'nēmp!enk'as 'wāsgēmasē lāxens bālax; wā, lā mōdenx'sāwē 'wā-
40 gridasas. Wā, lā dēx'walihusa qex'p'ēqlasa q'!wāxē wūlk'ēlaltsa

¹ In modern usage this word means "to judge."

was to be used by the warriors. As soon as the two warriors of the *ʕwālas Kwāgʷul* came to the other warriors, *Gwāxwaleŷigʷilis*, the other one was named *Kʷilem*. They put on their warrior names, and each carried a wreath of hemlock branches. Then *Gwāxwaleŷigʷilis* spoke and said, "O' friend *Yāgʷis*, I put that was the warrior name of *Neqāpʷinkʷem*, *Yāgʷis*. We happen here, I and our friend *Kʷilem*, to ask you to go to our past sister. One else may wait on account of our past sister. This is one thing now. It shall be hung up on this post on the floor of the house of my promise." Thus he said and put it on the post on the floor.

As soon as he had finished, he said, "Very hungry for men is this great raven," and as soon as his speech was at an end, *Kʷilem* spoke and said, "I will sit in front of the steersman of your war canoe, friend *Yāgʷis*. I am not at all afraid of this new world. Thus he said and put the wreath of hemlock on the post on the floor. "This I obtained in war, one skull, which I put upon the post on the floor, that keeps my promise." Thus said *Kʷilem*.

As soon as his speech was at an end, *ʕāxʷelagʷilis* spoke. This was the name of a warrior of the *numaym Maāmtagʷā*. He said, "I want to eat men, real hungry for men is this great cannibal." Thus he said and took the hemlock branch and hung it on top of

bābabakʷa. *Wā*, *hēmis ālēs gwāl dēqwaseʷa gʷaxas hogwā*, *hēmaʷlokwē bābabakʷasa ʕwālas Kwāgʷulxa lēgadēda ʕnemōkwās Gwāxwaleŷigʷilis*; *wā*, *lā*, *lēgadēda ʕnemōkwās Kʷilem qaxs hēma bābabakʷaxlāyōsē*. *Wā*, *laʷmē qʷālxewenkūlaxa ʕnāl nū wēlgrēkʷ qʷāxa*. *Wā*, *lā yāqʷegʷalē Gwāxwaleŷigʷilis*. *Wā*, *la ʕnēkʷa*: "ʕyā, qāst, *Yāgʷis*,"—*hēem bābakʷaxlāyōs Neqapʷinkʷemē Yāgʷis*,—*gʷāxenuʕ*," *lōgūns ʕnemōkūkʷ*, *yixgʷa Kʷilem*, *hawīnalōl qa ōgūʕaʷmēlēs qʷāsala qaens wūqʷaxda*. *Wā*, *gʷaʷmē qāgekʷgwa ʕnemsgemkʷ*. *Wā*, *laʷmēsek ʕāl qexʷetōtsa lāxwā laēlēxwa āʕlatslāxsa wāldem*," *ʕnēkʷexs laē qexʷetōtsa lāxwā laēlē*.

Wā, *gʷilʷmēsē gwāla la ʕnēkʷa*, "*lōmakʷ la pōsqʷax hēgʷāwēma ēgʷada ʕwālasēkʷ gʷaʷwina*." *Wā*, *gʷilʷmēsē lahe wāldemas laē yāqʷegʷalē Kʷilem*, *wā*, *lā ʕnēkʷa*. "*Lālen kʷastl wēlaxs lāxwā wīnatslēlaōs qāst, Yāgʷis*. *Xenlēladzen klēs kʷilʷlaxwa abax ʕnāla*," *ʕnēkʷexs laē qexʷetōtsa wūlgrēkwē qʷāx lāxwā laē*. "*Wā*, *hēmen wīnāndema ʕnemsgem qāgrēkwa len qexʷalʕa lāxwā laēlēxwa āʕlatslāxsa wāldemē*," *ʕnēkʷē Kʷilem*.

Wā, *gʷilʷmēsē qʷilbē wāldemas laē yāqʷegʷalē ʕāxʷelagʷilis qaxs hēmaē bābakʷaxlāyas bābakʷasa ʕnemēmotasa Maāmtagʷā*. *Wā*, *lā ʕnēkʷa*: "*Bāxʷbakʷēxsaiʷ laemkʷ āla pōsqʷax hēgʷāwēma ēgʷada ʕwālasēkʷ hāmatʕa*," *ʕnēkʷexs laē āxʷēdxwā qʷāx lāxwā laē*.

63 the post on the floor which held the wreath of hemlock branches, and he said, | "This is one skull which I shall get when we go to war."
65 Thus he said and || sat down. |

Then NEqāp!ENK'EM arose and thanked | the warriors for what they had said: "I mean you shall go and put the | wreath of hemlock branches on this post on the floor, the one that keeps our promises," |
70 and he requested Hāmdzid to make two wreaths || of hemlock branches. Hāmdzid quickly made the | two wreaths and as soon as he had done so, he gave them to | Yāg'is, for that was the warrior name of NEqāp!ENK'EM. He took | them and cried out "Wēēhē!" for Yāg'is's dance was the fool dance, | and he said: "These two are
75 my skulls which I || pull under my sister and my niece." Thus he said and | put them on the cedar post which stood on the floor. Then Yāg'is stopped speaking after this. |

Then all the common men arose in turn | and said, "We shall be the crew of Yāg'is and your | friends." Thus said the men, one by one. ||

80 As soon as they had finished, Chief Q!ōmogwa | arose and spoke. He said: "Thank you | for what you have said, tribe, go now and call the warrior women | to come also, in order that they may know what they themselves have to do | when we go away to make war,"

63 gēxwatōts lāxa laēlē qep!ēqsa wūlg'ekwē q!wāxa. Wā, lā 'nēk'a:
"NEMSGEMG'IN qag'ekūk' lāXENS wīnaēnēlē," 'nēk'EXS laē k!wā-
65 graēlila.

Wā, laēmē lāx'ulilē NEqāp!ENK'EMōlē qa's mō'lē's wāldemasa bābabak!wa "qag'IN 'nē'nak'ilek' qaxs laaqōs qEX'āLElōdālasgrada wūlg'ekūk' q!wāx lāxgrada laēlēk', yīxgrada āēlats!āXsa wāldem. Wā, la āXk!āLax Hāmdzidōlē qa wūlg'ekwēlē'sēx maēla wūlg'ek"
70 q!wāxa. Wā, la Hāmdzidōlē ha'nakwēlaxs' laē wūlg'ekwēlaxa maēlē wūlg'ek" q!wāxa. Wā, g'il'mēsē gwālē āXa'yas laē ts!ās lāX Yāg'is qaxs hē'maē bābak!waxlāyōs NEqāp!ENK'EMōlē. Wā, lā dāX'ēdQēXS laē xwāk!ūg'aēl wēēhēxa qa's lādenōkwaē Yāg'isasa nōlemala. Wā, lā 'nēk'a: "Gra'emen qāg'EX'LEG'ada maētsem qa
75 nēdzabemsen wūq!wax'dā LE'wūn Lōlēōgasdā," 'nēk'EXS laē qEX'ā-
LElōts lāxa laēlē k!waxlā'ēwa. Wā, laēm q!wēl'ēdē Yāg'is laxēq.

Wā, laēmē L!ā!ayōgwaēlilēla lāx'ulilēlēda 'nāXwa bēbegwā-nemq!ālama qa's 'nēk'ē, "Lālen k!wēmLōs Yāg'is LE'wōs 'nē'nē-mōkwaqōs," 'nēk'ēda bēbegwānemē lāXēs 'nā'nēmōk!ūmk'aēna'yē.
80 Wā, g'il'mēsē gwāla laase lāx'ulilēda g'igāmaōlā'yē Q!ōmo-gwaōlē. Wā, lā yūq!eg'aēla; wā, lā 'nēk'a, "Wā, gēlak'as'elax'ōs wāldemēx, g'ōkūlōt. Wā, hāg'ax'i Lēlālasē'wēda wē'wīnaxsema ts!ēdaqa qa g'āX'elag'isē ōgwaqa qa q!lālē'sēXēs qeslaq gwēg'ielasLE qensō lāl g'ālāl lāXENS wīnasōla," 'nēk'ē. "Wā, hē'mis qa gwālē-

(thus he said) "and that they may be ready to pour the contents of receptacle kelp." Thus he said, and sent out Hamdō. Hamdō did not stay away long when the wives of the warriors and the wives of the crew of those who were going to war came in. As soon as the women came in, Qlōmogwa said: "Do not forget! And keep in mind the breath of your husbands, when they get off the mountain of the men whom they get in war." Thus he said. "In that way the women came into the house in which they were talking about the war. | They sat down at the right-hand side and | the men were seated in the rear end. Not one | of the women laughed or spoke into the house, and while they were sitting down | Each carried in with one hand a dried kelp stem. | As soon as all were sitting down, Chief | Qlōmogwa spoke again and said, "Thank you, warrior women. | You have done well to come at once, for this is the custom followed in war that | nobody is called twice. Come, now, and give the kelp stems to your husbands, that they may blow into them. Thus he said, and sat down. |

Then all the warrior women arose and gave each her stem of kelp to her husband, and when their husbands had taken the kelp stems, they went back again and sat down at the place where they had been sitting. | Then, at the same time, all the men blew into the kelp stems, || and when they stopped blowing, the stems were really

la^mēsē dā^laxa hāsayaatslē 'wā^wwadā," 'nēk'eks lae 'yalaqas Hamdō dzidōlē. Wā, k'lēstla gāla Hāmdzidōlaxs grāxāē hōgwek'elaxs gēgenemasa bābabak'wa lō^s gēgenemasa k'wemlasa wūatē. Wā, grīl^mēsē grāx hōgwēlēlēda tslēdaqē laē Qlōmogwaolē nek'wa. "Qwaⁿō dāl^ēēdnōkwō; ā^ma grīgaēqelax lawits'enēasēs lēlā^wwānemōs qō lāl qek'atxēs wīⁿnānemla begwāneml," 'nēk'e. Wā, hē^misē gwālēda tslēdaqaxs grāxāē hōgwīlēla laxa wawinaxats'ē grōkwa, qas k'was'ūlilēlō lāxa hēk'ōdenēgwilas qaxs qat'el k'ūdžēlēda bēbegwānemā ōgwiwa^lilē. Wā, la^me k'lēas nēmōk dāl'itsa tslēdaqaxs grāxāē hōgwīlēla lōxs laē k'ūs'alila. Wā, la^mē 'nāxwaem dāk'ōtalaxa 'nāl^ēnēmē lē^mōk' 'wā^wwadā. Wā, grīl^mēsē 'wīla k'ūs'alila laasē ēdzaqwa yaq'eg'elēda grīgūnānōs Qlōmogwaolē. Wā, lā 'nēk'a: "Gēlak'asla wēwmaxsēm. Wā, laems hēlaxaxs hēg'alilaēx grāxa qaxs yū^māē nek'ulasōs-wū q' k'ēsēs ma^lp'lēna lē^lālāsē^wwa. Wā, gēluga, ts'ūsā 'wā^wwadēx lax lēlā^wwūnemaqōs qa pōx"tslōdēsōxwaq", 'nēk'eks lae k'wā^walila. 1997

Wā, lā lax'ūlil 'nāxwēda wī^winaxsemē qas la ts'ūsā nēl'ēmē 'wā^wwadē lāxēs lēlā^wwūnemē. Wā, grīl^mēsē dāx'idē lēl'wūnemasēxa 'wā^wwadāxs grāxāē ēt'ed k'ūs'alil luxēs grīx'ed k'ūl'el'elak. Wā, la^mē 'nemāg'ililēda bēbegwānemō pōx ts'ūlāx- wā^wwadē. Wā, ā^lmēsē gwāl pōx'at'ālaqēxs laē ālak'ala la n'ēk' = Wā, lā

- 6 tight. They | tied the mouths of the kelp stems, all at the same time, so that the breath should not leak through. | After they had done so, they all at the same time took the round head of the kelp stem, | squeezed it so that the breath inside should be pressed to one end at the mouth of the kelp, | and when the round end of the kelp
10 stem was flat, they twisted it || going towards the mouth of the kelp stem, and when the twisting reached | the middle of the length of the kelp stem, they tied it firmly so that | the air should not leak through. And after they had done so, they turned to the | thin end of the kelp stem and they twisted it so as to bring the air together in the | middle
15 of the kelp stem, and when it was five spans long || where the air was brought together, they took a strap of raw hide and tied it where | they stopped twisting, and after tying it, they cut it off | from the place where it was tied, four finger widths long. | After they had cut off the ends, they bent it into a ring | and tied the ends together.
20 Now it was a neck ring, and after they had finished the || breath-holding kelp neck ring, the warriors and their | crew put them on their necks. |

Then Q'ômogwa arose and spoke. He spoke and | said: "Now take care, warrior women. When you stay at home, | rub your bodies all the time with hemlock branches, in the morning and in the
25 evening, || as long as we are away, and take care of this which is | the breath of your husbands. It will be put round your necks |

- 6 'nemāgililexs laē mōgūxstendex āwāxsta'ayas qa k'ēsēsē hatsāla. Wā, g'il'mēsē gwāla laē 'nemāx'īd dāx'īdex pōgūxlā'yasa 'wā'wadē qa's q'wēs'īdēq qa lā's enxbendēda hasēts'lāwas lāxa āwāxsta'ayas. Wā, g'il'mēsē la pexsema pōgūxlā'yasa 'wā'wadāxs laē selp'lōdeq
10 gwa'yōfēla lax āwāxsta'ayasa 'wā'wadē. Wā, g'il'mēsē lāgrāē selpa'yas lāxa negōyā'yas 'wāsgemasasa 'wa'wadē laē ālaxs laē yīl'īdēq qa k'ēsēs hatsāla. Wā, g'il'mēsē gwāla laē xwē'īdxa 'wā'wadē lāxēs 'wīlba'yē. Wā, lāxaē selp'lōdeq qa lāsa hāsa'yē q'lap'lē'nakūla lāxa negōyā'yasa 'wā'wadē. Wā, g'il'mēsē sek'lāp'enk'ē 'wāsgē-
15 masasa lā q'lap'eyatsa hāsa'yaxs laē āx'ēdxa k'elx'iwakwē qa's yīl'īdēs lax 'wālālaasasēs selpa'yē. Wā, g'il'mēsē gwāl yīlaq laē t'ōsōdxa mōdenē lāxens q'wāqlwax'ts'lāna'yēx g'ūg'īlēla lāxa yīla'yē. Wā, g'il'mēsē t'ōsewakwē ōba'yasē laē wāx'ts'āg'īlaq. Wā, lāxaē yalōdex ōba'yas. Wā, la'mē qenxawa'ya. Wā, g'il-
20 'mēsē gwāla hāsayaats'lē 'wā'wadēk'len qenxawa'ya laē 'nāxwa'ma bābabak'wa lē'wis klwēmē qenxōts.

Wā, lā lāx'ūlilē Q'ômogwaōlē. Wā, lā yāq'ēga'la. Wā, lā 'nēka: "Wā, g'illa yīl'lālex yōl wī'wīnaxsem, qasō āmlēx'lō qaxs hēmenūla'mēla qōs q'wāxētasa q'wāxaxa gēgāla lē'wa dzādzēqwa
25 lāx wāwasālaasta'nux' qag'ada lālg'ōs aaxs'lax'LEG'ada lāk g'īts'lē-
'watsga hasēg'asg'as lēlāwūnemg'ōs qag'ō lāl qex'ōdzēmī lax-

when we go and sit down in our war canoe. Then you shall come down to the beach wearing your belts. You shall go to the place where the war canoes are, and there you shall take off the kelp-neck holding kelp neck rings of your amotoos, and put them round your necks. Then you shall wear them round your heads going up to the beach and do not look back at us, when we part. After that when you go into your houses, take off the breast-strings, and hang them up at the head ends of your beds, and return to us again while we are away, and as soon as one of them bursts, you will know that one of us is killed, he to whom the kelp-belt was round his breast, and which burst; and also I say that we will go away for I wish to start to-morrow morning, so that the tribes you know that we are going to war." Thus he said and told the crew of warriors to go ahead and to lift two canoes from the beach, they put crosspieces under them; to burn the bottoms and to put off the charcoal. "And after rubbing it off with old tatts, take tatts and rub it on to the height of the water line at the bottom of the canoe. Now go out of the house!" said he, and they all went out of the house in which the secret meeting about the war was being held.

Then the crew did what they had been told to do to the canoes, and it was not yet evening when they finished. Then they put the

da^xōL qenu^x lāl 'wīlāl k'wādzaxsalāl laxnu^x wīnats'etex xwā^x 2.
k'lūna. Wā, g'āxLES 'wīlamālal yaētsēmālal hoqūts'as lax
L!ema'isē qa's laōs hē'nakūla lāxenu^x hā'nēdzasaxnu^x wīnats'
xwāk'lūna. Wā, hē'mis lāl āxō'daas'tsōs lēlā'wūn'maqōs xwā 3.
yaats'ēx 'wā'wadā qa's qēqenxodālēsōx lāx'da-xōi. Wā, g'il'mēts
'wīla la qēqenxewakwa g'āxaaqōs dzēlx'ūsdcēsa k'ēs mēlexla g'āx-
nu^xxwaxg'anu^x lāx' sēx'wida. Wā, g'il'mēts hogwi lāx's g'āx-
kōs laaqōs qex'ōdxwa hāsayaats'ēx 'wā'wadā qa's gēx'wāl hē'mis
lāx ōgwāxtā'yasēs ku'lē'lasōs. Wā, hēwaxa-mets et'el tābā'laq 4.
xenu^x 'wā'wāsālaasē. Wā, g'il'mēsōx kwax'ida la's q'ūlaxg'ānē
la'mēk k'ē'luk' yīs hasēnukwasa g'īts'āwaxa kwax'ide 'wā'wā
Wā, hē'mēq lāxēns yasyaxwamōlt'ācna'yē qaxg'in 'nēk'k q'ānē
LEXa'mēLEX lēnsla qa wīsomalēsō' q'lālōxda lelqwalat'ax xwā 5.
wīnēLEK,' 'nēk'ēns laē wāxelaxa k'wēmīlaxa bababak'wa q' lēlā' 6.
wīg'a'lisaxa ma'its'laqē xwāxwāk'lūna qa gēgēbalēs q'ūts'ānē
wā, hē'mis qa xūlx'sēmdēsēq. "Wā, g'il'mēts g'wāl xwā'wā
k'lāk'obanē lāx ōsgēmā'yas las āx'ēdxa yās'kwe qa's yās'ēd-
daōsaxa 'wālalaasa t'ēpāla lāx āwābā'yasa xwāxwāk'lūna. Wā 7.
wēg'a hoqūwēLEX." 'nēk'ē. Wā, la'mē 'wīla hoqūwē k'wā'wā 8.
wīnāēnēLē.

Wā, la'mē ānē negeltā'yēda k'wēmāx g'wēyo qa g'wēyo 9.
xwāxwāk'lūna. Wā, k'lōs'mēsē dzāqwxas lāe g'wēla. Wā, 10.

50 short, bottom boards into them, not many, for || war canoes are not leaky. Now they were ready on the beach, | and when they finished the work, they went back into the woods and | rubbed their bodies with hemlock branches. They purified themselves for a little while; and as soon as | it was late in the night, they all, with their wives, went to bathe in the river; | and after they had done so, they went
55 home to their houses. Then || the men and their wives lay down to sleep in different beds. |

In the morning, as soon as day came, Q!ōmogwa arose. He | stood outside of the house and said aloud: "Do not | sleep, Kwāg'uł. Let us start this fine day." Thus he said and | went into his house. ||
60 He did not stay there long, before he came back carrying his gun, and | paddle, and ammunition box, and also his mat | and two blankets; and he went to where the war canoes were | and put aboard what he was carrying, at the place where he was going to sit. | Then
65 all the warriors came out of the houses and || went down to the place where the war canoes were, and | put aboard their guns and paddles, ammunition | boxes, mats, and two blankets, at the places where they were going to sit. | They kept their traveling provisions in their ammunition boxes, and each one carried | his own traveling provisions when he went to war. ||

alexasas pelspelē ts!āts!ax^usēma qa pāxtsxa k'!ēsē q!ēnema qaxs
50 k'!ēts!ēnoxwāē g'ilx'ēda wīnats!ē xwāk'lūna. Wā, la^εmē la gwālisa. Wā, g'il^εmēsē gwāla ēaxelax'dē laē alēsta lāxa āl'ē qas lē q!wā-xētasa q!wāxē. Wā, la^εmē yāwas'id q!ēqala. Wā, g'il^εmēsē la gagāla gānola laē ēt'ēd wīla la la^εsta lāxa wā lē^εwis gēgēnemē. Wā, g'il^εmēsē gwāla laē nā^εnak^u lāxēs g'ig'ōkwē. Wā, la^εmē alō-
55 gwax^εalilēda bēbēgwānemē lē^εwis gēgēnemaxs laē k'ūlx'ēida.

Wā, g'il^εmēsē 'nāx'ēidxa gaala laē lāx^εwidē Q!ōmogwaōlē qas lā lāx^εwels lāx l'āsanā^εyasēs g'ōkwē. Wā, lā 'nēk'a hāsela: "Gwāllas mēxax Kwāg'uł, qens ālēx^εwidag'ī ēk'ōxda 'nālx," 'nēk'ēxs laē laēl lāxēs g'ōkwē.

60 Wā, k'!ēst!a gālaxs g'āxaē xwēlaqewels dālxēs hānlem lē^εwa sēwayo lē^εwa hānhānlk'ēdzats!ē g'ildasa; wā, hē^εmisa lē^εwa^εyē lē^εwis ma^εlē 'naenx'ūna^εya qas lā lāx hā^εnēdzasasēs wīnats!ēlē xwāk'lūna qas lē āx'ālexsasēs daakwē lāxēs k'wāxdzaslē. Wā, g'āxē wīlamāla hōqūwelsēda bābabak'wa lāxēs g'ig'ōkwē qas lā
65 hōqūnts!ēs lāx hā^εnēdzasasēs wīnats!ēlē xwāk'lūna, qas lāxat! āx'ālexsasēs hānlemē lē^εwis sēwayō lē^εwa hānhānlk'ēdzats!ē g'ildas lē^εwa lē^εwa^εyē lē^εwa ma^εlē 'naenx'ūnē lāxēs k'wāxdzaslē, yixs hāē g'its!ewē g'iwelkwāsēs hānhānlk'ēdzats!ē g'ildasa lāxēs ālowaē qas g'iwelkwa wīna.

Then all the men stood on each side of the entrance to the house where they were going to sit. When all the men had done this, they took up the canoe on each side and carried it from the river, making sure that it did not touch the beach, and then they got it down on the beach. Then they went aboard and sat down. They were not going to change their seats as long as they were there, saying none.

When all were seated aboard, one man who was not going to war stood up outside of the house of Q'omogwa carrying a baton and when he saw that all the men who were going to war were seated aboard, wearing around their necks the kelp containing their breath, then he shouted aloud, "Wä ä ä," beating time on the front boards of the house. Then the wives of the warriors came out of their houses with blackened faces, and all wearing their belts. They ran down to the beach and went to the place where the two war canoes were staying. As soon as they were nearly there, the man shouted again, "Wä ä ä," beating at the same time on the front boards of the house. Then the wives of the crew came out of their houses wearing belts, but their faces were not blackened. They ran down to the beach, and when they were just running down to the beach, the warriors threw the breath-carrying kelp neck rings to their wives, and the wives of the warriors just met the wives

Wä, ä'misē la q'waxdzēlēšēda ēnāxwa bēbegwānem lāx nēq'lasēs 70
k'lūdxezdazlē. Wä, g'il'mēsē 'wīla g'āxēda bēbegwānīnīas lā
'wīla dāg'āgēndxa xwāk'lūnāxs lā dāg'ilqūlaq qa k'lēsēs lāg'ilīla
lāxa l'ēmā'sisē. Wä, lā taxtlas lāxa wūngēsaxs lā lāstīnōq
Wä, lē hōgūxs q'as klūs'ālexsē lāxa k'lēsē l'āl'ayokwala k wā-
dzasēx 'wā'wadēlayālalas lāxēs wīnālē. 75

Wä, g'il'mēsē 'wīla klūs'ālexsa, wā, lāasa 'nemōkwē b'gwānem
k'lēsē g'ayōl lāxa wīna lās lāx l'āsanā'yas g'ōkwās Q'omogwa
dālaxa t'ēm'yayō. Wä, g'il'mēsē doqūlaxa wīna bēbegwānem
'wīla la klūs'ālexsa qēqenxālaxa hēhasēts'lāla 'wā'wada, lāda lā
gwānemē 'nēk' hāsela, "Wä ä ä," 'nemāx'īd lōxs lā l'ēxēsēg'ōx
tsāgemasa g'ōkwē. Wä, g'āxēda gēgenemasa bābākwā g'āxē
wēls lāxēs g'ig'ōkwē lāxēs ts'lōts'ēlemakwā. Wā, 'māxwānē
wūsēg'ēkwā. Wä, lā'mē dzelyūnts'ēsēla lāxa l'ēmā'sisē lā
mēxā'lasasa mēts'laqē wīnats'ē xwāxwāk'īna. Wä, g'il'mēsē
lāg'aaxs lā ēdzaqwa 'nēk'ēda bēgwāneme, "Wä ä ä," lōxs lā
l'ēxēsēg'ōx tsāgemasa g'ōkwē. Wä, g'āxēda gēgenemasa
k'wēmē g'āx'wēls lāxēs g'ig'ōkwē wīwūsēg'ēkwā. Wä, lā
ts'lōts'ēlemakwā. Wä, lā dzelyūnts'ēsēla lāxa l'ēmā'sisē lā
hē'mis ālēs dzelyūnts'ēsēla lāxa l'ēmā'sisē lā bābākwā
bābākwā'wāsēs hēhasēts'lāla 'wā'wadēk'ēn qēq'axwē lāda
nemē. Wä, ä'misē la naqō'nakūlaxa bābākwā wāxasēhē

93 of the crew | who were running down to the beach. As soon as they
 came to the place where the | two war canoes were floating, and
 95 where || their husbands were sitting aboard, then the husbands of
 these women | took off the breath-containing kelp neck rings and
 threw them over the necks of | their wives. As soon as all the women
 had the breath-containing | kelp neck rings round their necks, they
 came running up | the beach and went into their houses and hung up
 200 the || neck rings at the head ends of their beds. Then the mer
 started away | to make war. |

They did not ask other tribes to join in the war, as they were going
 south, | for Yāg'is made war upon the people to the south | from
 5 Comox down to the Indians of Victoria. || None of them was to live,
 if the warriors who paddled should happen to see them. |

Four days after they had left Fort Rupert, they arrived | at the
 coast of the Sanetch. Now, the warriors felt badly, | for they had
 not seen any canoe paddling about. Late at | night, the warriors
 10 crossed the mouth of a bay, and they saw || a fire on the beach at the
 head of the bay, and | the warriors saw them walking about outside
 from the fire. Then, | when they were talking to one another, the
 warriors recognized that they belonged to the southern people. |
 The warriors went back to the other side of the | point. They

92 gāxāē dzēlx'ūsdsēsla lāxa l'ēma'is lē'wa k'wēmaxsem ts'ēdaqexs
 laē dzēlx'ūnts'ēsela lāxa l'ēma'isē. Wā, g'il'mēsē lāg'aa lax mexā-
 'elasasa ma'its!aqē wīw'īnats!ē xwāxwāk'lūna, wā, g'il'mēsē lāg'aa lāx
 95 k'wādzēdxasasēs lēlā'wūnemē, laasē lēlā'wūnemasasa ts'ēdaqē
 āxōdxa hasēts'lāla 'wā'wadēk'!ēn qēqēnxawē qas ts!ēq!ēxodālēs
 lāxēs gegēnemē. Wā, g'il'mēsē la 'wī'la qēqēnxālēda ts'ēdaqaxa
 hasēts'lāla 'wā'wadēk'!ēn qēqēnxawa'yā, wā gāxē dzēlx'ūsdsēsla
 lāxa l'ēma'isē qas lē hōgwīl lāxēs g'ig'ōkwē qas lē gēx'ewalilēlasēs
 200 qēqēnxawa'yē lāx ōxtālilāsēs g'aēlasē. Wā, laēm!ē lēx'ēdēda
 wīna.

Wā, laēmē k'leās qēlatsa wīna lāxa lēlqwālala'yaxs laē 'nālōtēla,
 qaxs hāē wīnasōs Yāg'is, yīx Neqāp!ēnk'emōla, 'nā'nēldzēxa g'āg'i-
 lēla lāxa Q'ōmōx'sē lāg'aa lāxa bāk'lumasa Ts'āmasē. Wā, hēem
 5 k'leās q'lūlas qō dōx'walelala wīnāq siō'nakūlal.

Wā, lā mōp!ēnxwāsē 'nālās bāsg'a Tsāxisēk'. Wā, laēm lāg'aa
 lāx āwīnak'ālāsa Sānētsa. Wā, laēmē 'yāx'sēmē nē'nāqayasa bāba-
 bak'wa qāxēs k'leāsē dōgūl siō'nakūla. Wā, laēm!āwis gūla la
 gānōla laasa wīna gēk'lōdēxstēxa ōts'lālisē. Wā, lū'laē dōx'wale-
 10 'laxa legwisē lāx ōxtālilāsēs ōts'lālisē. Wā, lē dōqūlaēm!āwisa wī-
 nāxa bēbēgwānemē g'īyīng'ilisēla lāx l'āsa'yasa legwisē. Wā, lā-
 'laēda wīna wūlēlaqēxs 'nānēldzēdzēs'maē qas yāq'lēndasē. Wā,
 āēm!āwisa wīna k'lax'elā'yā qas lē aēdaaqa lāx āpsādze'yasa
 āwīlba'yē. Wā, laēm!āē 'nēk' qas āl'mēl lāl k'ēlak'alxa 'nā'nēldzē

intended to go | look for all the | warriors | I had | taken | away from | them. Then | Gwāxwā | said | the | names of the | warriors | were | known | because | some | one | ought | to | have | known | a | long | time | ago. | Those | those | whom | we | are | going | to | kill | are | now | all | asleep. | I | mean | that | we | will | only | stab | them. | Thus | he | said. | Then | all | the | warriors | came | to | what | he | had | said. | Gwāxwā | took | the | knife | a | small | one | a | silver | one | weapon | with | which | he | was | going | to | kill | a | small | one | a | silver | one | knife; and | all | his | friends | had | knives | with | which | to | kill.

Then Qlōmogwa spoke and said: Now | take | some | weapons. | Do | not | let | us | hesitate | to | kill, | for | now | we | have | ready | our | weapons. | Let | us | go | now | and | handle | them, | for | the | sleep | is | ready | about | their | eyes." | Thus | he | said. | Immediately, | the | warriors | took | their | paddles | and | paddled | stealthily. | Then | they | arrived | at | the | beach. | It | was | a | really | sandy, | fine | beach. | The | warriors | stepped | out | of | the | canoe | carrying | their | daggers | in | their | mouths, | and | went | up | the | beach. | Then | the | warriors | saw | that | those | whom | they | were | going | to | kill | were | sleeping | under | the | sail | of | a | canoe. | A | post | stood | on | the | ground | at | one | end | of | the | mast, | a | post | with | a | forked | top. | Then | they | all | opened | the | front, | and | those | whom | they | were | going | to | kill | were | fast | asleep. | The | warriors | saw | that | there | were | seven | of | them | and | two | children. | Then | the | warriors | made | ready. | They | took | hold | of

bāk'tum qō lāl gālal gwāl negēgrēxa gānolē. Wā, laēm-lāe 'nēkē
Gwaxwāleyig'iliswūlē qa k'elāsēs hāmasēs 'nēnemokwē. 'nēn
yīlkwānu¹lax qaxs p'edek'ilaēx. Wā, hēmēsēx 'nāxwāmaax
mēxaxēns k'elak'asōlax; 'nēnak'ilē qens āmē ts'ēx'di.qa, 'nēn-
ēlāē. Wā, laēm-lāe 'nāxwā ēx'ak'ēda 'nāxwā bābak'wax wāldi-
mas. Wā, laēm-lāe sāyōbemē 'nem k'elak'elales Gwāxwāleyig'i
līs ōgū'la lāxa 'wālasē k'āwā'yō. Wā, laēm-lāwisa 'nāxwān
k'lāk'ēwā'yō ts'ēxwālasas 'nēnemōkwas.

Wā, lā'elāe yāq'eg'a'lē Qlōmogwaolē. Wā, lā'elāe 'nēkē 'wēg'i
yāl'lālex bābak'. Gwālx'ens wayōst'ēqa k'elax'ida qax'is
lā'mēk' q'lāxwa k'lōtelāqens. Wā, wēgax'ens qens lah'g'i dā'ix
silax'ēd'qō qaxs lē'maax ālak'lāla la ēx'plaste'wēsōx mēxāux, 'nēn-
ēlāē. Wā, hēx'idaēm-lāwisa bābak'wa dāx'ēd'xes sēsēwā'yō qens
'nāxwē ālēx'stālaxs lāē sēx'wīda. Wā, lā'elāe lā'g'ah's lax l'ēm'g'
sasxa ālāel ēg'imēngwis ēg'idzegwis. Wā, lā'elāe hōx'wūltāwē lā'ba
bābak'wa q'lēq'ag'xstālaxēs ts'ēts'lāyo k'el'k'awā'yōxs lāe hōx'wōs
dēsēla. Wā, laēm-lāēda bābābak'wa dōqūlāqens k'ūlibāy'as k'el-
lak'asōlaxa yawabemasēs kūmtsāla, yixs āmē lā'ib'isēla yā
wap'lēqaxa 'nāl'nemtslaqē qaxetō lāms: wā, lā'mē 'nāxwā lā'elā
l'lāsgemas. Wā, lā'elāe ālak'lāla mēxa k'elak'asōlas. Wā, lā'elā-
ēlāē dōqūlēda bābābak'wāqēxs ālēhōkwaē. Wā, lā'mē p'ōk'ē
nemē mā'ōkwa. Wā, laēm-lāe gwāx'gūlsēda bābābak'wa. Wā,

38 one end of the mast and they let it down, and therefore the sail was
spread over those who were lying under it. Then the warriors sat
40 down on the sail, and stabbed through it those whom they were
killing. Then they took off the sail cover, and Gwāxwaleŷig'ilis
saw that the girl was alive and unhurt. He took her as a slave. Then
he cut off the heads of two who had been killed by him. As
soon as he had cut off the heads, he cried "Go go go." He became
45 excited in his raven dance. Then Yāg'is cut off the heads of two
whom he had killed, and as soon as he had cut off their heads, he
shouted "Wēē," for his dance was the fool dance. Then Hōx'hōx'
dzē cut off the head of one who had been killed by him, and after
he had cut off the head, he cried like the hōx'hok', for his dance was
the hōx'hok'. Then L!āx'elag'ilis cut off the head of one whom he
50 had killed, and as soon as he cut off the head, he shouted "Hap hap
hap," for his dance was the cannibal dance, and K'ilem cut off the
head of one who was killed by him. And as soon as he had cut off
the head, he cried "Wohē," for his dance was the grizzly bear
dance; and after all had cut off the heads, they heard the sound of a
gun fired. Then G'ēxk'enis was shot in the shoulder, and it was
55 not known who had fired the shot. Some of the warriors said that
the sound of the firing came from one of the warriors' canoes. G'ēxk'enis
did not feel a pain in the wound. Now the crew of the
warriors carried aboard their canoes the property of those whom they

37 laem'laē dāx'idēda 'nāl'nemōkwē grayōl lāxa wināx 'wāx'sba'yasa
yāwap'lēqē qas' k'at'elsēq. Wā, hē'mis lāgrilas la lepsemdēda yā-
wabemax k'elābālasaq. Wā, āem'lāwisa bābabak'wa la k'wadze-
40 dzōdxa yawabemē qas'ts'elx'sālēxēs k'elāk'ase'wē. Wā, la'mē lēt'lē-
tse'wēda yāwabem. Wā, la'mē dōx'walelē Gwāxwaleŷig'ilisaxa
ts!āts!adagemē q'lūla, k'elās yilkwēs. Wā, la'mē q'lāk'olānemaq.
Wā, lā qax'idxa ma'lōkwē k'elag'ex's. G'il'mēsē gwal qāk'axs laē
gōgogoxa, laem xwāsa lāxēs gwāgwaxwalalaē Gwāxwaleŷig'ilis.
45 Wā, la Yāg'is k'ax'idxa ma'lōkwē k'elag'ex's. Wā, g'il'mēsē gwāl
qak'exs laē wēēxa qaxs lādenōkwaasa nōtemała. Wā, lā Hōx'hōx'
dzē qax'idxa 'nemōkwē k'elag'ex's. Wā, g'il'mēsē gwāl qāk'exs
laē hōx'hōk'xa qaxs lādenokwaasa hōx'hok'. Wā, lā L!āx'alag'alis
qax'idxa 'nemōkwē k'elag'ix's. Wā, g'il'mēsē gwāl qak'exs laē
50 hāphaphapxa qaxs lādanokwaasa hāmats!a. Wā, la K'ilem qax'-
idxa 'nemōkwē k'elag'ex's. Wā, g'il'mēsē gwāl qāk'exs laē
wohēxa qaxs lādanokwaasa nānē. Wā, g'il'mēsē gwāl 'wēla qa-
k'axs laasa hānl'eg'a'la. Wā, la'mē hānltsayap!akwē G'ēxk'enis-
wūla. Wā, la'mē k'ēs q'lālēda hānl'idā. Wā, la 'nēk'ēda waōkwē
55 bābabak'waqēxs hē'maē g'āk'eg'a'la hānl'eg'a'laēs wē'nats'lē xwā-
klūna. Wā, lā k'ēs getelē G'ēxk'eniswūlaxēs hānl'a'yē. Wā, la-
'mēda k'wēmasa bābabak'wa 'mōxselax mēm'wāla'x'dāsa la k'elā-

had killed. They never went to find the bodies of those who had been killed in war.

They started back and went to sleep before daylight. Early in the morning they had gone a long way, day after day, to some of the mountains and reached at last the warriors scalped the human beings and carried them away blowing, and they carried two scalps each and went on. In the morning they do when they go to war, for they never sleep when they are out. When the day is bad, they carry the war canoe up to a high place and leave it down away back in the woods. They do not all sleep at the same time, but some keep watch for canoes which are paddling by, even if they should be relatives. They do not take mercy on those in war. They would kill whomever they might see paddling by in a canoe. Therefore, no member of the tribes goes out paddling when they know that warriors are traveling about.

When the warriors had been out eleven days, they came back to Fort Rupert in the morning, singing the war song as they were coming in. When they reached the beach of the house of Yagis, the bows of the two war canoes heading in shore, Q'ômogwa stood up and spoke. He said: "Now show yourselves, Gwê'tela, Q'ômoyâ'yê, wâlas Kwâg'ul, Q'ômik'lut'les, and I listen to me. I have come back after going about to search for those who were to die together with

g'ekwa. Wâ, la'mê hêwâxa q'wâlal'idex hêbex'sox'dâsê k'êlag'it's kwa wî'na.

Wâ, g'âx'laê l'ex'ida. Wâ, g'âx'mê nâ'nakwâxa k'ê's'em ê'mex'ida. Wâ, lâ qwê'sg'ilâem'elâwî'sêxs laê ê'nâx'ida gaûla. Wâ, hêx'ula-em'elâwîsa bâbabak'wa sap'êdxê qêqâg'ekwê qaxs melasâ. Wâ, la'em'laê maêmals!aqeyâxâs yêyawâbema ê'nâ'nemts!aqe wî'nats'lê xwâk'lûna lâx gwêg'ilasasa wîna, yîxs hêwaxâê mēxa, yîxs êk'aêda ê'nâla qaxs l'âl'layôstâlaê mēxa. Wâ, g'il'mêse yax'simêl'ê ê'nâla laê l'elx'êdxê wî'nats'lê xwâk'lûna qa las hânag'ilas l'axa âl'ala'el'sê l'axa âl'lê. Wâ, l'axâê k'ê's ê'nâxwa mēxa qaxs q'ûq'ula-êl'âêda waôkwax sio'nakûlaxa xwâk'lûnaxa wâx'em l'axa l'êl'elâldax yîxs k'êl'êasâê mâyaen'tsa wîna, yîxs ê'nâxwa'mâê k'êl'elax'idex g'âlê dôx'wâ'el'el sio'nakûla xwâk'lûna. Wâ, hê'mê's l'âg'ilas k'êl'ê's sê xwamê'stâlâsa l'êl'q'wâlala'yaxs q'âlâaxa wîna la'em sêxwat'ayal.

Wâ, hêltewê'ta ê'mexsag'ewê ê'nâlasa wînaxs g'axâê zedâq'elâx'ga Tsâxisek'xa gaûla lâxê's nelâlaenâ'yaxs g'axâê ul'ax'ul. Wâ, g'il'mê'sê g'âxâlis lâx l'ê'ma'isâs g'ôkwâs Yâg'is l'ixes ul'ax'wa l'âêda mals!aqê wî'nats'lê xwâxwâk'lûna, wâ, lâ l'ax'wâldax Q'ômogwaôlê. Wâ, lâ yâq'êg'âflâ. Wâ, lâ ê'nêk'a: Wêg'â nel'mêl'ê yôl Gwê'tel, Q'ômoyâ'yê, wâlas Kwâg'ul, Q'ômik'lut'les q'êl' hêl'êlaôs g'âxen. G'âx'men, g'âx'men hâla l'âx'm lacnâ'yê al'ax'ga

80 Lĕlēlgawē and K'lox'sēstīl'ak^u and || Chief Q'ōmox's'ala. This I have obtained in war." | Thus he said and shouted "Ye e e," and at the same time the warriors cried "Ye e e." Then | all the warriors became excited and held up the heads | which were now only scalps taken off, that they should be seen by those who had stayed at home. |

As soon as they had done so, they all stepped out of the war ||
 85 canoes, and all the warriors carried in their hands | the heads, and the girl slave followed her | master Qwāxwale'yīg'ilis. As soon as they had gone into the houses, | they were called together in the house of the Chief | Ts!ex'uts!aēs. ||

90 I do not know what they said for I was not allowed | by my father to listen to their speeches, because G'ēxk'enis had been shot, | and the warriors almost had a fight when they came home to | Fort Rupert, for they found out that Ts!āgayōs, the younger brother of | Yāg'is,—that is, Neqap!enk'em,—had shot G'ēxk'enis, because ||
 95 G'ēxk'enis wanted to marry L!āqwax'sä, the princess of Pel'nakūlag'ilis, | chief of the numaym Kūkwāk'lum of the Q'ōmoyā'yē. | First Ts!āgayōs had asked for L!āqwax'sä, | but she had refused Ts!āgayōs, because he was a mischievous | man. G'ēxk'enis was wanted by
 300 L!āqwax'sä, || because he was not mischievous, and also because she

yāqolēs-wūts Lĕlēlgawēx'dä Lō' K'lox'sēstīl'ak^udä Lē'wa g'īgā-
 80 mēx'daē Q'ōmōx'salax'dä. Wä, g'a'mēsen wīnānemaxg'ada,"
 'nēk'exs laē yēēxa. Wä, lä 'nemādzagwēda wīna yēēxa. Wä, lä,
 'nāxwa xwāxūsōwēda bābabak!wāxs laē dzōx'ōstōtsēs qēqag'ekwēxa
 ā'mē la sūbek^u sē'ya qa dōx'walelēs yīsa āmlēx'dē.

Wä, g'il'mēsē gwāla laasē 'wīla hōxwūltā lāxēs wīnats!ēx'dē
 85 xwāxwak'lūna. Wä, la'mē 'nāxwāma bābabak!wa dāk'!ōtelaxēs
 qēqag'ekwē. Wä, hē'misa ts!āts!adagemē q!āk'ā laem lūg'ēxēs
 q!āgwidē Qwāxwaleg'ig'ilis. Wä, g'il'mēsē la hōgwūl lāxēs g'īg'ō-
 kwē laasē Lē'lālasē'wa qas lē L!ēxwa lāx g'ōkwasa g'īgāmaōlāē
 Ts!ex'uts!aēsōlē.

90 Wä, la'mēn k'lē's q!ālelax wāldemas qaxg'in k'lē'sēk' hēlq!ōlem-
 sen ōmpwūla la hōlēlax wāldemas qāēda hān!akwē G'ēxk'enisōlē
 yīxs hālsela'maē k'lē's xōma'fidēda wīnax'dāxs q'āxaē nā'nak^u lāxg'a
 Tsāxisek' qaxs laē q!āstasōxs hāē Ts!āga'yōsōlē yīx ts!ā'yās
 Yāg'ise, yīx Neqap!enk'emōlē, hān!ēdex G'ēxk'enisōlē g'āg'āg'ilela
 95 lax G'ēxk'enisōlax g'āyālaax L!āqwax'sä k'lē'dēs Pel'nakūla-
 g'ilisōlē, yīx g'īgāmaōlasa 'nē'mēmōtusa Kūkwāk'lumasa Q'ōmo-
 yā'yē. Wä, la hē g'ālagawē g'āyālē Ts!āga'yōsōlax L!āqwax'sä.
 Wä, lā'lāē L!āqwax'säōl 'yax'yek'ex Ts!āgeyōlāxs ālētaēs begwāne-
 'mēna'yōl. Wä, hē'mis lūg'ilas hē āx'ēxsōs L!āqwax'säōlē G'ēx-
 300 k'enisōlē qaxs k'lē'sē ālēta. Wä, lāxaē k'lē's LEMqa. Wä, hē'mis

was not proud; and for this reason | G'ëxk'ënis was going to marry 1
L!äqwax'sä, when he would come home after going to this war, 2
and, therefore, it was known by all the men that Ts!ägayōs had
shot him, because | Ts!ägayōs had always threatened G'ëxk'ënis, 3
if he should get L!äqwax'sä to be his | wife, and therefore all the men 4
knew | that he had shot him. |

G'ëxk'ënis never said a word about it. He | called the Gwëtela 5
to come to a feast in | his house, for G'ëxk'ënis was the head chief of 6
the || numaym Elgünwē of the Gwëtela. When all the guests had 7
come in, | only Ts!ägayōs had not come to the feast. Then G'ëxk'ënis 8
sent two men to | call Ts!ägayōs, and it was not long before 9
they came back | followed by Ts!ägayōs. Ts!ägayōs went right on 10
to the || rear of the house and sat down there, and immediately 11
they put dried salmon into the dishes for the guests. They | began 12
to eat, and after they had eaten they were given crab apples as a 13
second course. | After they had finished eating the crab apples, 14
G'ëxk'ënis arose | and spoke. He said: "Welcome, Gwëtela. In- 15
deed, || I called you to eat here, for the reason why I invited you is, 16
that you | chiefs may consider what you want to say on account of 17
the | great thing that has been done when I was shot, for there is 18
19
20

gwe'yōs G'ëxk'ënisölē qā's qādzēlax'demx L!äqwax'sä qō g'äx 1
nä'nak' lāxēs laēna'yē wīna. Wä, hē'mis läg'ilas q'aleda māywa 2
bēbegwānemqēxs hē'maē Ts!äge'yōsölē hān'ideq qaxs gwāla hāne 3
gēnalē Ts!äge'yōsölax G'ëxk'ënisölē qō hē lālex L!äqwax'saölē qā's 4
gēnema. Wä, hē'mis läg'il 'nāxwāma bēbegwānem q'ālāqēxs 5
hē'maē Ts!äge'yōsölē hān'ideq.

Wä, laem hēwāxā'mē G'ëxk'ënis wāldemnōkwa. Wä, g'il'mē 6
aēx'idālē hāna'yas laē Lē'lālaxa Gwëtela qā lās 'wīla k'wēlax 7
g'ōkwas lāxēs hēēnē'mē xāmugāmē g'igūma'yē G'ëxk'ënisölax 8
'ne'mēmōtasa Elgünwēsa Gwëtela. Wä, g'iem'läwīsē 'wīlaē 9
Lē'lānemas, wä, la'mē lēx'a'mē Ts!äge'yōsölē k'ēs g'ūxa lāxa k'wēl. 10
Wä, lā'lāē G'ëxk'ënisölē 'yālaqasa mā'ōkwē bēbegwānē qā lās 11
ētsē'stax Ts!äge'yōsölē. Wä, k'ēs'lat'n gūlaxs g'ūxāē nēdāqā 12
lāk'elax Ts!äge'yōsölē. Wä, la'mē hē'nakölē Ts!äge'yōsölē lāxa 13
ōgwiwa'ēlāsa g'ōkwē, qā's lā k'wāg'alil lāq. Wä, hēx'idānōsē 14
k'ax'idayowa xemts'ag'ala lōelq'wa lāxa k'wēlē. Wä, lāx'daxwē 15
hām'x'ida. Wä, lā gwāla hāmāpaxs laē hēleg'intsā tsēlywē. Wä, 16
g'il'mēsē gwāl tsēly'tsax'xa tsēlywē laē lāx'wāhē G'ëxk'ënisölē 17
Wä, lā yāqlēg'ala; wä, lā 'nēk'a: "Gēlag'n Gwëtēl, ālāmawēs'n lē 18
Lē'lālag'il qā's hāmāpāōs qaxs hēg'in läg'ila Lē'lālōl qā's wēg' 19
dōqwāla g'ig'egāmē qā's dōqwālaōs qā gwālaatsēs wāldemnōkwa 20
'wālasē g'wēx'idāastsōxda hān'ēdēx g'ūxen, qaxs k'ēasē 'yax'ēm

23 nothing bad | in my heart. It is for you to say what we shall do with him." Thus he said, and sat down. ||

25 Then NEqāp!ENK'EM arose and spoke. | He said: "Now listen to me, tribe. If really my younger brother has | done this to that chief, I wish this Chief | G'ēxk'ENIS to accept my good word. I will buy him off | with my war canoe which I will give to you, Chief. I
30 paid sixty blankets || for it; and also forty blankets | besides the canoe." Thus he said, and sat down. |

Then all the chiefs were grateful [for his words,] that he | bought him off, and that his younger brother should not be shot, for they had seen that | G'ēxk'ENIS was hiding a pistol. Now, after this, the
35 matter was straightened out || for Ts!āgayōs, who would have been shot by G'ēxk'ENIS, if | the wise NEqāp!ENK'EM had not bought off Ts!āgayōs, so that he should not be shot. | Then all the men were happy and | went out of the feasting house. Now | G'ēxk'ENIS and Ts!āgayōs had one heart after this. ||

40 Now another man married L!āqwa'x'sā. | His name was Lē!lēnox^u of the numaym DZENDZEN'q!ayo of the 'wālas | Kwāg'uł. He was the husband of L!āqwa'x'sā. After | the warriors had been in Fort Rupert for four days, beginning from the time | when they

23 lāxEN nāqayē lāx gwe'fōlasōxs qenu'x^u gwēx'ēdaas lē'wōx,"
'nēk'ē. Wā, lā k!wag'alila.

25 Wā, hē'misē NEqāp!ENK'EMōlē lāx'walila qaxs yāq!eg'a'elē. Wā,
lā 'nēk'a: "Wēg'a hōlēlax g'ōkūlōt qō ālaem lāxEN ts!ā'ya hē
gwēx'ēdxwa g'īgāma'yēx, wa, lāLEN āem wālaqēlaxwa g'īgāmaōx
G'ēxk'ENISēx dādalaxg'in ēk'ik' wāldema. Wā, la'mēsEN xūnkwas-
g'in wēnats!ēk' xwāk'lūna lāl, g'īgāmē, yixs q!EL!EX'sōkwaē p!ELX-
30 lasgēmaxEN k'ilōmaq. Wā, hē'misa mōx'sōkwē p!ELXlasgēma
ōgū'la lāxa xwāk'lūna," 'nēk'EXs laē k!wag'alila.

Wā, la'mē 'nāxwa'ma g'īgēgāma'yē mō'las wāldemas yixs laē
xūnkwa qa k'lē'sēs hān'fētse'wēs ts!ā'ya qaxs dōgūl'maē G'ēxk'E-
nisōlas q!wālaLElaaxa āpsōdegekūwē. Wā, la'mē naqē'sta wāldemas
35 laxēq qaxs lē'maē hān'fētstō laxsdē Ts!āge'yōs yis G'ēxk'ENIS qō
k'lē's nāqemalē NEqāp!ENK'EMōlē xūnkwa qa k'lē'sēs hān'fētse'wē
Ts!āge'yōsōlē. Wā, ā'misē la ēk'!ēqelēda 'nāxwa bēbegwānEMxs
laē hōqūwēls lāxa k!wē'la'yats!ēx'dē g'ōkwa. Wā, la'mē 'nEMx'ēdē
nāqayas G'ēxk'ENIS Lō' Ts!āge'yōs lāxēq.

40 Wā, lā, ōgū'la'mēsē la begwānEMē qādzēlax L!āqwa'x'sāxa Lē-
gadā lē!lēnox^u g'a'yōl lāxa 'nē'mēmōtasa DZENDZEN'q!ayosa 'wālas
Kwāg'uł, yix ts!ā'wūnEMas L!āqwa'x'sā. Wā, g'ilēmē ē mōp!ENxwa'sē
'nālāsa wīna g'aēs lāxga Tsāxisēk' g'āg'ilela lāxēs g'ilx'demē g'āx
nā'nakwaxs wīnēx'dē, lā 'yālagēmēda mōkwē ha'yāl'a sāsEMusa

came back from war, four young men, sons of the warriors, were sent out into the woods to cut seven poles, two fathoms long and two with forked tops, a little shorter than the first ones, and also a young cedar tree, four fathoms long, and also a long, twisted cedar to tie up the heads which had been cut off by the warriors. The young men were told to put them down northeast of the fort near to the houses of the white men at Fort Rupert.

Then the four young men went into the woods behind the fort and chopped down what they had been told to get, and when they had them all chopped down, they carried what they had chopped down and put it northeast of the fort; and when they had brought them all out, the warriors went to the fort and made a frame to hang on the heads which had been cut off. After they had made it, the warriors took the heads and put them on top of the sharpened poles. When all the heads had been put on, after the scalps had been taken off to be dried by the owner in his house, then they took an eagle-down and put it on the heads and after they had done so, it was called "cut off heads hung up." Now they remained there until they would fall down, and they were seen by visitors from the various tribes who came to Fort Rupert.

bābabak!wa qa lās lāxa āl'ē qa sōp'ēdēsēx ālēbōts!aqa maemāh p!enk' lāxens bālāqē āwāsgemasas. Wā, hēmīsē māts'aqa qēqēxāla hālselaem tsāts!akwālagawēs. Wā, hēmīsē 'nemts'aqa dzēs'eqwaxa mōp!enk'ē lāxens bālāqē 'wāsgemasas. Wā, hēmisa g'ilsg'ilt!a selbek' dēwēx qa yilemsa yilx'demalaxa qēqāg'ekwasu bābabak!wa. Wā, lā 'nēx'se'wēda ha'yāl'a qā's lā wix'elselas lāxa 'nālanā'yasa xūsela lāxanēxwāla lāx g'ōk'wasasa g'ōkwasa māmā'a lāxg'a Tsāxesek'.

Wā, la'mēsa mōkwē hā'yāl'a lāx āla'yasa xūsela qā's sōp'ēdēxa gwe'yō qa āxsōs. Wā, g'il'mēsē 'wī'la sōbekwa g'āxāc wix'wōl-t!alaxēs sōbānemē qā's lā wix'elselas lāxa āxāsa xūsela. Wā, g'il'mēsē 'wīlg'aelsa laasa bābabak!wa 'wī'la lāxa xūsela qā's lā k'lōmos'elsaxa yilx'demalasa qēqāg'ekwas. Wā, g'il'mēsē gwāle āxā'yas laē 'wī'la āx'ēdēda bābabak!wāxēs qēqāg'ekwē qā's lā k'lūdzetodālas lāxa cēx'ba dzōxūma. Wā, g'il'mēsē 'wīlg'aal'ēda qēqāg'ekwēxa xewēkwē, qaxs le'maalal sāpō'yewē se'yax'dus qā's lem'xwase'waēs ēxnōgwadās lāxēs g'ig'ōk'wē. Wā, lā āx'ets'wē qem'xwāsa kwēkwē qā's qem'x'widayowē lāxa qēqāg'ekwē. Wā, g'il'mēsē gwāla, wā, la'mē lēgades yilx'wālaxa qēqāg'ekwē lāxēs lagwēdzasaxa. Wā, lā hēx'sāem gwēsē lālaa lāxēs tēqamāxax demla. Wā, la'mē dādōgūlbēsa g'āxē bāgūns lāxg'a Tsāxēs k' g'a-yōl lāxa lēlqwālala'yē.

- 67 This is called "pulling under." Some Indians call | this "kill to
die with the dead chief," the way this was done by NEqāp!enk'em,
when he went to war | and killed the chief Wāxeldek^u, his wife, and
70 his || two children, for the slave whom Gwāxwaleŷig'ilis brought
along was the | daughter of Wāxeldek^u. |

He only had as his crew the others who had been in war, those who
did not | know what killed Q'ōmox's'ala, his wife, and his princess; |
and Wāxeldek^u and his crew were killed without cause. ||

- 75 The Sanetch never made war on the Kwāg'ul, although the Kwāg'ul
expected | that they would come to make war, and therefore the
warriors always kept ready | and did not sleep nights. They also did
not | kill any of the Kwāg'ul who stayed in Victoria. |

- 80 I forgot one thing about L'āqwamāga, the || wife of G'ēxk'enis
who was wounded. Three days | after the warriors had left to go
to war, her breath-holding neck ring of seaweed became flabby. |
Therefore, L'āqwax'sū cried all the time. I have never | seen the
neck ring. This is the end of the story about the war waged by |
NEqāp!enk'em. ||

NEQĀP!ENK'EM'S WAR SONG AGAINST THE SANETCH

1. I began at the upper end of the tribes. | Serves them right! Serves
them right! |

- 67 Wā, hēem lēgades nēdzapēla. Wā, lā 'nēk'ēda waōkwē bāk!ūm-
qēxs haguṁg'ila yix gwēx'idaasas NEqāp!enk'emōlaxs laē wīnaxēs
la k'lēlak'ase'wēda g'igāmaōlē Wāxeldek^u lē'wis genēmōlē lē'wis
70 ma'lokwē sāsema, yixs g'āxaē q'lāk'ōs Gwāxwaleŷig'ilisa ts'āts!a-
dagēmē xūnōx's Wāxeldek'wōlē.

Wā, ā'emisē lēlōdadesa waōkwē wī'nānemsa wīnaxa k'lēse q'lāle-
lax g'a'yālasas Q'ōmox's'alaōl lē'wis genēmōl lē'wis k'lēdēlōlē.
Wā, la'mē wūletse'wē Wāxeldek'x'dē lē'wis lēlōtdē.

- 75 Wā, lā hē'wāxa'ma Sānatsa g'āx wīnaxa Kwāg'ulē qaxs nāk'!āla-
'maēda Kwāg'ulaq g'āx wīna lāg'ilas hēmenālaem gwāgwālālē bā-
babak!wās. Laem k'lēs mēxaxa gaganōlē. Wā, lāxaē k'lēs k'lē-
lax'idaasa ts'āmasilāsa Kwāg'ul.

- Wā, lāx' 'nemx'idaalag'in l'elēwēsōk^u, yix l'āqwamāga yix ge-
80 nemas G'ēxk'enisxa hān'lek'wē, yixs k'lēs'maael yūdux'p'lenxwa'sē
'nāla bāwēda wīnāxs laael p'elat'ēdē hasēts'lāla qenxawēs 'wā'wadē-
k'lin lāg'ilas l'āqwamāga āem hā'yōlis q'lwāsa. Wā, len hē'wāxa
dōx'walelaxa qenxawa'yē. Wā, laem lāba lāxa wāwīnx's'āla lāx
NEqāp!enk'emaxs wīmaē.

NEQĀP!ENK'EM'S WAR SONG AGAINST THE SANETCH

1. Lāx'den g'ūg'a'yaxtoliselax q'lenem lēlq'wālala yā hā hā, yī-
lāla lai, yā hā hā, yīlāla lai, yā hā hā, wō wō.

2. I came downstream setting fire to the (tribe) - every where with a fire bringer. Serves them right! Serves them right!
3. My name, just my name, killed them, I, the great Man of the World. Serves them right! Serves them right!

MURDER AFTER THE DEATH OF A GWATS'ĒNOX CHILD (pp. 787)

There is another one who did the same as was done by Neqap'enk'em, when he went to war against the Sanetch, about which I talked before, on pp. 1363-1381. It was when the child of Qāselas, Chief of the Gwats'ēnox, was sick. That was the name of the chief and his new name was Wahēnox, which name came recently from the Ts'lēgelēs'ādex. His son died. Then his brother māxwa came in, for Qāselas and māxwa had one father, but two mothers, and when māxwa sat down at the place where the boy lay dead, L'āqwag'idek came in. He was the uncle of Qāselas and he also sat down. They were the only ones of the Gwats'ēnox who came in, for they were afraid of Qāselas and of his brother, because they were warriors. They put the boy into a coffin and after they had done so, they buried him immediately. Qāselas never spoke to his brother māxwa and to his uncle L'āqwag'idek. After they had

2. G'āx'mēsēn gwālēsēlag'in xūmtxūmdēsēlasg'in xūmtxūmtag'ilax
l'ēlqwālala yā hā hā, yilāla lai, yā hā hā, yilāla lai, yā hā hā,
wō wō.
3. Ā'mx'dē lēgēmsdānaxēn lēgēmdzēyaxg'in yālag'ilisēg'āx'nūla,
yā hā hā, yilāla lai, yā hā hā, yilāla lai, yā hā hā, wō wō.

MURDER AFTER THE DEATH OF A GWATS'ĒNOX CHILD

Wā, g'ā'mēs 'nemx'idāla hē gwēx'idaasas Neqap'enk'emolax laē wīnaxa Sānatsaxēn g'ilx'dē gwāgwēx's'alasa lāx 1363-1381. yīxs ts'lex'qaē xūnōkwas g'igāma'yasa Gwats'ēnox yix Qāselas hēem 'nem lēgēmsa g'igāma'yē. Wā, lā ā'lem lēgades Wahēnox g'ayōlaxa lēgēmē ālts lāxa Ts'lēgelēs'ādex. Wā, lā wix'lex'ē lēda bābagumē xūnōxs. Wā, g'āxē g'āxēlē 'nemweyotāsē 'māxwa, yīxs 'nemōkwaē ōmpas Qāselas lō' māxwa. Wā, lā matlokwe elatapas. Wā, g'il'mēsē k'wāg'alilē 'māxwa lāx la yagw'itasa wix'lex'idē bābagumē. Wā, g'āxē g'āxēlē L'āqwag'idek yix q'ūlē'yas Qāselas qas k'wāg'alilē ōgwaqa. Wā, lā'mē lēx'aim g'axsa Gwats'ēnox g'āxēla qaxs k'elēmaē Qāselas lē'wes 'nemweyotaxs bābabak'waē. Wā, lā lāts'ōtsa bābagūmx'dē lāxa dīgats'ē. Wā, g'il'mēsē gwāla laē hēx'idaem wūnemtaq. Wā, lā'ne lēwaxa yāq'leg'adē Qāselasaxēs 'nemweyōtē 'māxwa lē'wis q'ūlē'yē L'āqwag'idekwē. Wā, g'il'mēsē gwāl wūnemta laē nat'ukwe Qāselas

- 16 buried them, Qāselas went home | to his house, and 'māxwa and L!āqwag'idek^u followed him and | sat down where Qāselas was seated. They had not been sitting there | a long time when Qāselas rose and went to the place where his two guns were standing. | He took out one of them and spoke. || He said, "Now I shall follow the ways of my thoughts. | You will be the ones whom I pull under my prince, both of you." Thus said | Qāselas to 'māxwa and L!āqwag'idek^u. |

Then 'māxwa answered at once and said, "Do not | say that, 25 brother. There is smoke at Ōmanis and there are || people to whom it belongs. Let us go there." Thus said 'māxwa to | his brother and then Qāselas agreed to what he said. |

Immediately they got ready, for it was morning, and the | three of them started in a small canoe and paddled, each | carrying a gun, 30 and they carried their spears. 'māxwa was || sitting in the bow, Qāselas in the middle, and | L!āqwag'idek^u was steersman. They told their people that they were going hunting sea otters | at K'awaq and Ayaaxsiwē^e. They steered for it and the | Gwats'ēnox^u guessed that they were going to kill some one to die with the | child, for they 35 started at once after they had buried || the child. |

Then they steered for K'awaq, and as soon as they arrived there, they tore off a | narrow strip of their blankets and tied it on firmly

- 16 lāxēs g'ōkwē. Wā, lā lāsgema'yē 'māxwa lō^e L!āqwag'idekwaq qa's lā klūs'alil lāx k'waēlasas Qāselas. Wā, k'lēstla gaēl k'lūdžēla laas lāx'ūlilē Qāselasē qa's lā lāx q'!waēlasasēs ma'its'ēmē hānhān- 20 lēna. Wā, lā dāx'ēdxa 'nemsgemē lāq. Wā, lā yāq'!eg'a'la. Wā, lā 'nēk'a: "Lāk'as'maēg'in dāx'ēdlex'g'a gwālaasg'asg'in nāqēk', sōkwas'ēmxt! nēdzemsēn lāwelgāmax'dā, yōk'asda'xōl," 'nēk'asē Qāselasax 'māxwa lō^e L!āqwag'idek^u.

Wā, hētla 'māxwa nāqēmūla nā'naxmēq. Wā, lā 'nēk'a: Ğwā- k'asla 'nēx'ōl, 'nemwōt. Kwāx'axaē Ōma'nisxē kwāx'a lāk'asē 25 bēgwānemse'wa. Wēk'as lāg'ax'ēns laqēnē," 'nēk'ē 'māxwāxēs 'nemweyotē. Wā, la'mē ēx'ak'ē Qāselasax wāldemas.

Wā, hēx'ēda'mēsē xwāna'ida qaxs gaālaē. Wā, la'mē ālēx'wida yūdux'ts'alāxa xwāxwagūnaxs laē sēx'wida lāxēs q'!wālxō'maē hānlatsu hānhānlēme. Wā, lā māstowaqelaxēs māstowē. Wā, 30 la'mē k'wāgiwa'yē 'māxwa. Wā, lā k'wāya'yē Qāselas. Wā, lā lēnxlā'yē L!āqwag'idekwē. Wā, la'mē 'nēk'xēs g'ōkūlōtaxs q'!ā-q'!asāēl lāx K'āwaq lō^e Ayaaxsiwē. Wā, lāx'da'xwē lēx'ēda. Wā, la'mē k'ōtēda Ğwats'ēnoxwaq laem lāl k'ēlak'asōnuk^u la haguinsēs xūnōx'dē qaxs xēnlēlaē hēx'ēdaem lēx'ēdēxs laē g'wāl 35 wūnemtaxēs xūnōx'dē.

Wā, lā lāxsgēmēx K'āwaq. Wā, g'il'mēsē lāg'aa lāqēxs laē xwā-sōdxa ts'lēqladzō lāxēs 'naenx'ūna'yē qa's yilātōdēs lalak'watlas

on the locks of their guns so that the powder should not get wet. The three death-bringing guns were loaded. Now a strong west wind was springing up. Therefore they at once hoisted their sail and they went before the wind steering for the village of Ōmanis. They arrived at a shelter by the side of the island in front of the house. They took down their sail and paddled ashore.

Then NENGEMĀLIS came to meet them, and NENGEMĀLIS said and said, "It is a great thing that you paddle about, friends. Why did you travel thus on the water?" Thus he said. Then 'māxwa replied and said, "O Wonder, we were traveling about on the water because we were trying in vain to hunt for sea otters at Kawaq. Then a north wind sprang up and we came to save ourselves here at Ōmanis." Thus he said to him.

Then NENGEMĀLIS took the three guns and said, "Come now and eat in my house." Thus he said as he was carrying the three guns, and he went up the beach and went into his small house. Then 'māxwa, Qāselas and LĀQWAG'IDEK' went up the beach and they went into the house. They sat down and 'māxwa saw in the house HĀNKWASŌGWI'LAK' and his wife, and also the wife of NENGEMĀLIS and his boy. HĀNKWASŌGWI'LAK' was lying on his back in the other

lāx SEX'SEKWĀSĒS hānhānLEMō qa k'lēšē k'ūnxēdēdā ts'ōlā'yowē Wā, laēmē 'māxwa la k'ūts'ēwak'sa lēl'gila, yīxs yūdux sūmōdā hānhānLEMō. Wā, laēm lōk'wēmāsa yālēdā dzāq'wa lāgūlas hōx' daēm yāwāp'lētsēs yāwābēmō. Wā, lāēmē neq'xēlālxas lōx' lālx Ōmanis lāxa g'ōkūla lāq. Wā, g'īlēmēsē lāg'aa lāxa q'ōgūnw'as 'mekūmā'yasa g'ōkwē laē yāwāpaxōdxēs yāwābēmē. Wā, la sex-wida qa's lāg'alisē.

Wā, g'āxē NENGEMĀLISŌLē lālalaq. Wā, lā yāq'eg'āqō NENGEMĀLISŌLē lālaq. Wā, lā 'nēk'a: "Sakatsōs sēx'widaasēx āadats, mās'as hēg'il'k'asaōs g'wēg'wālag'ēlā'yē," 'nēk'ō. Wā, hēmīsē 'māxwa lē 'naxmēq. Wā, lā 'nēk'a: "Ālemsilak'asg'anu'x g'wēg'wālag'ēlā'yē yaas wāx'k'as'EMIXAANU'x q'lāq'asaax q'lāsāk'asa lāxox K'awaq'k'asēx. Wā, lāk'asōx dzāq'wax'ēdk'asa. Wā, ōkwas 'EMIXAANU'x g'āx'k'as q'wāq'ūla lāk'asxō Ōmanisk'asēx," 'nēk'ēq.

Wā, laēmē NENGEMĀLIS dāx'ēd 'wēlaxa yūdux sūmē hānhānLEMō. Wā, lā 'nēk'a: "Gēlak'asla qa's layōs L'ēxwanstakias lāx'ē g'ōxwē 'nēk'EXS laē dālaxa yūdux'sēmē hānhānLEMAS laē lāš'ōlā lāx l'EMASISē qa's lā lāēl lāxēs āmā'yē g'ōkwa. Wā, lāx'dāxwē 'māxwa lō' Qāselas lō' LĀQWAG'IDEKWē hōx'wūsēs lāxa l'EMASISē qa's lā hōg'wīl lāxa g'ōkwē. Wā, lā k'ūns'ālila. Wā, laēmē dōx'wā lē 'māxwax HĀNKWASŌGWI'LAK' L'ē'wis g'ENEMē, wā, hēmīsē g'ENEMAS NENGEMĀLIS L'ē'wis xūnōkwē bābagum lāxa g'ōkwē lāx d'ōx'wā t'ēg'ilē HĀNKWASŌGWI'LAK' lāx āpsanēg'wīlasa g'ōkwāsē lāx lāx'ē g'ōx'wā

62 corner in the house of his | grandson Nengemālis, whose wife gave
to eat to the visitors. | After she had given food to the visitors, the
woman sat down and | Nengemālis sat down where his wife was
65 seated and | lay on his back by the knees of his wife. || Then 'māxwa
spoke and said, "Now let us | look at our guns for they are all wet. |
We will start in the morning when it gets daylight." Thus he said. |
He rose and took the three guns and gave | one to Qāselas and one
70 to L'āqwag'idek'. Then 'māxwa sat down || and they untied the
strips around the locks of the | guns and when they had untied them,
they were | ready. Then Qāselas spoke and said, "Now I | will tell
you the news, Chief. My prince died | to-day and you will go with
75 him." Thus he said, and shot at || Hānkwasō'gwi'lak', and L'āq-
wag'idek' shot at his | wife and 'māxwa shot at Nengemālis, and
Nengemālis was killed, for the ball went through the back of |
Nengemālis and through the left side of his wife, | but she was not
80 dead. Then the woman rose and sang her sacred song, || and the
wife of Hānkwasō'gwi'lak' did the same. | Then Hānkwasō'gwi'lak'
jumped through the corner of the house | and hid in the woods. He
and his wife were missed by those who shot at them. | They did not
shoot the son of | Nengemālis. The name of his child was 'nemō-

61 Nengemālis. Wā, la'mē hām'gilē genemasēxa bāgūnsē. Wā, g'il-
'mēsē gwāl hām'gilaxa bāgūnsaxs laē k'wā'galilēda ts'edāqē. Wā,
lē Nengemālisē la k'wā'galil lāx k'wā'lasasēs genemē qa t'ēk'alē
lāx ōkwāx'a'fyasēs genemē.
65 Wā, lā yāq'eg'alē 'māxwa; wā, lā 'nēk'a: Wālag'ax'ens dōqwa-
xens hānhānlemk'asax lak'as'maaxsōnō k'lūnx'ēda qak'asansō lex-
'ēdk'aslax g'ilk'asēlasō nānos'idlax gaalala," 'nēk'axs laē lāx'ūlil
qa's lā āx'ēdxa yūdux'semē hānhānlem qa's ts'ewanaqēsa 'nāl-
'nemē lāx Qāselas lō' L'āqwag'idek'. Wā, lā k'wā'galilē 'māxwa.
70 Wā, lā 'nemx'idexs laē qwēlālx yilemas sex'sakwāsa hānhān-
lem. Wā, g'il'mēsē 'wi'la qwēlkwa, wā, la'mē 'nāxwa la gwālala.
Wā, lā yāq'eg'alē Qāsalas; wā, lā 'nēk'a: "Wālag'ax'en ts'ek'lā-
l'idk'asōl g'igāma. Wēk'laqak'asxaen lāwelgāmax'dāxō 'nālak'a-
sēx. Wā, lā k'aslaxaas laqēnē," 'nēk'axs laē hānl'ida wāx'ex
75 Hānkwasō'gwi'lak'. Wā, lā L'āqwag'idek' wāx' hānl'idex
genemas. Wā, lā 'māxwa hānl'idex Nengemālisdē. Wā, la'mē
hēbayē Nengemālisdē. Wā lēda lēlgila hēx'sala lāx āwig'a'fyas
Nengemālisdē qa's lā hēx'sāla lāx genxanōda'fyas genemas. Wā,
la k'les lēla. Wā, lēda ts'edāqē lāx'ūlil qa's yālaqwēsēs yāla-
80 lenē. Wā, hēemxaāwisē gwēx'idē genemas Hānkwasō'gwi'lak'
yixs lāalal dex'sāwē Hānkwasō'gwi'lakwē lāxa ōnēgwīlasa g'ōkwē
qa's lā 'wūna lāxa āl'lē. Wā, laem lēqwasōsa hānl'idāq lē'wis ge-
nemē. Wā, lā k'les hānl'ētse'wēda bābagūmē xūnōkwas Nenge-
malisdēxa lēgadēda g'inānemas 'nemōkwātā'yē. Wā, g'il'mēsē

kwātā'yē. After 'māxwa had shot, they went out of the house and after they had loaded their guns, they went home to their houses.

Now they went down to the beach and landed their canoe. It was not long after they had gone aboard their canoe when the wife of Nengemālis came out and took hold of the bow of the canoe and the woman spoke and said, "māxwa do not start just yet, but shoot me also, that I may go to where my husband went. Then māxwa shot her also and she died. After that, Qāselas went home. Two were killed by māxwa, whom he paid to Qāselas that he might live. Hānkwasō'gwi'lak", his wife, and the boy were not hurt.

Then Qāselas and his crew felt good when they arrived at Seba in the evening. māxwa had redeemed himself with two whom he had shot for Qāselas, that he might live.

It is not called war, if some one does as was done by Qāselas, but it is called by the Indians "to die with those who are dead." These two who were shot by māxwa on account of the child of Qāselas. They did not cut their heads off, and there is no war song for Qāselas when he came home after they had killed two Nengemālis and his wife, on the same day when the child of Qāselas died. There would have been four, if Qāselas and Lāqwa'idēk had hit Hānkwasō'gwi'lak and his wife, whom they tried to shoot. That is the end.

gwāl hānla 'māxwa laē hōqūwels lāxa g'ōkwaxs laē gwāl k'atsal xēs hānhānlemē. Wā, la'mē lāl nā'nax". lāxēs g'ōkwē.

Wā, la'mē hōqūnts'les lāxa l'ema'isē qa's w'ix'atendēxes xwak'ūna. Wā, k'les'mēsē laem hōqūxs lāxa xwāk'ūnaxs g'āxaē g'uxaw'le g'nemx'da's Nengemālis qa's g'āxē dāg'eyōdxu xwāk'ūna. Wā, li yāq'leg'a'lēda ts'edāqē. Wā, li 'nēk'a: "Q'wāllag'aamas lā'lxax, māxwa, qa's ēt'ēdaōs hān'īd g'āxen qen la'mē lāx lalaats'en la'wu nemx'da'. Wā, la'mē hēemxaē māxwa hān'īdeq. Wā, li'ne l'la Wā, g'āx'mē nā'nakwē Qāselas lāxēq. Wā, ma'lokwe h'lamats'ewas māxwa, yix hālagemasēx Qāselas qa's q'ūle. Wā, li k'ōa yilkwēs Hānkwasō'gwi'lakwē l'ewis genemē l'ewa bābagumē.

Wā, la'mē ēk'leqelē Qāselas l'ewis lēlōtaxs laē la'galis lāx Sebaaxa la dzāqwā. Wā, laem xūnkwē māxwasa ma'lokwe lān l'ex'is lāx Qāselasē qa's q'ūlēxs hāē.

Wā, k'les lēgades winēda hē gwēx'ida, yix gwēx'idamas Qāselas, yix hē'maē gwe'yōsa bāklumē hāgung'ilasa ma'lokwe hān'lx māxwa lāx xūnōx'dās Qāselas. Wā, li k'les qax'idiq. Wā, lāx k'leās nelā'layōs Qāselasaxs laē nā'nak" lāxēs g'okwe qaxs hēlāla'maē k'lelax'idxa ma'lokwē yix Nengemāhsdē l'ewis genemē dāx wik'lex'idex'demas xūnōx'dās Qāselas, yix mōkwēlaxsdē q'ōq'ōq' Qāselas l'ō' lāqwa'idēkwaxēs wāx'i hān'īts'le'wē Hānkwasō'gwi'lakwē l'ewis genemē. Wā, laem lāba.

THE KWAKWIKWUTL SETTLE AT QĀLOGWIS (to p. 835)

1 Now I will answer what is asked by you, why the Kwakiutl | lived
at Qālogwis. It was when the myth people were scattered, | when
they discovered that the princes of the village had been | killed by
5 Mink. Their village site was really good; || for K'lwēk'waxāwē^ε had
made the village site of the myth people. |

Now for a long time there was no village there. Then | the Chief
of the numaym Maāmtag'ila, 'maḡūyalidzē | came from where his
house stood at K'łōdagala, with his wife Aōmōl and his | three sons
10 and their wives and many children, || and also with two daughters
and their husbands | and their many children. They travelled in
four canoes, | for indeed they moved away from K'łōdagala to look
for a good | place for a village. They passed Fort Rupert, and |
'maḡūyalidzē wished to go to 'wīwex^udzeq. He arrived || at
15 'nōx^udem and in vain he looked for water. He | did not find any.
Then they paddled and went eastward and | he saw Qālogwis which
was a very good village site. Then | 'maḡūyalidzē and his sons-in-
law unloaded their cargo at that place | and immediately they built
houses there. ||

As soon as the houses were finished, Chief | 'maḡūyalidzē said that
20 they would invite the tribes. Then he came | to Fort Rupert, for

THE KWAKWIKWUTL SETTLE AT QĀLOGWIS

1 Wā, laemḡaen nā'naxmēlxēs wūlāse^εwōs lāx lāg'ilasa Kwāg'uł hē
g'ōkūlē Qālogwisē. Wā, hē'maa'elaxs laē 'wī'la gwēgwal'ēdēda nūx^u-
nemis yixs laē q'łista alōlēnoxwaxēs lōlāelgāma'yaxs laē k'łō-
lax'ēitsōs l'ēsela'g'ī'la. Wā, laem'elāwisē āla ēk'a g'ōx^udemsē qaxs
5 hāsaax K'lwēk'waxāwa'yē āxa'ya g'ōx^udemsasa nūx^unemisē.

Wā, laem'elāwisē gāla la k'leās g'ōkūla lāq. Wā, lā'laē se^εwidē
g'īgāma'yasa 'ne'mēmōtasa la Maāmtag'ila, yix 'māḡūyalidzē,
g'āx'īd lāxēs g'ōkwē lāx K'łōdagala lē'wis gēnemē Aōmōl lē'wis
yūduk^u bēbegwānem sāsēma lē'wis gēgenemē lē'wis q'lēnemē sē-
10 sāsēma, hē'mēsēs ma'łōkwē ts'ēdaq sēsāsēma lē'wis lēla'wūnemē
lō'xaēs q'lēnemē sēsāsēma. Wā, laem'elāē mōts'laq xwāxwāk'ūnē
yā'yats'ās, qā'axs lē'maa'el 'māwa bās K'łōdagāla qā's lā ālā ēk'a
lāx g'ōkūlasē. Wā, lā'laē hayāqalaxg'a Tsāxisek'. Wā, laem'elāē
'māḡūyalidzē 'nēx' qā's lā lāxa 'wī'wex^udzeqē. Wā, lā'laē lāg'aa
15 lāx 'nōx^udema. Wā, laem'elāwis wāx' ālāx 'wāpas. Wā, lā'laē
k'leās q'lasōs. Wā, lā'laē sēx'wida qā's lā 'nā'loLa'yala. Wā, lā'laē
dōx'wale'elax Qālogwisaxs ālaē ēk' g'ōx^udemsā. Wā, laem'elāē
'māḡūyalidzē 'mōtōdxēs 'memwāla lāq lē'wis naengūmpē lāq.
Wā, lā'laē hēx'īdax'da'x^uem g'ōkwēla lāq.

20 Wā, g'il'em'elāwisē gwālē g'ig'ōkwēla'yas laalasa g'īgāma'yē 'mā-
ḡūyalidzē 'nēx' qā's wāg'i lē'elaxa lēlqwāla'yē. Wā, g'āx'em-

that is where Ōmaxt'lālalē and his younger brother ʕnemōgwis and his father, ʕwālas Kwax'ilanokum, lived.

And before ʕmāxūyalidzē invited them, the younger brother of Ōmaxt'lālalē ʕwālas ʕnemōgwis dressed himself with the ear ornaments | and his abalone nose ornaments. Then Ōmaxt'lālalē said, | "This (my) younger brother looks very much like a chief. Now his name is G'ēxsem (chief's face) and that of the generations following him." Thus he said. That is the beginning of the | numaym G'ēxsem, for the numaym of Ōmaxt'lālalē were the G'ig'ilgām, || and therefore it is said that the numaym G'ēxsem was nursed on the right breast of their mother, and that the numaym G'ēxsem was nursed on the left breast of their mother. Therefore they say that the numaym G'ēxsem are descendants from the younger brother, | and that the numaym G'ig'ilgām are descendants from the elder brother. I only wish to talk about this. Their village was at K'lāq'la.

Now I will talk about ʕmāxūyalidzē. He came up to Xūdzedzālis, the village of Yix'āgāmē. | Then he invited him to come to Qālogwis. Next ʕmāxūyalidzē came | to Tāyagōl and he invited Lālx's'endayō and he went to Lālx'eqwaxla and he invited Dzenx'q'layō and he went to Lēladē | and invited Hayalik'awaē, and ʕmāxūyalidzē did not go beyond | Lēladē, but came back.

elaē lāx'ga Tsāxisek' qaxs g'a'maē g'ōkūlē Ōmaxt'lālalē 1 f w 2
tslā'yē ʕwālas ʕnemōgwis lē'wis ōmpē ʕwālas Kwax'ilanokum ts'ye

Wā, g'alagawa'yēsa lēlēlē ʕmāxūyalidzās q'wālx'ax'dim's ts'la
ʕyas Ōmaxt'lālalā'yē, yix ʕwālas ʕnemōgwisē yixs xōgix sa'ē'x's 1 f 2
Wā, lā'laē k'ēdzēlbalaxa ē'x's'lem. Wā, lā'laē ʕnēk'ē Ōmaxt'lālalē
ʕyē: "lō'mak'asōx g'ēxsemōx wisax. Wā, lā'mesox lēgadi'ēs G'ēx-
sem lē'wis ē'ēnakūlala," ʕnēx'elaē. Wā, hē'mis g'ag'ilgām
ʕnē'mēmōtasa G'ēxsem yixs ʕnē'mēmōtasa Ōmaxt'lālalā'ya G'ig'il-
gām. Wā, hē'mis lāg'ilas ʕnēx'sowa dza'mēda ʕnē'mēmōtasa G'ig'il-
gāmax hēlk'lot'ēbā'yē dzamsēs ābempē. Wā, lā'laē dza'mēda
ʕnē'mēmōtasa G'ēxsemāx gemxot'ēbā'yē dzamsēs ābempē. Wā
hē'mis lāg'ilas ʕnēx'sō āmayenxayawāda ʕnē'mēmōtasa G'ēxsem
lā, lā ʕnōlāwālila ʕnē'mēmōtasa G'ig'ilgām. Wā, ā'men nax'is
g'wāgwēx'sex'ēdē lāq, yixs hāē g'ōkūlē K'lāqa.

Wā, lā'mēsēn g'wāgwēx's'alal lāx ʕmāxūyalidzē. Wā, g'ax'ax
elaē g'ax'alela lāx Xūdzedzālis lāx g'ōkūlasas Yix'āgāmē yē. Wā,
lā'mēlaē lēlēlaq qa lās lāx Qālogwis. Wā, g'ax'laē māxūyalidzē
lāx Tāyagōl. Wā, lā lēlēlax Lālx's'endā'yō. Wā, lā lāx lēlēlax
q'waxla. Wā, lā lēlēlax Dzenx'q'layō. Wā, lā lāx lēladē. Wā,
lā lēlēlax Hayalik'awa'yē. Wā, hē'mēlaē wālē ʕmāxūyalidzē lā
lāladē, g'axaē aēdaaqa.

And Hayalik'awē came paddling after him, and, it is said, | the
45 five tribes traveled after him. Then || they arrived at Qālogwis,
and 'māxūyalidzē gave away blankets | and lynx skins and dressed
deer skins and mink skin blankets and yellow-cedar blankets | to
those whom he had invited. |

After 'māxūyalidzē had given a potlatch to his guests, | then
50 'walas Kwāx'īlanōkūmē, the father of Ō'maxt'lālalē || and of his
younger brother 'wālas 'nemōgwis, and Yix'āgāmē, and | Haya-
lik'awē said that they would build houses at Q'ābē, and Dzenx'-
q'!ayo | built a house at Ādap! and Lālx's'endayō built a house at
Qālogwis, | and after Lālx's'endayō had finished building his
house, | the ancestor of the numaym Kūkwāk'ūm came from
55 Wāq'anak' || and they at once built a house at Qālogwis, and then
came Sēn'lē | and he also built a house at Qālogwis, and | Walibā'yē
did the same, for he just came paddling along and saw | the smoke of
Ādap!. Then he paddled and went there, and | at once he built a
60 house; and Walibā'yē came from || Gwaxlāla, when he first became
a man. The ancestors of the | numayms lēlēgēd and lēq'!em built
houses at Ādap! They | came from Ōs'eq'. That is how it hap-
pened that they came together. | Now they invited one another in
the villages Qālogwis and | Q'ābē and Ādap! for they were ready in
65 the villages they had built. || That is all now. |

43 Wā, g'āx'ēm'laē Hayalik'awa'yē sē'wig'ēq. Wā, laem'laē sē-
'wik'elē 'māxūyalidzāxa sek'lasgē'makwē lēlq'wālala'ya. Wā, lā-
45 'laē lāg'na lāx Qālogwisē. Wā, laem'laē 'māxūyalidzē p'!esasa
'wālasx'ā lē'wa ālāg'im lē'wa metsasgēm 'nēx'ūnē lē'wa k'!ōba-
wasē lāxēs lēlē'lakwē.

Wā, g'il'ēm'lāwisē g'wāl yāqwa 'māxūyalidzāxēs lēlē'lakwē laē
'nēm'māla 'nēk'ē 'wālas Kwax'īlanokūma'yē yix' ōmpas Ō'maxt'lāla-
50 la'yē, lē'wis ts'lā'yē 'wālas 'nemōgwis lō' Yix'āgema'yē lō' Haya-
lik'awa'yē qa's lā g'ōkwila lāx Q'āba'yē. Wā, lā Dzenx'q'!a'yo
g'ōkwila lāx Ādap!. Wā, lā Lālx's'enda'yo g'ōkwila lāx Qālo-
gwisē. Wā, g'il'ēm'lāwisē g'wālē g'ōkwila'yas Lālx's'enda'yo g'ā-
xaas g'ālāsa 'nēm'mēmotasa Kūkwāk'ūm g'āx'id lāx Wāq'anak'.
55 Wā, lā'laē hēx'idaem g'ōkwila lāx Qālogwisē. Wā, g'āx'laē Sēn'lē.
Wā, lā'laē ōgwaqa g'ōkwila lāx Qālogwisē. Wā, hēm'laxaāwisē
gwēx'idē Wālibā'yē, yixs ā'maē siō'nakūla. Wā, lā'laē dōx'wale-
laxa kwax'ila lāx Ādap!. Wā, lā'laē sēx'wid qa's lā lāq. Wā, lā-
'laē hēx'idaem g'ōkwila lāq. Wā, laem'laē Wālibā'yē g'āx'id lāx
60 Gwaxlāla, yixs hāē g'il begwānemx'idē. Wā, g'āx'laēda g'ālāsa
'nēm'mēmotasa lēlēgēdē lē'wa lēq'!em lāx Ādap! g'ōkwila lāq: yixs
hāē g'āx'idē Ōs'eq'. Wā, hēm gwēx'idaatsēxs laē q'ap'lēx'ida.
Wā, laem lēlē'lap'ēda g'ōkūla lāx Qālogwisē lē'wa g'ōkūlā lāx
Q'āba'yē lē'wa g'ōkūla lāx Ādap!, yixs laē gwēgwalēs g'ig'ōkwila-
65 'yē. Wā, laem lāba lāqēx.

XI. VOCABULARY

ABBREVIATIONS

M. Annual Report of the U. S. National Museum for 1895, Washington, D. C.

III. Publications of the Jesup North Pacific Expedition, Vol. III
Leyden, F. F. Brill.

V. Ibid., Vol. V.

X. Ibid., Vol. X.

C. Kwakiutl Tales, Columbia University Contributions to Anthropology, Vol. II.

R. Thirty-fifth Annual Report, Bureau of American Ethnology

BAV. Boas Anniversary Volume, New York, G. E. Stechert, 1908.

(New) Newetsee.

(Kos) Koskimo.

(Gwa) Gwasila.

The order of the Indian alphabet is as follows:

e, a, ä, e (i), y, â, o (u), w.

h

b, p, p!

m

d, t, t!

s

dz, ts, ts!

n

g', k', k'!

g^u (gw), k^u (kw), k!^u (k!w)

g, q, q!

l, l, l, l, L!

Words beginning with a glottal stop (ʔ) are placed with the following sound, because the occurrence or non-occurrence of the stop is not sufficiently certain.

Since y and e (i); w and o (u) are closely related, each of these groups is treated as a unit, so that y and w followed by vowels precede e and o followed by consonants.

KWAKIUTL-ENGLISH

E. a

- e^a* exclamation indicating distress. III 305.14.
- ā* exclamation indicating pain. C 52.26.
- āāms* bad luck, defiled. R 709.99.
- aśmēla* to spoil, to make mistake, to bring ill luck. III 28.12; C 350.19 (Kos).
- aantlālagila* to cause constipation. R 576.94.
- aānt* eyebrows. III 87.23.
- aāgala* *Moneses reticulata*, Nutt.
- ay(a)* to payshaman. *ēsāya pl.* C 350.4 (Kos).
- ayābages* happy. C 296.9 (Kos); *ayaq!ēs.* R 1256.6 (Kos).
- aēdzē* great. C 206.16.
- aēyasō* hand. R 114.77, *eēyasō pl.* R 132.39.
- āyag'ek^u* fine adzing.
- aēyōs(ēla)* to understand. III 238.30.
- aśayōtsla* to try to understand.
- aw-* father.
- ōmp* father. III 22.6; *wīśwōmp pl.* father and uncles, ancestors. C 28.25.
- ās* your—III 19.1, *ēās pl.* C 30.9.
- aśwāsāla* in company with father. III 277.34.
- aśwatsōś* step-father, mother's or father's sister's husband. C 86.24.
- āsk'lōt* father's side; i. e., the num-aym to which the father belongs. R 1076.56.
- awel-* plain, distinct.
- awelx'iya* to shout (?) C 306.25 (Kos).
- awelx's* plainly discernible. R 63.72.
- awelp'altō* to become plainly discernible to eye. C 48.3; to convince oneself. III 154.16.
- awelq-* to desire, to wait for something. C 246.12 (New).
- awelqlas* stingy, avaricious.
- awelx'iya* to shout (?) C 306.25 (Kos).
- āwāk'ēla* slowly. R 701.32.
- āwinagemāla* slow. R 626.64.
- āwaqw(a)* to sit on summer-seat. III 265.15.
- awaqwēś* summer-seat. R 310.7.
- awa-* see *wa*.
- awāqlas* liberal. III 118.93.
- aśwal(iślāla)* to walk about searching for something. R 705.3.
- awēqw(a)* a dying person leaves his relatives. R 714.34.
- awila* important. R 63.64.
- āwō* great, *pl.* III 22.10, R 95.32.
- āwōdzem* great tribes.
- āwōwaxek'ūs* coarse gravel on ground.
- āwāxats!ō* to put inside. R 396.77.
- aōwak'* big sheet of water, ocean. III 103.93.
- aōms* man of ordinary power (probably only with *k'!ēs*). III 33.35, C 52.14.
- aōk'lūna (?)* to pick for oneself. R 212.31.
- ab-* mother.
- abemp* mother; *ēbemp pl.* mother and aunts.
- abāyad* having a mother (from *a* stem *abas*). III 25.16.
- abēnś* mother!
- abatsōś* step-mother; wife of father's or mother's brother.
- abāsema* end (?) R 111.9.
- ābanē* maggots.
- āps-* one side.
- āpsadzōś* one side. C 66.31; R 62.42.
- āpsōt* one side. R 71.329.
- āpsēyinx* next year. R 352.31.
- āpsēk'is* adherents of one chief.
- ām-* closed up, tight.
- āmxa* water-tight. R 92.37.
- āmts!ō* filled up entirely so that it forms a solid mass. R 95.36.
- āmxiā* a hand width. R 81.56, 147.22.
- āmxtōx'wid* to close door. III 77.23; a hole. III 168.22.
- amk'eyēś* cover of bucket.
- amelk^u* a ceremony III 231.20.

āma small *pl.* III 18.10.
 amēx^ē *ēd* to become small. III 10.8
 āma^ēinxō^ē youngest child. III 174.23.
 āmā^ēyatsē fifth child.
 amāēla to notice. III 12.7. C 218.1 (New). amāēla (?) to notice a danger signal.
 āmaō! mother!
 āmāk! excrements, a mess. 224.23 (New).
 āmāx^ē *ēd* to soil. C 224.17 (New).
 amāga sham-fight at time of marriage. R 968.76.
 āmaxō brant goose.
 amyax- to praise, pray. X 195.26. C 336.1.
 amōs to decorate. M 670.1.
 āmit- to fish sea-eggs.
 āamtla to fish sea-eggs. R 163.10.
 āmdem sea-egg. C 130.20.
 āmtē^ē boil, carbuncle.
 amlēx^u- to stay at home. III 325.37; X 165.28.
 āml- to play. C 4.18.
 amlēq^ē remarkable. X 229.27.
 ademgūlē crane. C 360.4.
 āda my dear! III 74.4; lord. C 334.16 (Kos); a person in the line of primogeniture.
 —mother!
 ādāts father! III 29.26; my dear (woman)! C 314.23 (Kos).
 ādaqwa to call to an assembly. C 348.10 (Kos).
 ādaxenēselai to perform a Tongas dance. M 730.12.
 at- sinew.
 ātlem sinew. III 9.93.
 adēgrē^ē back sinew. R 158.40.
 āsama red, long crab.
 āsx- to sneeze. III 470.29.
 atsō grandfather!
 a^ēnāk^ē enough. III 101.93.
 an^ēanēgila to do mischief. C 6.7; III 14.93.
 ānēwas spruce (Kos): see alēx^u-.
 anēs father's, mother's sister. C 88.18; ēanēs *pl.* III 58.39.
 anēga to fetch firewood. III 45.35; (see a^ēnā, ānkwe^ē, ānqa).
 anēx^us^ēāē what is left over. III 406.7; R 312.23.

ālea to take fire (see ālēx^u-.
 ānp-
 ānobex^u spade. R 122.22.
 ānwa w^u to get rid of something.
 ant to utter (see āntēx^u-.
 ānt^ē horn, nose. R 114.14.
 āns^ēalil^ē to be angry. X 177.27.
 āngwa w^u to III C 16.
 āukw^ē fire drill. III 100.8; ānkwe^ē.
 a^ēā, ānq^ē.
 ānga to light. C 449.23 (see ānkwe^ē.
 a^ēā, ānkwe^ē.
 ānqūla cloudy. M 681.2.
 ānwē^ē cloud. III 126.4. X 261.11.
 āk^ē firmly. R 580.1.
 āgrano matter? C 162.16.
 āk^ēla salmon jump. C 148.17. 162.1.
 āq- wide open. III 100.10.
 āqāla open. R 90.83. 73.10.
 āxek work. R 688.16. 14.
 āqen omen. III 316.1.
 āx^u- to skim off. R 278.66.
 aawa foam. III 103.60.
 āx^upālaēs^ē ? ex pālaēs. Hensler's: crantha, Dougl., alum root.
 āx^uēlkūs a fabulous bone carrying skull and thigh bones.
 āx- to do, to be, to take.
 āxa C 144.2.
 āxē^ē work. III 28.1.
 āxāla to be. III 22.2.
 āxstōd to open door. III 130.
 āxōla to keep. R 194.10. 211.27.
 ēaxela to work. R 115.1.
 āxās place. R 131.16.
 āx^uxsd to desire. R 129.83.1.
 āaxsila to prepare. R 292.1.
 āxmōt tracks. C 14.18.
 ela fast, firm, tight. III 13.18.
 elgra ballast. R 183.9.
 eldzō a new flat tunic. R 100.10.
 ālāgim dress in kln. III 51.20.
 elāq almost. R 73.90.
 ālaxwa leha game. III 114.90.
 ālā to search. R 60.5.
 ālēx^u- to go sea bathing. R 122.24.
 ālēwas spruce. R 114.
 ālēwatsē hunt. R 114.1.
 ālēwadzēx^ukula spruce. R 114.1.
 111.4.
 ālēwin^ux^u spruce. R 114.1.
 ē^ēālēwin^ux^u *pl.* R 118.8.
 āx^uālēwatsē^ē Jangar's: 200 tr. x Burgsler!

Elwat'a to scratch. III 107.24.
 Elmal- to bury. C 94.18; 412.34.
 Els- sea-slug, holothuria. R 475.1.
 a'slas R 475.1.
 Els'alda a small holothuria.
 Els- meat.
 eldzē meat. III 21.9.
 Elk'(a) to open clams. R 179.21.
 Elk^a attendant. III 26.19; a'yilk^a pl.
 III 23.5.
 Elgūnwē attendant side, name of a
 numaym.
 Elkw(a) blood. III 197.22.
 Elk'ōd to bleed. III 197.22.
 Elqala to arrive. X 64.29.
 Elqw(a) to put out tongue. C 214.17.
 elq!wēnox^a a person who takes dust
 out of eye with tongue.
 Elx'a last, after. III 210.14.
 ELX'alala to follow. III 54.26; to
 do last. R 99.37.
 āl- just. R 213.11.
 ālelxsdē last. R 161.41.
 ālōmas fresh, new. R 236.5.
 ālōlaq new (canoe). R 125.4.
 ālexsem fresh (stone). R 264.15.
 alta fresh. R 308.75.
 alēg'a to add new ones (=new on
 back). C 298.7 (Kos).
 ālewil different places in house. R
 193.6.
 āl else. III 19.4.
 āl- inland, shoreward.
 āl'ō inland. R 57.2.
 āla'snem wolf. X 57.20; ēala'snem
 pl. X 57.18.
 ālōlēnox^a wolf. C 160.25.
 āl'asemk' a fabulous inland people.
 āleqlanem land food (berries, roots,
 etc.). C 324.34; land birds. C
 232.16.
 ālla(nux^a) (having as) servants. M
 667.10.
 al(ela) to break (a rope). C 38.8.
 al'id to tear, break (rope). R 323.4.
 al'lalit death (=breath breaks). III
 202.93.
 ālela dentalia. III 89.14.
 ālalels secret meeting in house.
 a'ēbalaa cooked black seaweed.
 a'ēbō seven. R 61.25.
 ālek- pregnant. C 274.17. (New)

ā

āsa to urinate (woman). X 173.25.
 ādzas urethra of woman.
 āxwa to enjoy. III 25.1.
 āxūla to desire.
 ēyōl desired.

y

yī- that. R 57.20; 63.61.
 yīx that (object).
 yīs with that (instrumental).
 yīpa to join together in a row long par-
 allel objects. III 28.2.
 yībelō twined weaving of cedar-
 bark in food mats. III 178.21.
 yīmxa to burst. R 536.40.
 yīmla to cut, split game, to burst. R
 248.35.
 yīsx'en plant, stem. R 190.39; 208.11.
 yīnt- to gnaw (beaver, rat, squirrel; not
 used for mouse). III 130.17.
 yīnāsela to be in canoe on water. C
 380.12 (Gwas); war-canoe. III 469.34.
 yīnēsa to give food. C 346.1.
 yīnk'a to recompense. X 231.27; to
 take revenge. X 207.25.
 yāyeng'ayoxawē neck-ring of war-
 rior. III 214.36.
 yīnk'la to throw with sling-stones. C
 192.4.
 yūyīnk'lālayu ? R 202.8.
 yīk'a bent halibut-hook. V 472.6.
 yīkwē cover. R 81.68.
 yīkwil parents of twins. III 67.14.
 yīqa to knit a net. R 163.10.
 yayaqet!ēnēga spider (= net-mak-
 ing woman).
 yīx'a fast. III 467.27.
 yāya'sna to try to be fast. III
 231.39.
 yīx'stōl as you say! III 70.42.
 yēxwa flood tide. R 72.66.
 yīxūla high-water. R 181.61.
 ya'x'mōt high-water mark. R
 72.66.
 yōixoxsōl deluge. C 82.10.
 ēyēxwa to dance. III 72.31.
 yēx'semē tallow. R 104.5 (see yāsek^a).
 yēxwa land looms up.
 yilāla serves him right! III 97.34.
 yils(a) to rub on. III 64.25.

- yilkwē- to hurt. III 29.35.
 yilk'atāhēla to scold, to blame.
 C 14.24.
 yilkwā- to carry long stick *lāhōz* on
 shoulder. R 166.11.
 yilqā- sore eyes.
 yāyilqama *Symphoricarpus racem-*
osus.
 yilxw(a) to hang skulls of enemies on
 poles. 3.19.
 yilxōla to hang over pole. III
 157.5.
 yilx's-
 yilx'dzayu dancing-boards. C
 100.26.
 ʔyil(a) to spread legs. C 160.11.
 yil(a) to tie in bundles. III 28.22.
 yilem band for tying. R 112.26.
 yā- to decline. C 52.5; to give up. C
 344.8.
 yā- to hang down loose. V 486.30.
 ʔya oh! (called from near by). III 11.11.
 ʔyā oh! (called from a distance).
 ya- to work, to do, to use.
 yānem game. III 22.13.
 yāla to continue. C 54.21.
 yāʔyatslē canoe. R 129.11.
 ʔyāa mother! C 256.33 (New).
 yāwap(a) to set sail. III 256.2.
 yāwaplēq mast. R 100.10.
 yāwabem sail. R 100.10.
 yāwas- to do for a short while. R 110.39.
 yāwix- to move, to shake. C 186.17.
 yām(g'iltāla) to drag along on water. C
 208.1 (New).
 yat- to rattle. III 459.33.
 yaden rattle. III 459.31.
 yāt'eq rattle. III 224.3.
 yāsek^o fat. R 108.82 (see YEX^oSEM^o).
 ʔyāk- bad. C 18.21.
 ʔyāk'alil to get excited. M 670.8.
 ʔyax'sem bad. C 160.25.
 ʔyax'plaxsta to scold. C 362.10.
 ʔyak'ā to vanquish. C 6.13.
 ʔyāg'im sea-monster. C 34.27.?
 ʔyax'yeg'il intestines. R 174.25.
 ʔyeyāg'is bad weather. R 253.11.
 ʔyāg'ilwat inexperienced. R 177.60.
 yaq^o to lie dead. C 10.13.
 yaq^o to distribute, to give a potlatch.
 III 59.3.
 yaqw^o woodworm. C 198.24.
 ʔaq' to smelt. M 218.?
 ʔaq'wē to smelt. C 200.10; to give. III
 157.5.
 ʔaq'wēla to smelt. III 157.5.
 ʔax' to smelt. P. 160.10.
 yax' back, to have one's back to. III
 157.5.
 yal- to be poor. III 157.20; to be
 quiet. M 6.80.
 ʔyāhēla to smelt. III 157.5.
 yalaq' to smelt. III 157.5.
 yāl' to be poor. III 157.20; to be
 quiet. M 6.80.
 yalk' to be poor. III 157.20; to be
 quiet. M 6.80.
 Kwaq' al yax'.
 yal'ā take care. III 29.16.
 yat'pela to feed. R 112.26.
 ʔya'ex'kamat' to give up. C 14.20.
 yat' C 10.24.
 yawix'la to be a hunter. III
 58.5, 85.17.
 yaq- property.
 yaqala property. III 108.?
 yax'LED paraphernalia. C 100.1.
 yagwik'ila to run. C 216.20. ʔs. New.
 yalaqwa to sing sacred song. III 157.5.
 yex'stē to refuse to give up. III 20.2.
 R 224.20.
 yēnekūla to fish salmon. III 157.5.
 ʔyāl'ē take care. C 124.18; 142.3.
 ʔyā call from a distance. III 157.5.
 yōx- wind.
 yāla wind. III 157.5.
 yēfwer to blow over. III 157.5.
 (see yāwapa to sail).
 yāla to appease to take to oneself. III 157.5.
 59.39.
 yā that near thee. R 100.7.
 ʔyoʔya cold wind. R 9.15.
 yūis to catch salmon in *čōmōt* (weir)
 of weir.
 yūdus^o three. R 20.13.
 ʔyōsa to eat with spoons. R 10.2.
 ʔyōyats^o dish of meat and vegetables
 eaten with spoons. M 670.20.
 ʔyewek' eaten with spoons. M 670.20.
 k^o. R 21.8.
 ʔyōgwa rain. R 21.2.
 ʔyōgūx' to be angry. C 10.13.
 203.51.

ʔyūk'wa slate
 yūlag'a to stay. III 466.18.
 yōl- to drift. III 149.15.
 yōlala to drift down.
 ʔyā'läi to warn. C 14.1.
 yūl thou R 675.44.

ē

ēaw- plural of words in āw-. R 99.28.
 ēen to quarrel (referring only to husband and wife). R 742.8.
 ēwaqa toround a point. C 220.12 (New).
 ēp(a) to pinch. R 208.11.
 ēbayu dice.
 ēps- pl. of āps-. R 157.7.
 ēd- to harpoon (Kos). III 375.14.
 ēdem menstrual fluid. C 440.23.
 ēt- again.

ēdetācē great grandchild. C 312.22 (Kos).
 ēt'ēd again. III 8.10.
 ēdzaqwa to speak again. III 234.42;
 aēdaqa to go back. R 68.81.
 ēs- not. C 148.25.
 ēs- to wait.
 ēsela to wait. III 42.18.
 ēsēsa to wait from time to time. C 174.19.
 aēsāyn to beg. III 173.21; C 63.20.
 ēsets'aak^u wearing abalone shells in ears. III 104.37.
 ēsegiwē added. R 65.19.
 aitsik'asöl oh wonder! M 707.1.
 ēk' good. R 122.48; es'ek' pl. R 200.41.
 ēx'p'a sweet. C 142.13 Amelanchier florida, Lindley.
 ēx'ak'aēqela to like. C 146.20.
 ēk'ēqela to be glad. X 3.31.
 ēg'idzāla good weather. R 202.29.
 ēg'ilwat expert. R 116.17.
 ēk'ō to be victorious. C 104.32.
 ēx'ba sharp. R 69.11.
 ēg'is sand. R 190.31.
 aēg'is fine weather. R 203.50.
 aēk'ta well. R 58.34.
 ēk'! above. M 681.3.
 ēk'ēsta to go up. C 386.21.
 ēk'ēbāla slanting rafters of house (Kos); see pūx'bāla (Kwāg'u).
 ēk'tēnxē upper edge. R 99.40.
 ēkw(a) to clear house. C 256.14.
 ēgulend to cut off branches. R 151.25.

ēq(a) to bewitch. III 426.30.
 ēs'afa to put disease into tree for witchcraft or cure (=pēsapa).
 ēx'(āla) to come near. R 216.21; C 222.16. ēx'agaalela to approach. C 380.19.
 ēx'ak'a to agree. C 386.28.
 ēxdzō left on a flat thing. R 228.24. (see ax-).
 ēxenta to menstruate. C 440.25.
 ēx'mē devil's club (Fatšia horrida). V 473.21.
 ēxsem semen. III 285.9.
 ēl'exsdē precipice. R 173.11.
 āg'iwē bow of canoe. R 96.59.
 (ā-) father, see aw-.
 ā- only. R 58.36, 195.9.

ā

ā- only. C 18.14.
 āē innocent, not having had sexual intercourse.
 āya burden of song.
 ātsao, āts! father! (addressed). III 90.34.
 āx- C 18.25?
 āxa foot of mountain. III 165.27 (aw-axa).
 āxsölē Veratrum Eschbolzianum (R. & S. Gray). R 175.8; a person of evil temper.
 āla real. R 140.19.
 āl- quickly.
 ālt'eqela to run quickly. III 413.29; to handle roughly.
 cātsila quickly. R 190.43; to treat roughly. R 187.24.
 ālbala quickly. R 302.42.
 ālita to do mischief. III 285.2, X 81.37.
 ālis greedy, desirous to get wealth quickly.
 ālat'a but later. III 146.8.

ō, w

ō (exclamation).
 ōxwa to cry "oh". M 668.6.
 ō- noun of locality; before vowels aw-.
 ōbē point. R 197.13.
 āwīlbē point of land. R 254.2.
 wūēyims(ēid) to die. X 208.2 (New).
 wūyōq'wa to shove into. V 332.11.
 wūyōq'lūxtax'ayē jawbone.
 wūd(āla) cold. R 194.16.
 wūdasō cooled. R 198.21.

- wāwedzelaqwa to cry 'ho' while lifting copper. III 449.26.
 wāp water. R 74.5.
 wāpagē juice. R 115.89.
 wāpala liquid. R 247.28.
 wēwāp!ēm fresh water. R 88.53.
 wamag'i goose. C 375, note.
 wāt-
 wāwādē kelp. R 192.18.
 wādolk'āla kelp-patch. R 177.50.
 wat(ēla) to lead. C 36.5; to pull (up a canoe). R 97.81.
 wādenōts!ēxsdē sheets of sail. R 100.8.
 wādek' dressed deerskin. R 296.80.
 was(a) to spawn (herring). R 255.23.
 was- dog.
 wats!ē dog. III 18.10; wāōts!ē *pl.* C 394.10.
 wāyayuk' hunting dog. III 18.7.
 wāts! grandfather!
 wādzēga grandmother!
 wādzid master! (=dog owner).
 wayad brave.
 wās-
 wāsēlaqwa to be hungry. C 234.20 (New).
 wāsdēma pit of stomach. C 234.23 (New).
 wās-
 wāwats!a to give a marriage present. R 432.8.
 wāwadzō!ēm to please. III 152.1.
 wīwusila to desire sympathy. C 467.
 wāwasēid to take a short time. C 222.7 (New).
 wānēm dead. III 97.30.
 wān(a) to exchange places. C 224.11 (New).
 waēnē herring. R 184.1.
 wān(ala) poor. C 254.24 (New).
 wānexēid to get impatient. III 327.30; X 14.11.
 waēnexsila to maltreat. M 670.6.
 wānola to cure. C 328.5 (Kos).
 wāk'(ala) ring shaped. R 165.60.
 wāx-bē bent at end. R 134.10.
 wīwakūyē leaves of eel-grass. R 513.60.
 wāgālos rainbow. III 110.21; C 384.15.
 waq' cape.
 wāxsā cape. III 29.42.
 wāqūmd to wear cape. III 30.1.
 (wī)waqōdē joints. R 79.13.
 wāwaq!aayu to beg for remains of feast; to eat with wife. R 308.74, 78.
 wāq!onēx's!a oh! I forgot! III 115.23.
 wāx although. R 82.8.
 wāx's- on both sides. R 248.38.
 wāxaas number. III 30.43.
 wāx- to have mercy.
 wāxēd to have mercy. III 54.8.
 wāxlas please! C 388.11.
 hawāxēla to beg, to pray. III 41.28.
 wāxwaxūlē thrush. III 298.40.
 wāxolaēwē water hemlock.
 wā!ēm(k'a) to endeavor to do a thing well. III 64.11.
 wāl(a) to stop. R 76.46 (*see* wūl-).
 wālas large *sing.* III 26.1 (āwō *pl.*).
 wālaas distance. R 110.26.
 wālasgem size. R 135.20.
 wālaēyas size. R 59.46.
 wā!ēnselas depth of water. R 182.22.
 wālaēdzas depth in water. R 180.34.
 wālag'ustowē height. R 140.23.
 wālasēaxaak' a ceremonial (great one made to come from above).
 wālasx'ē lynx (=big tooth). M 679.16).
 wālasila to distribute blankets after sale of copper (=to do a great thing).
 wālara snow reaches to a certain height. C 14.3.
 wālibāōs feared one, warrior. III 60.40, 217.27.
 wālā(la) being in a condition, state. III 231.33; V 357.17.
 wālaq- to desire. III 410.6.
 wā!tsax'ēid to be impressed. C 382.8. (tīwas).
 wā!dēm word. R 248.46; wish. III 25.3. wā!dēm *pl.*
 wāl- love.
 wā!lāla to talk lovingly, to joke.
 wā!l(ēla) lover. C 208.4.
 wāwat!ēx'ēid to pity. III 33.6.
 wālaqāla to listen to each other. III 362.21 (*see* wūl-, hōl-).
 wāwālaq!a to inquire. C 160.1.
 wā go on! well! III 7.6.
 wāla to lift. R 96.64.
 wē- how. C 22.5, where; III 44.24.

wī- not

wīyot. not to obtain. III 233.12

wēx'fid cannot. M 683.1, C 148.19

wēk'lex'fid to die

wībalisem to be at end. R 47.71

wīq'ūs not to believe. C 366.12

wāla weak. C 58.30

wiyālal to fear to die. C 320.21 (Kos.)

wiyōq'ingōz inside. R 102.10

wīwa^εqⁿ wolf. M 666.13.

wīs male, male infant. III 296.1.

win(a) to go to war. III 241.40.

wēk'(a) to carry long, stiff thing (fire-wood, pole) on shoulder. III 252.43 (not used for canoe).

wēq(a) to lift. III 75.12.

wēqwa to shove a long thing. III 464.1

wēxⁿstend to launch a canoe. R 192.85.

wēqw(a) brave. III 303.19.

wēwēl(a) all. R 180.40.

wēlenkūla to carry all. R 210.7.

wīlem smooth side of tree. R 60.12.

wēl- cedar.

wēlkⁿ cedar. R 60.5.

wīlēn consisting of cedar. R 141.32.

wīl child (for wīs in pronunciation of deer). C 160.20.

wīl(a) thin. R 186.16; wīswūla pl. R 191.69.

wās to feel sorry. C 320.19.

wāsāla to have pity. III 206.37.

wāwadzōlem to please. III 152.1.

wīwasilaga to be poor. III 330.15.

wākw(a) thick (layer). R 249.57.

wālenxōz edges. R 70.24.

wo go ahead! R 97.66; yes C 142.17.

woi call of Winalagilis. C 30.16.

wōkw(a) to bark. III 423.2.

ōy(a) slow. R 46.93 (?)

ōp(a) to whisper. III 80.34.

ōsm(a) chieftainess. III 354.15.

ōsmayo greatness (high rank).

ōmat(a) pain ceases.

ōmas great. C 192.1 (New).

ōmis unusual. III 196.20; funny. C 150.11.

ōt(a) to perforate. C 118.18

ōda(x'ēid) suddenly. III 412.24.

ōsdē stone hammer. III 332.35 (Kos. New).

aōtslaqāla lengthwise (?). R 84.61

aok'itna R 229.20.

olz'ala wrong. C 148.19.

ōdz'ib'ala to have money. C 366.12 (Kos.)

aōts'ēn not done yet. C 366.12

ōdz'ib'ala to have no money. C 366.12

ogū-la other different. R 61.12

ōgwaqa also. III 8.30

ōgnqala different. III 16.30

ōqw'al' gra hair. C 312.20

ōqwane redbreasted hawk. C 312.20 M 680.17

ōqwala many clans' raucous cry. C 312.20

ōq'ūsa to believe. III 247.65.

ōxsaak single. III 164.14

ōxtāala to carry on back (bushy roots, roots, cedar bark)

ōxtaak load. III 16.10

ōxlex'fid to carry on back. R 7.62

ōxtōlem pack strap. R 186.10

aōxtaas pack strap. R 186.10

ōlala to wait. III 34.8

ōlalalahe (exclamation) C 206.16 (New)

oleg'in wolf

ōlala slanting. R 69.92

h

helk'la to protect. III 46.14

helax'fid to pay. C 246.27 (New)

ha (exclamation) M 693.12

hā'gra go on! III 61.9

hai hamats'a's cry. M 691.3

hayimbend straight to end. R 100.34

haya haya ha fool dancer's cry. M 696.7

haya^εmāla to desire. C 78.1

haiamōt sign mark. C 22.25

hāyasek āla married couple. R 100.34

hayāsela to eat before going out. III 403.26; R 201.3 see hayāsele.

hāyaselelali elalis cutting. C 191.1 M 695.9.

hayanōxa roundheaded scabbard. V 476.35

hayāqa to pass. R 121.28. 212.10

hayēg' to imitate. III 270.10

hayōsele to go across. R 8.30

hayōt rivet. III 218.12

hayōhtāla to bring out (load). C 24.23

hayalilāgas invisible spirit. III 42.10 C 322.5

- havaltsama to keep secret. C 24.29.
 hayāñ to tell. M 683.15.
 hayāñlōla to warn. III 29.39. (See yāñlō.)
 hayemamamai cry of k'inqalalela. M 694.10.
 haiñ bear dancer's cry. M 705.15.
 hayū exclamation used when salmon is seen. C 142.2.
 hayōyiyi salmon dancer's cry. M 709.8.
 hayō hai hō Izōnoq'wa's cry. M 711.2.
 hayū hūya wolf's cry. C 144.18.
 hayūñela to make noise. M 669.6.
 hayōqōd to select. C 58.12.
 haidai cannibal's cry. M 692.9.
 hāwanaq'qelōtōl with matted pubic hair. C 134.8.
 hawāk'as great, dreadful. M 706.8.
 hawāñela to beg. R 104.7. (See wax'.)
 hañwinalēla to frighten away. C 352.25; R 176.41.
 hahāñē Clarengula hyemalis.
 habē burden of song. M 694.14.
 hahogwala to meet. C 340.19 (Kos).
 hap- to dip
 hapstend to dip into fluid. R 58.42.
 habayo brush. R 58.42.
 hap- hair on body.
 hapñlōma skins of animals. III 140.1.
 habesñanē goatskin. C 12.9.
 habōldzem pubic hair.
 habaxsolē Ribes echinatum Lindl.
 hap- cannibal cry.
 hañm- to eat.
 hañmap to eat. R 233.42.
 hañmaēs edible parts. R 278.67.
 hañmōt remains of food. R 246.93.
 hamēx'sila to cook. R 217.17.
 hamēx'silel'is cook. C 356.23.
 hēñmaōmas kinds of food. R 196.16.
 hañmawāla food. R 226.29.
 hañmayo fork. R 375.54.
 hāmshāmteñes a member of a cannibal society.
 hāmats'la a member of a cannibal society. M 685.19.
 hāmats'elāqwa to utter cannibal cry. M 689.1.
 hāmñiwē cannibal head mask. M 687.1.
 hāmñp'ēq pole erected in house of cannibal. M 691.5.
 hañm-Continued.
 hāmāla to keep in mouth.
 hāmñgēnd to swallow. III 152.10.
 hañmaats'ē pōxūns stomach. R 406.28.
 hamamamē cry of salmon weir dancer M 710.3.
 hāmāa a monster. M 708.7.
 hāmālela close together (?) III 452.36.
 hāmālela wasp dancer (?) M 710.7.
 hamdzats'ē wasp nest. M 710.7.
 hāmēlālela to spread over, to cover (a fluid). R 144.31.
 hamēlq'ūla to admonish. C 386.15.
 hamālelalis grebe.
 hāmāxsta grebe, name in myth.
 hamāñkwa to be dazed. R 199.42.
 hamāñxūlal laughing dance. M 667.2.(?)
 hamē' monstrous! III 147.18.
 hamō' pidgeon (Columba fasciata).
 hāmōmō backbone. R 243.30.
 hamōtsēna a plant.
 hamt(ēla) to carry a person or child on back. III 70.19; C 20.13.
 hāmś(a) to pick salmon berries. R 211.1.
 hāmkw(a) to put head down sideways.
 hāmñx'hāmñ'la buzz; block for hoisting.
 hāmñxw(a) to rush forward. X 82.6.
 hāda pet. C 308.23 (Kos).
 hādanē a fish (Anoplopoma fimbria).
 hādōē grandmother! C 142.7.
 hāt(ēla) to disobey. III 45.19; to urge; C 344.7 (New).
 hās he. C 66.11.
 hās(a) to breathe. III 33.14; to leak R 299.57.
 hāñyala noise of breathing.
 hasēē breath, keepsake (from sweet-heart).
 hāsk'aēdzēē stomach piece of salmon (=giving short breath).
 hādžek^u washed in wolf's dung as protection against disease.
 hatsāla leaks through. R 299.57.
 hās(ēla) aloud. R 97.66.
 hāts'ēxsdē wolf's tail. C 232.4 (New).
 hashēna to prepare. R 302.6.
 hāsdēxw(a) loose (moss). R 196.22.
 hādžapama Achillea asplenifolia.
 hadžapanaxiawēē Matricaria matricarioides (Lén.) Porter.
 hatsawē dolphin. III 99.27.

- heseküla woman goes to live with husband. III 466.32.
 hâyasek'äla married couple. III 67.9. R 59.53.
 hênak'läla to speak badly of some one. M 669.18.
 hênak'äla to resort to some act as a last means. M 727.10.
 hêgus'öla to cause an accident. C 116.14.
 hêk'fid to kill. C 104.12.
 hêyakula C 182.31.
 hek'wäla to make on purpose. R 250.87.
 hêgulen to follow a root in digging. R 195.20.
 haiq'enx'ölagilis reaching in front of him. M 694.6.
 hêx'(lê) fish head. R 223.3.
 hêx'hax' to eat fish head. R 338.39.
 hexhak" (?) hexhaq" to eat salmon. R 307.51.
 hêx'wa to deny having done something.
 haixwanöma to come to dance. (?) M 709.4.
 hel(a) right.
 hayalig'ila to make right, to tame a dancer. M 724.4.
 hâyäl'a right size, *pl.* R 184.19.
 hâyälag'it right size. R 119.11.
 hâailak'emôé shamans.
 hêlala to arrive in one day.
 hêlêg'ind to serve a second course in meal. R 323.19.
 hêlik'asô sacred. C 100.16.
 hêlomagem medium size. R 140.14.
 hêlg'aa to arrive in one day (Kos).
 hêlala enough. R 72.56.
 hêla'älala to put up right. R 206.27.
 hêlo'mala to be in time. III 15.10.
 hêlogwila period of ten months.
 hêk'öts'läna right hand R 69.93.
 hêlq'läla to allow. C 54.8; R 171.79.
 hêlôt to get enough. R 84.43.
 hêla (hêla?) to hire. R 211.3, 216.72.
 hêlös great-grandparent.
 hêlökwinë great-grandson. C 386.2.
 hêlökwinëgas great-granddaughter.
 hêx'wa to whistle (like steamer) to say "hö."
 hê-
 hêös small shed for mourners and sick people. III 53.39.
 hêgwäelsag'ila to make shed in woods. III 87.3.
 hêi cry of Winälag'ilis. C 30.15.
 hêip cry of shamans, intended to calm excited dancers. III 419.15.
 hêwag'ila to warn. X 186.16; to notify. C 164.26.
 hêmäla to look on. C 146.15.
 hêmhôm blue grouse (*Dendragapus obscurus fuliginosus*).
 hôt(a) to pass. X 196.4 (New); to leave. C 370.31 (Gwas).
 hös(a) to count. III 463.35; R 463.35.
 hewêk" counted. R 435.70.
 hödza'sê small shed for widow or sick people (counting-house?; see hê-).
 hös thine. III 107.37.
 hös'alag'imo mythical name of ghosts. C 158.12.
 hösaxwatäla buzzing in ears.
 (hök").
 hök"hök" a mythical cannibal bird. III 16.2.
 hök'hokwayak' petican (= hök"-hök" of sea).
 hêqw(a) to vomit. III 449.16; to go, *pl.* R 307.56.
 hêq'walê (*Glaux maritima* var. *obtusifolia* (Fernald). R 194.1).
 hêxw(a) to split v. w. III 256.23.
 hêlala a little. R 237.27.
 hêtem(ala) to acquire easily. III 139.43.
 hêlêsma'sê nest of humming bird, a charm for obtaining property easily.
 hêlê(la) to listen.
- b**
- bedê panther.
 ben(a) underneath, below. R 176.37.
 ben(a) to fit. R 98.7.
 bens(a) bashful. III 458.4.
 bek'ô to loan canoe. III 341.38.
 (bek")
 begwänem man. R 77.78.
 begwänemq'lala common man. V 441.15.
 begwis merman.
 begwil common man. R 275.36.
 begulelêk'ila to have a secret husband. X 7.1.
 hek'wê owl (*Nyctala acadica*).
 bekumäla man. C 312.6 (Kos).
 bek'üs woodman (a fabulous being that takes drowned people). III 258.28.

paōla [pa'ɬ] water rises. III 144.11.
 papex'sala to break to pieces (flat pieces). R 296.76.
 papesa'ma a plant.
 pāpoq'wamē a kind of kelp. C 470.
 pāsk'en skin of mountain goat with hair.
 (See *pesenōs*.)
 paq'la to put down a flat thing, to catch ducks in flat net.
 paqōd to put down a flat thing. R 183.10.
 pagōl to put down a flat thing in house. R 273.89.
 paqlaxsdē bottom of box. V 472.12; R 77.86.
 pāqwa to strike tail flat on water. III 321.25.
 paḡwa heart of porpoise.
 pāx(āla) shaman. C 50.17.
 pāxasōz to be treated by a shaman. C 100.16.
 pālpalaābolas dish keeps full. C 264.11. note.
 pālpalaābōkwālas dish keeps full. C 264.11. (New).
 pēk'la marmot (*Denax-dax*).
 pēs(ēla) to go astray. III 158.17.
 pēs'lexawōz windpipe of porpoise. (pēs-a?)
 pēqwa(a) to be soaked. V 440.26; R 155.17.
 pē'la(a) to whistle?
 pēlilbē whistling of nose. C 160.21.
 petax'wid (pēraqwa) split by which board removed from tree runs outward. R 61.37.
 pāla hungry. R 196.15.
 pōya hungry. C 296.14 (Kos).
 pōsqā hungry. III 36.38.
 pōs(a) to be fleshy. III 57.28; to swell. R 176.28.
 pōḡwa(a) to blow.
 pōḡūns bladder. R 176.31.
 pōḡutāz bladder on top of fish line. V 478.2.
 pōḡwas stomach. C 222.3 (New). (*Menziesia ferruginea* Smith.)
 pūḡ'bala slanting rafters of house. X 62.17.
 pōxpōq'wa elder wood or kelp plugs, used for shooting, as t-y's.
 pō'la(a) satiated. III 21.13.

p!

p!ep'ās blind. III 95.26 (or p!āp'as. III 304.41).
 p!emx'sōd to put arms through straps of load. R 123.78.
 p!edek'ila dark. R 162.85.
 p!es(a) to flatten a basket, to give a pot-latch to one's own tribe. III 93.1.
 p!eyayu blankets for potlatch.
 p!espiyā ear. III 46.38.
 p!enq'ala large bullhead, fish that lives on rocks.
 p!eq(a) to taste. III 39.21.
 p!exū(āla) to spawn. R 184.1.
 p!el(a) to pluck (feathers, hair). R 102.10.
 p!elōs dried salmon heads (=plucked cheeks). R 231.1.
 p!elem wool. III 361.22.
 (p!els-)
 p!elems moss. R 196.22.
 p!eldzēk'ila moss on back. R 82.6.
 p!elsenāla moss covered. R 98.3.
 p!elwūmp husband's sister and *vice versa*.
 p!elwadzōl husband's sister and *vice versa*, if intermediate relative dead.
 p!elx(ēla) fog. III 255.57.
 p!elxelagēm woolen (white man's) blanket.
 p!elem(āla) to shut eyes. III 91.31.
 p!el(a) to fly. III 102.28.
 p!ēplazōmas birds. C 30.13.
 p!ālek'wē k'atslā charge of gun (=little things put into and made to fly).
 p!ā to feel for something. III 137.4.
 p!ēḡwa to feel of. III 360.13.
 p!ayōl to feel grateful.
 p!ēwayasdē tips of fluke of porpoise (=feelers on tail).
 p!ēwaxsdē flukes of porpoise. R 450.85.
 p!ā(grustā) to raise. III 94.13.
 p!ēp'laq'ugēm'd to paint face. III 116.38. (See *bābaḡ'sila*.)
 p!āyōl giving away copper. III 448.18.
 p!ēs(a) hard. R 185.6.
 p!ēkw(a) to invite. III 112.28.
 p!ēq(a) rotten (rope, mat, cloth).

- mel- to light a fire
 melx leñd to light end. III 145.31.
 mašlō torch. III.145.30.
 melōgayu stone club (stone in hide with short handle).
 melēxela to travel in canoe. R 96.58.
 melāwēla to start across. C 16.2.
 mels- to turn head.
 melmelsela to turn head back. III 150.19.
 malōgemano halibut-head. R 243.41.
 melōk turned. R 358.39.
 ēmelqū(la) to remember. III 197.19 (melqūxāla? R 396.84).
 melx(a) to drift. X 87.35.
 melxwid to moisten. R 92.24; to paint with rings. C 202.13.
 mela southeast wind. III 350.4.
 melōk sockeye salmon. R 354.33.
 mā to crawl, to swim. III 304.24; R 373.7.
 mamaōnas R 382.3; mamaōmas. R 407.56 fish.
 masemagilis fish. C 232.12 (New).
 ma- to put down on stomach.
 manōlis to put down on stomach at side. R 408.2.
 maōdzek roasted. R 408.10.
 māya- to regret an act, to have mercy.
 māyata X 57.22 (māyatā).
 māyaxila to have mercy. III 471.17.
 māyalas surpassing. M 709.5.
 māyukwāla a game.
 māyōl(a) to give birth. III 67.12.
 māyoŕem newborn child. III 77.18.
 maōlbend to mark line with wedge. R 61.31.
 maōlbano marking wedge. R 81.58.
 mawāk'la sea lion (Hēldzaqū). name of a copper.
 ēmaōs(a) to work. C 256.18 (Kos, New)
 māpia to pluck. R 208.20.
 māpēlala to pluck off (moss). R 196.24.
 mamē bedcover. X 172.28; C 412.6.
 mamōk'as property in house. III 109.20.
 māmadas piece for tying on cross straps of basket. R 135.31
 māmana hawk (various kinds) (=trying to strike from mīx'a?).
 māmaŕa white man. R 99.38.
 mamāma leaves. III 299.3; R 186.2.
 ēmās what? III 44.9.
 ēmaōnox what tribe? C 158.9.
 ēmāyēnx what season? X 166.29.
 mās(a) to eat food consisting of several ingredients. R 342.9.
 mas(a) stripe.
 māyos raccoon (=striped face). III 285.14; C 176.10.
 masl'ek'ala slant. R 804.50.
 (māsta) mustard (English.)
 mastō harpoon. R 176.41.
 mats'apa to make a bundle. R 126.25.
 māt'sena harlequin duck. C 222.4; (matsin?).
 māgaanā hair line for trolling hook.
 māga'gu grouse (in myth. and Na-k'wax'da'x?). III 308.30.
 māk(ala) being near by. R 61.23.
 max'bē next to end. R 75.38.
 memk'ala close together. R 245.84.
 māg'ilēm weqwa half brother, said by sister and vice versa, not of same mother.
 ēmagagwa'las hurt. III 451.24.
 māmālēk'a swallow (Tachezoineta thalassina)
 māmēma warbler; hawk(?). III 308.40.
 maku(la) to feel fish nibble at line.
 ēmax(wa) potlatch. III 451.9; to carry property; C 324.20 (Kos).
 māwil sacred room of dancer. III 109.33.
 māx- to tie.
 māx'bend to tie knot in end. R 173.9.
 max'stend to push into water. R 127.41.
 max'ts'la to be ashamed. III 266.1.
 max-
 max'ēnox killer whale. M 665.12; pl. māmx'ēnox. M 666.4
 maxstāla raccoon (=striped eyes?)
 malats'les wash tub. M 729.1.
 malaq(a) to make selvedge, braid at edge of basket. R 142.21.
 malaq'ela mixed. R 298.48.
 malē exclamation enabling person to stay under water.
 mālīs a kind of salmon-weir. III 83.10; C 94.1.

- māledžana - medium-sized clam with rough shell
malekwa(a) to chew III 87.17; R 290.13.
malx^wiwd to eat C 312.8; Kos.
mal two. R 226.18.
malgunāl eight. R 182.28.
malgustā twenty. R 272.72.
mālegiyō twelve R 117.37.
mālra bitter
małtla(a) to recognize. C 274.21.
mā fish. III 83.18.
mēyoḡwanē salmon. M 709.6.
mās head of double-pointed salmon spear. R 302.6.
mās meat of porpoise.
mēta to twist nettle bark, sinew, hair. V 48.5; R 158.42, 165.66.
mōs- mēmēs penis. III 136.40.
mōdelexdzayo instrument of sea otter, for scraping inside of canoe
mēs(a) to smell. X 167.4; R 182.25.
mēs^tagⁱfak boiled guts. R 355.1.
mēg(a) to caulk (canoe). III 100.29.
megwat seal. R 174.1, pl. mēmegwat C 64.15, mēmegwat
mēx(a) to light a fire. III 158.15.
mēx-idē porcupine. III 320.35.
mēx^eid hair seal takes line out.
mēx(a) to sleep. M 719.5.
mēxela to dream. C 8.11.
mēx^{xw}ewalis Myx cephalus.
mēl(a) to tease, to do mischief. III 51.35.
mēmēwē salmon weir. III 184.11.
mō four. C 54.2.
hamōtslaqlā twenty-four R 159.8
mōsgemgustā forty. R 158.35.
mō- to pile up. R 346.15.
mewōl to take into house. R 239.32.
māwa to move. C 248.10.
mēmewāla cargo of canoe. C 364.5.
mēmewēs heap on beach. R 233.47.
pl. mēxmewēs. R 191.53.
mōxs to load canoe. R 256.32.
mā cry of raven. C 248.9 (New).
māwawō cry of crow. C 246.32 (New).
māla to carry many things on shoulder
mōmas(a) to hurt. M 670.12.

- drus cedar bark.
 denem rope. III 53.1.
 denas bark of red cedar. R 89.76.
 denyas cedar bark (Kos).
 denasmis red cedar. III 78.11.
 densen cedar bark rope. R 75.26.
 dentsen that of cedar bark. R 139.19.
 denx'id to haul in rope. V 478.14.
 dents'ók^o dancing board. C 28.46.
 (dents'ók?)
 denx^o to stand in a row. III 296.19.
 denwayá anchor line. R 125.8.
 denx'ela to sing. III 69.39.
 dek'aj to bury.
 dex'p'ók grave-tree. III 279.4.
 deg'e'ya grave. III 57.11.
 dex'(a) to open eyes. III 95.40.
 dex'ala to keep eyes open. R 199.38.
 dex'dex'ilil owl. III 308.40.
 dex'dex'iné owl. C 338.15.
 dex'(a) to soak. R 108.89, 425.20.
 dex'dax to eat soaked herring spawn. R 424.1.
 denk^o greased. C 356.17; R 425.20.
 dengwats'é grease box. R 82.7.
 dexw'(a) to jump. C 212.27.
 dewil to jump into house. M 679.12.
 dex(a)
 dexayu round pole and wedges with round point for splitting trees.
 dexetōx'wid to spread tongs. R 370.15.
 delx'(a) damp. R 125.13.
 deldaemk'ila to make tools, utensils. III 189.17.
 dā(la) to take, carry in hand. R 130.20.
 daas handle. R 133.21; grip. R 109.15.
 dāyod to take in middle. R 119.15.
 dādaelg'is person who takes enemy's clothing for witchcraft.
 dāg'ilēlem blankets given in advance in purchase of copper, to be returned later with interest (=put in hand in house).
 dāx'dasa to commit rape (=to take and put on ground)
 dabendg'ala to put an equal amount of blankets on a pile offered by a rival, thus accepting them.
 dadego to fight.
 dapa'a to tow. C 326.33.
 dādek'as property. C 104.30.
 dādek'ā to be jealous of each other. III 123.22.
 dāda father!
 dādēlēg'a silver bracelet =dollar [silver] on back. III 449.5.
 dādaōma property. C 256.26 (New).
 dōda'mala to move things. III 408.32.
 dādēqam white moss.
 dāsa(a) to dive. C 66.28.
 dāts father! III 135.3.
 dāg'isnol fellow wife. III 142.18.
 dāk'int'sēsela fish jumps down beach. III 302.42.
 dāl'ela to laugh. III 97.16.
 dāla(a) to unfold. III 338.41; R 228.21.
 dēlk^o unfolded. R 454.74.
 dā to wipe. III. 469.12.
 dēgridano towel for body.
 degemyo towel for face. V 443.12.
 dēxsdano toilet sticks.
 dēda loan at 100 per cent interest.
 dewāna liver. R 245.79 (dewāna?).
 dēdemala property, provisions stored in house. C 101.31.
 dēstōflax dolphin. (New).
 dēstawūlk^o. (New).
 dek'(a) seal, salmon dives. III 302.42.
 dēqw(a) to punch. III 27.40; R 76.65; 133.5.
 dēgwayu pile-driver. C 382.21.
 dēx^o yellow cedar. R 129.1.
 dēwal yellow cedar (Kos).
 dēxūmanōs Dōqwa'is hafted stone hammer (of Dōqwa'is), not used by Kwāg'ul.
 dēlak'ila fish jumps. R 183.6; III 326.5.
 dāp'en(dzō) squid bones on surface. C 172.15; R 471.41.
 dāqāla. V 441.20.
 dōmaq heart of wood. R 57.11.
 dōdegwig'ōs Ulna barbata.
 dōt-, dōt'āla to speak. C 314.2 (Kos).
 dōdas words of song. C 318.26 (Kos).
 dādodala to reply. C 254.19 (New).
 dōs(a) to be poisoned by clams.
 dōyad having poisonous clams. C 376.3.
 dōstend R 91.11.
 dōsdek'wa Rubus macropetalus Dougl., -ursinus. C & S.

dōkw(a) to reel. R 158.4. to reel. R 158.4. to reel. R 158.4.

dōkwil = pinching, pinching.

dōx^hdēgwēs Menyēthos trifid. R 158.4.

dōqw(a) to see. R 173.19.

dadoqwa to watch. M 66.11.

dōgūl seen. R 119.25.

dōxdōqwa to watch. R 151.18.

dōdex^hstold to think. C 208.6 (Kos).

dōxtsles seer.

dōx^hwalela to discover. III 41.11.

dōxfwūs to stretch a rope outside. R 158.36.

dō(ēla) numb, cramped.

dōlemx^hid to have nightmare. M 669.4.

t

tewix'a to go goat hunting. III 7.3 (See tōx^h).

tewē^hnēnox^h goat-hunter. R 104.3.

tep(a) to break (dish, shell, bone). R 105.13.

temelqw(a) to appease.

tems(a) wedge jumps out. C 218.7.

temkw(a) to chop. R 82.15; to bite. C 332.22 (Kos).

temx^h(alis) plants show on ground, to sprout. R 194.2.

tem(ēla) to throb.

tes(āla) to lean against. R 99.42.

tes(āla) to sit with knees drawn up. III 87.12.

(te^hna) for de^hna sandstone. V 486.11.

tenk^h hill, lump.

tenk'a to boil over. R 341.55. 478.54.

tenk'la hill on rock. C 216.30.

tenx^htsā lump inside. R 59.71.

teg'ek'ila a small bird. (See teg'ēg'ila).

tek'alačnēs R 170.60.

tek'āla to be full. C 26.15 (tenk'āla?).

tek'lē^h belly. R 174.30.

tek'lē^h deer. C 200.23 (New).

tex^hnēs deer skin blanket. C 374.28 (Gwas).

tek^h (teg-?).

tegūlexs to pull out of canoe. R 175.18.

tētegenōd to take up at sides. R 220.30; 469.23.

tek'ak' to see. R 158.4. to see. R 158.4. to see. R 158.4.

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téq(a) to drop. X 153.14.
 téx'íd to jump. C 144.26.
 tex tex owl (*Bubo virginianus*).
 texa hemlock leaves (Kos).
 téxats'le bladder of porpoise. R 450.89.
 téla(a) bait. III 293.2; R 162.82.
 tat'la to go to get bait. R 475.51.
 tólx eg'eleyind to sprinkle. R 258.65.
 tóxs bilgewater. R 371.3.
 tópa(a) speck. R 202.22 (t'ópa?)
 t' (exclamation of mink). C 142.25.
 tóx'-
 t'és'wa to attack. III 468.24.
 tóx'wid war dance. C 28.16.
 t'óyag'a to commit suicide. III
 122.8.
 t'óxwa to make trail by walking. C
 14.16.
 tóx'wid to spin.
 tólas'els to break up. C 170.18.

t

t'ep(ela) to be covered by some sub-
 stance. R 154.36.
 t'epsem to be covered by water.
 R 288.62.
 t'ebóg'a to drive in. R 93.16.
 t'em(a) to sew with cedar twigs. III
 302.29.
 t'em(a) to lash up. III 303.9.
 t'emag'im lashing. R 140.7.
 t'ems(a) to beat time. III 86.6.
 t'em'yayo baton. III 57.36.
 t'emédzo board for beating time.
 III 86.5.
 t'emsac' wart.
 t'emts! *Unifolium dilatatum* (Woods.
 Rydb.).
 t'emkw(a) to cardle, to shrink, to shrivel.
 BAV 120.15; R 57.8.
 t'emk' chopped in short pieces. R
 189.10. (Correct temk')
 t'emq(a) to pin. III 347.21.
 t'emxw(a) to pick gooseberries. R 221.1.
 t'emxwalé gooseberry. R 221.1.
 t'emx'mis gooseberry bush.
 t'enaxtól weaving frame for cedar bark
 blanket.
 t'ent'egó to marry in one's own family.
 t'ens(a) to shelter against rain; shade.
 III 121.22; X 161.9.
 t'ensclayo.
 t'emx' knot in wood. (t'enx'). V
 332.12.

t'enx(a) to walk with jerky motions.
 t'enx a bird.
 t-enx-
 t'ent'enxedzō veins of leaf, ridges
 between grooves. R 275.25.
 t'ek(a) soil. R 73.79.
 t'ek'elak' garden bed. R 189.14.
 t'egun a kind of canoe. III 287.16.
 t'ekw(a) to butcher game, fish. R
 411.30.
 t'ekw(a) to poke with finger. C 66.4.
 — to take down. III 361.33.
 t'eq(a) berry cake. R 269.9.
 t'eq'-
 t'ex'sōs cinquefoil root. R 188.1.
 t'eq'wanō cinquefoil plant. R
 190.40.
 t'egūdzo cinquefoil garden. R
 189.14.
 t'ex'laq' to eat cinquefoil roots.
 R 191.27.
 t'ex't'eq'lūs a plant.
 t'ex'-
 t'ex'ila door, trail. III 47.26; law.
 M 677.14.
 t'ex'a door, trail. C 310.11 (Kos).
 t'ex'ila to make trail. M 677.14.
 t'ex'lē ladder. C 104.25.
 t'ennâyē side door. C 412.6.
 t'els(a) to split halibut, salmon. R
 249.75.
 t'elyayo knife for cutting halibut,
 salmon. R 245.56.
 t'elék' sliced. R 251.200.
 t'els *Viburnum Pauciflorum*, *Pylainé*,
 berries. R 92.39.
 t'elsmis *Viburnum* bush. R 216.16.
 t'elk' soft (t'elq'). III 54.10.
 t'elq'aa female (fish).
 t'elxw(a) to soften by beating with
 wedge. R 296.83.
 t'elōk' pounded. R 130.32.
 t'elwayo cedar bark beaten. R
 129.17.
 t'elwagayo III 197.14; t'elwagano.
 V 476.1; club.
 t'el- to gather blanket over shoulder R
 118.6.
 t'ā-
 t'āx'íd tree falls. R 57.7.
 t'ās tree lies on ground. R 82.6.
 t'āyala invisible, hidden. X 55.24.
 t'āyolem sun protector. R 125.21.
 t'āx'íd to become invisible. C
 176.17.

tłák'a to lay down something and under another thing.

tłāg'il bed mat. M 726.7

tłāq-; (tłāq-?) round things lie on ground to pick up stone. R 164.28

tłāgatslō stone basket. R 28.13

tłāg'em load of stones. R 295.36

tłāqala to carry stones, box

tłēqwap pile of wood and stones for steaming. C 162.7; R 72.63

tłāx'id to pick up stones. R 294.50

tłaxtslāla to put stones into

tłāqemlilēla to place before guests. C 172.26.

tłāq"

tłāx'wid to spear salmon. R 303.11

tłāqwxslāla to spear salmon in muddy water.

tłātłāqlwa to spear salmon (Mam.; Kwag). R 303.10.

tłāx'id to turn right side up. V 347.7.

tłēwana liver of porpoise.

tłēyō hemlock branches for herrings to spawn on. R 185.22.

tłēwāla to be on water. R 185.20.

tłēp(a) to step on. R 351.13.

tłēs(em) stone. R 68.89.

tłātłēdzem pebbles. R 190.34.

tłēx'a stone edge. III 96.18.

tłēsap! to throw each other with stones.

tłēdzedzō slate (=flat stone).

tłēnqw(a) a dance.

tłēk'(āla) to lie on back. III 256.38

tłēx'dzō settee. C 394.6.

tłēk'a to sharpen knife. III 91.4.

tłēg'ayo whetstone. R 68.89.

tłātłēkwamak'a curdled blood on water. M 706.2

tłēqala to bend back. R 147.22.

tłāt'lāla to await. C 164.14.

tłēx'(a), tłēx'(lāla) to carry round thing on shoulder. III 27.36.

tłēnk" round thing carried on shoulder.

tłēx'(a) a fish (*Anarhichas lupus*).

tłēqw(a) to sip.

tłēgwayo feasting ladle.

tłēl(a) to soak. R 315.6.

tłēltlāla to eat soaked salmon. R 316.20.

tłēlk" soaked. V 441.22; R 441.47.

tłēltlōlōlō a small mountain. *P. pallidus*

tłēltlōlōlō a small mountain. *P. pallidus*

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- sex'ala to pick roots out of sand. R 190.44.
 sex^uts'la industrious. R 272.74; to agree. III 351.10.
 sex^uts'la measure from angle of thumb and first finger to tip of first finger.
 sex^usem elongated. R 180.35 (sex^u-sem?).
 sexsek'et long hair of goat. R 444.23.
 sel(a) to drill. R 64.92.
 selem *Vaccinium ovalifolium*. R 300.78.
 selp(a) to twist. R 120.9.
 sel(ala) to be quiet. C 64.25.
 sel!(ax'ts'lan'et) little finger. R 68.82.
 sels- to pick out. III 237.27.
 selgaak^u picked out.
 selqwa(a) to twist. R 57.13.
 selxsemala twisted (=k!w'et^use-mala).
 selq!w'et(sa squint-eyed. V 478.5.
 selbexw(a) to squirt out of mouth. R 363.12.
 saents'lo (se'entsō) harpoon shaft. R 157.2.
 sa(x^u)- to stretch out, to wrap.
 sax'etd to stretch out. III 16.1.
 sax'ts'lanala to wrap around hand. R 106.37.
 sa'el diaphragm of porpoise. R 453.62.
 saök^u board (=stretched?). III 8.7; R 96.57.
 sāk'liqāla alive (?). C 24.11.
 sāyena whole. R 190.43.
 sāyopālg'iwala to send ahead (canoe). III 149.22.
 sābend to overdo. III 18.1, 149.22 (=stretch to end?).
 sāaq sap. R 114.63.
 sayōq^u pure, unmixed. R 269.5.
 sāoltala noise of falling objects. III 465.2.
 sabex'alela to hear. C 394.20.
 sap(a) to skin. C 10.26; R 441.3; to flense. R 447.16.
 sa'dēkwax'etd horsefly. C 396.27.
 sās(ēm) children of one couple. III 45.6.
 sas- spring salmon.
 sāts'ēm spring salmon (*Salvalinus fontinalis*). III 102.7.
 sāsasdē dry spring salmon. III 225.32.
 sāk'a'ya to watch canoe. X 9.32.
 sāk'(a) to give away canoe. M 670.2.
 sak'ōd'et joint of box. R 69.1.
 sakw(a) to dig fern (*Pteridium aquilinum*). R 195.12.
 sāgum fern root. R 195.12.
 sakwa to carve meat. III 20.5; R 448.45.
 sax^ux'ā butcher knife. M 666.8; R 446.8.
 sax^udzō butcher board. C 174.11.
 sakwila to give a seal feast. R 458.58.
 sāk'wis seal-oil. III 192.19.
 saq'w(a) to peel off bark. R 131.13.
 sāq'wae'ems maple tree. V 387.31.
 sāq'ōd to peel off bark. V 473.27.
 sēsāq'wamōt bark dish. III 254.36.
 sax^usto R 109.14.
 sāl(a) blind. C 266.3 (New).
 sālaēdana fern (*Polystichum munitum*). C 292.12.
 sāl(a) love song, mourning song. X 6.12; C 120.9.
 sā to put up roof. III 137.30.
 sāla roof. III 45.24.
 sē to put meat down. R 462.26.
 sēp(a) to shine (sepa?).
 sētk'ot'ēn to split in falling. III 184.5.
 sīsīul fabulous double-headed serpent. III 60.37.
 sēsok'wa widgeon duck.
 sēnat plan. R 81.63; dancer. (See sēna.)
 sēnatāla purpose. R 121.32.
 sēnoqw(a) oblique. R 59.70.
 sēnogūd'zōd to bevel. R 64.97.
 sēk'laqa cane (in use).
 sēk'laqanō cane. M 675.4.
 sēq(a) to spear (devil fish). R 470.6.
 sēx'(a) to peel sprouts. R 343.32; to eat sprouts.
 sēxw(a) to paddle. III 255.38.
 sēēwayo paddle. R 127.49.
 sēx(a)
 sēx'etd mouth gets dry and sore. III 451.36.
 sēlan grandchild's mate *versus* mate's grandparent.
 sēlem snake.
 sēlis snake in belly. M 685.18.
 sō thou. III 110.32.

sōp(a) to chop. R 57.41.
 sōbayu adze. R 57.2.
 sāyobem small adze. R 111.
 sōx'sōx a cry of raven presaging rain
 (=dripping).
 sōx'ts'ēs R 131.8.
dz
 dzebeq(ela) to fit loosely. R 139.13.
 dzem(a) to cover with soil, ashes. C
 248.18 (New).
 dzemxw(a) bluish.
 dzemx'stō milky color. R 339.17.
 dzem'wa bluish stone for chisels.
 dzemōk^u milky. R 339.14.
 dzet(a) to split roots. R 115.13 (ts'eta?).
 dzetaxōd to pull off cedar twigs. R
 120.18.
 dzes'ēd to get warm. R 339.19.
 dzeseq^u young cedar. R 166.1 (dzes'ek?).
 dzendzedzō R 118.2.
 dzendzengētxsela smell of canoe. C
 262.4.
 dzendzenk'lāla to deride. X 67.6.
 dzendzenx'lem nettles.
 dzek'(a) to rub. R 95.27.
 dzegwat dried sockeye salmon (Gwas).
 dzeqw(a) mud, soil. III 283.10; R
 88.36.
 dzequt coal. R 58.40.
 dzex'ina iron. V 491.16.
 dzex'ina *Adiantum pedatum* L.
 dzex(a) to split or crack (wood). R
 141.29.
 dzexeq^u poles. R 184.9.
 dzex'(ila) to make war. III 350.23.
 dzēdzax'len weapons.
 dzelem tentacle of squid. V 475.33; R
 471.32.
 dzelāk^u mutilated (fish).
 dze'lāl lake. III 62.11; C 30.2.
 dzelt'saak^u split. R 115.14.
 dzelxw(ala) to run. III 103.2.
 dzelt(a) to spread out herring spawn.
 dzēdzelts'ādzē anklets. III 205.22.
 dzelts'eno cat's cradle (game).
 dzaanxa to nod head in pity. III
 122.19.
 dza'wūn *Oncorhynchus nerka*.
 dzā'em breast. III 87.13.
 dzāma child sucks.
 dzamēsp'la taste of milk. V 478.4.
 dzemdzemxūlas nipples of por-
 poise. R 450.87.
 dzās(a) dark blue.

dzad'zax'xūlās a hole (in) xax'wūn
 superethic.
 dzas(a) to help carry. R 24.19.
 dzād'xap'na *Oporichthys notata* Leach.
 Kaut's up 1 (young) salmon.
 diak inv. pebble of ruddy running por-
 poise (spear).
 dzak'ol R 267.60.
 dzakw'ala opened (eye) (redfish) in-
 suning strands (eye). R 106.15.
 165.60.
 dzaqw(a) evicting. R 160.13.
 dz'qwx'ala upper.
 dzaq'wa northwest wind. III 144.16.
 dza-wūn silver (fish). R 44.8.
 dzādzōm small silver (fish). III
 363.32.
 dzaxwasde dried silver salmon.
 dzēdzax'len weapons.
 dzāxūn olachen. R 290.48.
 dzāwadala to fish for bottom. R
 198.7.
 dzax'sēnd to tear to pieces. V 10.2.
 dzaba heavy swell.
 dzēg xdxem inner rounding of canoe
 bottom. V 363.4.
 dzēg ilēnd to rub on palm. V 49.8.
 dzēk'ta to dig clams. III 62.13.
 dzēg'ayo digging stick (rod) for
 72.73.
 dzēk(a) to cook huckleberries. R 296.2.
 dzegas place of spirit. R 100.1.
 dzēkw(a) to stretch out leg.
 dzēguns to spear halibut.
 dzēk'wayo hand flipper (claw)
 (=means of stretching out leg).
 M 677.5, R 452.28.
 dzek'twis catfish oil. R 94.16.
 dzēguni prong of salmon-spear. R 736.
 14.
 dzēl(a) fresh (fish). R 50.27.
 dzālē cockle. R 179.5.
 dzoyaq'z house with seven (rooms).
 X 62.23.
 dzōp(a) to stuff into a hole. R 27.28.
 dzōl'el'ala to dip (up and down). R
 75.27.
 dzomēg'el pole. R 127.44.
 dzōnoq'wa a monster. III 87.14.
 dzōnoqwa to utter cry of distress.
 dzomēwēs drum (to dance).
 dzēqw(a) to bend. R 122.48.
 dzōxwa to lift. III 47.18.
 potlatēl III 151.28.

dzōx^u- pole.

dzōxūm pole. III 27.25.

dzōdzēxūla to stiffen. III 27.25.

dzōdzōx^u bend to sharpen ends. R 166.10.

dzādze^{wa} to fetch poles. III 78.7.

ts

tseyōsa to dip up. R 375.47.

tsebā^{ma} old cedar bark blanket.

tsemōla stream runs against rocks (Āwī-k'ēnox^u).

tsemōt(āla) to be quiet, not to be allowed to speak. III 467.34.

tsemuk^u.

tsemgwig'a broken back. III 319.40

(New = qugwēg'a Kwag).

tse(a) to take refuge. C 84.21.

tse(āla) to press against (?). R 114.80.

tseⁿxwa fat. R 248.32.

tsek(a) to cut out bushes, to cut out trail. III 142.42; R 159.10.

tsāyō ax. III 27.28.

tsāka to eat (split) sea eggs.

tsek(a) to spin cedar bark into a single thread (Āwī-k'ēnox^u).

tsik'emin stone adz.

tsekw(a) to roll together stones for salmon trap.

tse^{ge}l berries of *Rubus Nutkanus* (Nubacer villosus Rydb.).

tseq'lūs soil. C 222.25.

tseq'lūs diabase. III 154.13 (ts!eq'lūs?).

tse^xwid to gather mussels. C 262.16.

tse^xw(a) tide runs.

tse^xwalōdala tide runs against rock.

tse^xūla cascade, to overflow.

tsā^xwa to drip. R 235.32.

tsā^xmis raindrop.

tsāōqwa liquid drips.

tse^xtsāngwis long prairie. III 323.7.

tse^xtsālas inclosure into which salmon go. C 370.19 (Gwas).

tse^{lx}w(a) crab apple (*Malus diversiflora* [Bong] Roemer).

tse^ltse^lē a berry. R 300.78.

tse^lx(a) hail. III 103.1.

tsās(a) to pour water on hot stones. R 74.14.

tsāsels to stretch a rope. V 493.22

tsāsē^{id} to stretch a rope. V 494.1.

tsāsayap'āla to pass each other. C 100.22.

tsātsēk'ina to find by chance. R 358.23.

tsāk(a) to split sea eggs. X 115.15. (See tsek'a.)

tsak' = tsāg'ano *Dryopteris spinulosa*.

tsak'os root of—. R 195.1.

tsāq- board on edge.

tsāgem side board of house. III 50.2.

tsāqemē^ē house front. R 343.18.

tsāx(a) slippery. R 290.18.

tsāx'ens a kind of tough wood. R 182.7 (tsāx'ens?).

tsāxenē^ē bark. R 126.22.

tsāxāla to walk with fast short steps.

tsāx(a)

tsāxis riverside beach.

tsā to draw water. III 43.18.

tsālayo bailer. R 74.4; milt of porpoise.

tsēxta ladle. R 292.25.

tseyilg'is water carrier. III 408.16.

tsāp! apron. III 108.21 (tsāp?).

tsāplēdzē^ē spawn of halibut. R 243.40.

tsāplēsela female fish.

tsāma R 408.7.

tsēt(ēla) to tilt. III 384.5; steep side hill, raft of driftwood.

tsēts!exsdala weir has long basket. III 302.12.

tsēnaxūla trouble. (?) M 705.17.

tsēnōma perch. C 206.14.

tsēkums to pick up ashes. X 83.8.

tsēk(a) to pour in among.

tsēkw(a) to pry up with lever. R 182.11.

tsēgwayobē^ē tip of paddle. R 182.11.

tsēq(a) to dip with feasting ladle.

tsēx-

tsēnabōd to light fire underneath. R 287.40.

tsēx(a) to trickle down. R 435.73.

tsēx(a) to melt (tallow). R 432.80 (or tsēx'a?).

tsēx(a) to kill wounded game. V 485.

tsētaxahala water sprinkles down.

tsētsāngwis prairie (New).

tsōp(ēla) to paddle against tide.

tsōp(a) black spot.

tsōpamala jingo (= black-headed).

tsōp!epela female sand piper (= black chested).

tsōtseptsā golden plover (= black spots in armpits).

tsōpalē thrush. III 138.23.

- ts'elk'(a) startled. X 189.42; scared. III 46.31.
 ts'əx'əlis to drift ashore. C 364.22.
 ts'ə(la) tide, current. III 227.10.
 ts'ə'ya younger brother. III 46.23.
 ts'əwē beaver. III 130.17.
 ts'əwūx winter. III 378.7.
 ts'əplax leaves of red cedar. R 95.40.
 ts'ə(a) to be taut. R 158.37. (See ts'əsa?).
 ts'əmē fish bait. R 223.5.
 ts'anananā' exclamation of Mink, for anananā'. C 158.15.
 ts'ənōsa to catch seals, deer in net. X 14.36.
 ts'əs(a) whale blows. III 313.21.
 ts'əts'əlk'owa snipe.
 ts'əs(ala) to resolve. III 467.39.
 ts'ənōq'wala to urge, ask. X 4.19.
 ts'əg'ōl old canoe. III 318.7.
 ts'əts'əx'sila to caulk. C 278.22 (New).
 ts'ək'(a) bird makes nest of soft material.
 ts'əg'il bed. III 65.35.
 ts'ək'iyend to cover with soft material. R 185.50.
 ts'əg'idzem first course in meal. R 384.38.
 ts'əg(a) mountain goat (Āwik'ēnox^u). III 403.11.
 ts'əq-
 ts'əqōd to peel off cedar bark. R 122.55.
 ts'əqems outer cedar bark. R 121.25.
 ts'əts'əq'ela to run out. R 302.42 (ts'əx'ela?).
 ts'əqw(a) lean salmon. R 351.36.
 ts'əx'əns *Holodiscus arifolius* Sweet., *Sericotheca discolor* (Pursh) Rydb. R 157.3.
 ts'əx'əwid to open. R 309.27.
 ts'əlas(i'lāla) to divide. R 369.25.
 ts'əg'a to run with tide.
 ts'əts'əx'əsem short board. R 186.20.
 ts'əx'sāē carved pole in front of house. III 221.3 (=stretched).
 ts'ə'ēl'əla mica. III 138.42 (dza'ēl'əla?).
 ts'əts'əx'it pain in body.
 ts'əw'alagek^u gutted, cleaned. R 416.47.
 ts'əs(a) to roast clams. M 682.5.
 ts'əts'əloqūla to drip (melting). R 436.91.
 ts'əq-
 ts'əts'əq'a winter ceremonial. III 15.12; R 342.11.
 ts'əgats'ə house in which winter ceremonial is held. III 11.13.
 ts'əts'əla tongs. R 70.18.
 ts'əts'əsg'in name of grizzly bear. III 30.37.
 ts'əts'əx'sdala blanket wrapped behind a man. III 302.12.
 ts'əts'əshō tangled. C 386.10.
 ts'ə'nē? R 175.14.
 ts'ən(a) lean. R 313.31.
 ts'əg'olas crosswise (ts'əg'olas, short way). R 420.48.
 ts'əg'inaga gull. C 232.10 (New).
 ts'əkw(a) to eat clams. C 376.2 (Gwas).
 ts'əts'ə'ek'wēmas shellfish. III 157.11.
 ts'əts'əx'əfmōt clamshells. C 248.20 (New).
 ts'əkwəyo hind flippers of seal (dzōkwəyo?).
 ts'əkw(a) bird. III 60.28; gull.
 ts'əq'(a) narrow. R 128.57.
 ts'əqw(a) to travel over land.
 ts'əx'(a) to pick elderberries. R 167.3.
 ts'əx'ina elderberries. R 167.3.
 ts'ənano stems of—. R 255.7.
 ts'əx'mis *Sambucus melanocarpa* A. Gray.
 ts'əndzō elderberry cake. R 260.99.
 ts'əx'əwak^u cut. R 391.27.
 ts'əx'ts'əkw fish hawk. III 296.16.
 ts'əx'əbē prong. R 154.8.
 ts'ə'elwa(la) to be famous. M 718.1.
 ts'ə to give. R 158.31.
 ts'əwana to distribute. R 410.14.
 ts'əwēk^u net measure. R 163.3.
 ts'əp'əx mittens.
 ts'əts'əstōē to stop up holes. C 160.4.
 ts'əlōmax barnacle. III 281.21 (Āwik'ēnox^u).
 ts'əts'əlāma a barnacle (ts'əts'əlōmax C 64.11).
 ts'əs(a) to dig fern roots. R 143.30.
 ts'əyayū digging stick. R 115.1.
 ts'əts'əsbes scaup duck. C 64.12.
 ts'əts'əsaga chickadee.
 ts'ən(a) thunderbird (Awailela).
 ts'əqw(a) to ring like metal. III 215.9.
 ts'əq'ūs(ela) to put into mouth. R 412.51.

- tslōxw(a) to wash R 228.26
 tslōku washed R 406.35
 tsławūux winter III 18.3
 tsłōx^uhetalis to push into ground R 194.6.
 tsłōx^ulema grandson III 51.20
 tsłōx^ulemagas granddaughter
 tsłōl- black.
 tsłōlto black. R 58.42.
 tsłōlna coal. R 91.7.
 tsłōlōd it gets black. R 91.15.
 tsłōlōqa blackish, dark red.
 tsłōtsłalmōt charcoal. R 94.20.
 tsłōlōlaq horn spoon. R 102.2.
 tsłōlayu powder. R 296.82.

n

- neyīm^xso lashed. R 165.63.
 nep(a) to throw a round thing. III 104.18.
 nebayu stone club.
ⁿem one. R 61.35.
ⁿemābē square around. R 62.48.
ⁿemāsgem equal length. R 78.1.
ⁿemādzō level. R 78.88.
ⁿemāx^{is} the same. R 126.15.
ⁿemāclut house fellows. C 58.7.
ⁿemāts two men who marry two sisters.
ⁿemāla together. C 256.17; equal. R 78.3.
ⁿenēmema. *pl.* ⁿenāⁿemēma family group (numaym). M 617.9; brothers. M 682.14.
ⁿenēmēmot fellows of family group, (numaym). R 59.50.
ⁿemēga to agree. C 22.16.
ⁿemwōt friend, brother's brother, cousin of same sex. C 148.26.
ⁿemōk^u friend. M 706.8; one person.
ⁿenēmema nine. R 168.8.
ⁿemsalēs to land. R 215.52.
ⁿemsa^wil canoe goes across river.
 nenāmuxēula to go to see. III 46.22.
 nenkw(a) to send with message.
 nenwaqens to foretell. III 32.7.
 negā mountain. R 173.2, *pl.* naeng'a C 174.21.
 nek(a) to steam. R 334.2.
 negūmp parent-in-law, child-in-law, nephew's wife, niece's husband and *vice versa*. III 51.17.

negōmōq. *Numaym*

- ⁿemābēd square around
 law nephew
 betel and ⁿemāclut black
 intermediate relatives
 nemwayad ⁿemāclut
 law R 430.7

nek-

- nekūla to trap
 negwis to catch salmon at night. R 305.2
 nekwa(a) to pick salad berry. III 208.2
 nek'ul salad berry R 60.6
 negūdā salad berry
 nek klāla to walk on rock
 neqa(?) to find by chance
 neqels to find on ground. M 608.7.
 neges not moving?
 neq- middle, straight
 negedzō middle of flat thing. P 64.86.
 negenōs straight edge. R 60.7.
 negextala to bend over
 negeltod to do the same. R 200.1
 negēc midnight. III 88.25
 negoyāfyē middle. R 60.11
pl. naengoyāfyē III 10.20
 negōyoxsala half full. R 180.4
 negemgustā straight up. R 61.6
 neqa to go right on. C 18.10
 neqa ten. R 82.19
 neqag'iwala to start box fire. R 97.75.
 neqala noon. R 358.40
 neqalaxstāla dinner
 neqō to meet to take revenge. III 469.28; C 346.19 (naq?)
 neq'ebod half fathom. R 60.2
 nexsōs half. R 160.38
 nexstāfyā to touch. R 80.40
 nānaqasila to steer to north. III 79.32, 312.15. R 177.6
 nānaxtōz flush. R 84.62
 nāqemk'a just in time
 naqelx'id to feel honest. N 14.1
 nāxsaup'a mixed half. R 200.10
 nāx'itila to beat
 neqwa to swallow. R 342.5
ⁿex- to cover with blanket
ⁿawem cover. R 200.10
ⁿax'wel to cover. R 124.80
ⁿex'ōnē blanket. R 200.10
ⁿōk covered. R 200.10
ⁿākūyāla to be covered. P 20.15

- nexw(āla) near. R 88.44.
 nō^{yo} medicine put near back of pregnant woman.
 nex^usōk^u spoiled child.
 nexāq goose. C 64.2.
 nānaxagem brant goose. C 362.26.
 nāxaq^{em} goose. C 362.25.
 nexelil to paddle against wind. III 351.21.
 nexusta to walk up river. III 70.23.
 nexlaāx^ēid to become full grown. III 180.7.
 nela to sing. C 320.26 (Kos).
 nel^{yo} song. C 320.15 (Kos).
 nel(x^ēid) to fly. C 260.1 (New).
 ēnela laughing goose. III 84.10.
 nel(ēla) to shake. X 85.7.
 nela to lie on back. R 168.13.
 ēnā(la) day, light, south. R 77.80.
 ēnaqūla light. R 123.82.
 ēnāxwats^{le} window.
 ēnalōlela to go south. X 3.11.
 nā(la) to dare. III 144.38.
 naē^ē snow (on ground). C 14.4.
 naēnax^u to go home. (New.)
 ēnawalak^u supernatural power. III 59.40.
 ēnawalakutāwē tips of hemlock.
 ēnanwalaguxiawē^ē little bunches growing on hemlock.
 namē^ēyastōl all go to one place.
 nāsa to cover. R 336.34.
 na^ēyim cover. R 165.52.
 nān grizzly bear III 33.24.
 neneml grizzly bear mask. III 33.24.
 nānag-
 nānagēg'a to obey. C 440.2.
 nānax^ēmē to reply. III 52.15.
 nānaxts^{le} to imitate. III 85.13;
 nā^ēnōlēlēlela to repeat. C 12.24.
 nūnōx^ēwid to become uneasy. C 78.33.
 nēnasa unavailable. III 449.31.
 nak^l(āla) to expect. III 151.21.
 nānuk^u expected. III 124.10.
 ēnē^ēnak^{il} to look in house. III 163.33.
 ēnakwēsta thorough. III 185.13.
 nāqa to drink. R 199.35.
 nagats^{le} bucket. R 88.53.
 nenq^{le}ma whisky. R 199.35.
 nagayu drinking tube.
 nax^ēela swamp.
 naqē^ēsta to be covered. III 177.8
 ēnāxw(a) all. R 73.97.
 ēnān^uxwēmas all kinds of things. C 120.22.
 na^ēx^u vulva. III 46.36.
 ēnāla south, up river. III 7.1. (See ēnāla day)
 ēnelbend to go up river. M 676.14.
 ēneldzē up river. R 223.12.
 ēnālenx the most valued. III 178.37.
 nālem^l black cod. III 359.2.
 nālamē R 207.40.
 nāl^{le} wolverene. III 44.39.
 nā^ēnak^u to go home. R 58.31.
 nāgrē large basket of berry picker. R 208.13.
 nānaagem small front basket of berry picker. R 208.13.
 ēnāla to carry a string of fish. III 184.20
 to haul a string of fish down river.
 nēs(a) to pull out. R 195.1.
 nēts^{le}nox^u one who catches devil-fish. R 151.22.
 nēts^{le}ē red cod. R 253.2.
 ēnēg^l(a) night. III 394.33 (Kos);
 nēkūla to travel at night. III 115.19.
 ēnēk^l to say. R 203.59; to wish. III 261.8.
 ēnēnk^lēqela to think. C 20.10.
 nēqw(a) foetus dies before birth. III 184.28.
 nēqw(a) dirty water. R 283.53.
 nēx(a) to pull. III 23.1; R 116.6.
 nēl(a) to show. R 160.38; to tell. III 17.10; R 425.27.
 nāqē^ē mind. R 244.55.
 nāqamala without sense. C 148.4.
 nāxsāla without sense. C 150.14.
 nāxsāla nobleman. V 441.16.
 nāq^legō^ē song leader. V 441.19
 nāqadē song leader.
 nāla to threaten. C 94.12.
 nōgwa III 17.1.
 nōmas old man. III 61.42; grand-father!; place at which sea monsters are believed to live.
 nōmadzil old man who has given up his rank.
 nōs mine. III 53.24.
 nūsnelaa *Aruncus sylvestris* Kost.
 nōs(a) to tell a myth, story. C 376.7.
 nūyam a myth. X 3.1.
 nēwēlem house story. C 308.9.

- g'āg'ōmas shadow on ground. III 354.20.
 g'āg'ōna to request somebody to do a thing for one. V 494.6.
 g'āx to come. R 88.52.
 g'āxemōdala to give marriage presents. C 306.26 (Kos).
 galala birds expect danger and raise their heads (g'ōlālā?).
 g'ālā canoe. III 127.6. (See g'ālēwa).
 g'alēwala g'omaga a fish. (Hydrolagus collicij).
 gag'iwāla twelve days. R 129.19.
 g'axēla selfish.
 g'ala loan at 100 per cent interest; to owe. R 432.10.
 g'ī- to be, to put.
 g'ēs to be on ground.
 g'itslōd to put in. R 205.9.
 g'a'ayas place where something is. R 225.43.
 g'a'ayasila to make room. R 226.15.
 g'aēl to be on floor. R 75.31.
 g'aēlas bedroom. III 22.5.
 g'iyemtsā to be in. *pl.* R 126.12.
 g'ixsā stern seat in canoe. R 395.23.
 g'ig'a(ēqa) to resolve. C 20.6; R 111.2.
 g'iwāla to help. III 166.3 (see g'ōx-
 ēwid, g'ōxwala).
 g'ī lord. III 101.22; line of eldest children. C 16.29.
 g'īya my dear! C 70.3.
 g'is-
 g'īnp man's brother's wife, wife's sister. III 207.21; X 201.27.
 g'ēdzōl man's brother's wife, wife's sister, intermediate relative dead.
 g'ēsgras to make love to sister-in-law.
 g'ig'ē'yatsaga mouse. III 38.15.
 g'ig'iltāla to purify. C 326.19 (Kos, Gwas).
 g'ig'ā tooth. III 96.19.
 g'ig-
 g'igāmēē chief. III 25.13.
 g'iqamēnēē chief's families. R 396.65.
 g'igabāyē lower chief. M 671.13.
 g'āg'ēxsila to treat like a chief. C 106.2.
 g'igad subjects, those who have a chief. III 7.2.
 g'āgel second chief. C 384.3.
 g'ēx"sō to cross land. C 104.13.
 g'ēx"sōg'ug'ēyōx"sayōk" one hundred bundles. R 192.76.
 g'ixa to sharpen knife, saw; to grind. III 96.19; to polish with griststone. R 103.31; to rub. R 103.28.
 g'ēxa to put away. R 58.45.
 g'ilayo wrinkle.
 g'ōmaga liver (?). R 94.17.
 g'ōtlala loon. (Kos)
 g'ōgūyo foot. R 114.76.
 g'ōxēwid to help. R 242.7. (See g'ī-wāla.)
 g'āwālapla to help each other. R 285.90.
 g'ōk" house. R 58.31.
 g'ōkūla to dwell. III 7.1; village. C 24.19 (g'ōxwa C 376.10 [Gwas]).
 g'ōkūlōt tribe. III 30.31, *pl.* g'ōl-g'ōkūlōt. R 319.2.
 g'ōkwaōt tribe. C 308.15 (Kos).
 g'ōx"dems village site. R 204.66.
 g'ōgwad house owner. R 241.41.
 g'ōkuns woman married outside of her own tribe goes to get property from her father for feast.
 g'ōlala to expect unseen danger; to be uneasy. X 170.38
 g'ōl- provisions.
 g'iwūlk" traveling provisions. V 480.9, *pl.* g'ōlg'iwēē. C 162.3.
 g'āg'ōēla to try to get provisions. X 193.28.
 g'ōltāla supper.

k·

- k'īp(ēla) to carry wood in arms. III 334.7.
 k'āpa; k'āpa(la) to embrace. C 220.9.
 k'imts'lālil to keep. R 396.71.
 k'imēya to catch hamatsla. III 232.24; ends of circle meet. C 36.19.
 k'imta to pluck off, clean berries. R 264.9.
 k'imtāla to clean crabapples. R 216.73.
 k'itlālēlōd to fit in. R 152.33.
 k'it'elaxla cranky (canoe). C 64.9.
 k'ēsp'olē Ribes laxiflorus Pursh.
 k'its'ēxsdē tail of porpoise.
 k'ina to scoop up. X 168.35.
 k'ēnqalalela attendant of cannibal. III 414.27.
 k'ēnqōxēwid to meet. C 172.16.

- k'inx¹ to roll. III 36.26.
 k'ānō hoop or game. III 26.17.
 k'inxstala to have mouth in water. C 166.24.
 k'inqa to apply mouth; k'inx
 ʔalela. C 54.25.
 k'iq(a) canoes meet, people strike heads
 together.
 k'āqō canoes meet.
 k'iqālōd to nudge. C 18.2.
 k'iqōta to raise head (dog). C 10.12.
 k'ēgedzō to put down fish. R 229.3.
 k'āk'ewa to wait(?). R 318.17.
 k'ēxw(a) whale blows. III 312.14; steam
 blows off. V 473.6.
 k'ēwas blow hole of whale, por-
 poise, etc.
 k'ix(ēlāga) crow. III 47.30.
 k'ēxpālā smell of crow.
 k'āna crow. (New.)
 k'ix(āla) stench. III 319.14. (See k'il.)
 k'ēlāk^u muskrat.
 k'ēlgeleg'ind to lick off inside (?).
 k'ilx'(a) circle, round, to turn a grind-
 stone.
 k'ilx'sta a round pond with steep
 sides. III 143.3.
 k'ilx'cid to revolve.
 k'ilx'sto round. C 392.32.
 k'ik'ilnala, trying to encircle (nov-
 ice). III 59.24.
 kak'ilx'ala to bulge. R 57.17.
 k'ilxw(a) to buy. R 289.86.
 k'ilōm price. C 86.2.
 k'ilx(a) to strike face(?).
 k'il(wustala) to lift. R 430.49.
 k'il(ēla) afraid. III 46.7.
 k'ilēm dreaded. M 717.2.
 k'ā- to put down a dish. III 81.32.
 k'ax'dzamōlil V 442.16.
 k'āya to drive away. C 340.4.
 k'ām(a) wing (cut off). III 313.17.
 k'āmax'amaq'astō snapping door. C
 272.6 (k'amak'amaq'astō?).
 kat(a) to put down a long thing. R
 175.13.
 kadēdzōd to put down a long
 thing on a flat thing. R 62.56.
 k'laādem sticks that hold salmon
 flat in tongs.
 k'āk'ētēnxō side pieces of drying-
 frame. R 271.51.
 k'ādayōl ruler. R 260.98.
 kats'amaq' (new). R 67.1.
 k'adlat^u round basket. C 22.1.
 k'āladēla (new) basket. R 260.4.
 kas'ad (new) basket. R 407.51.
 kas'el (new) basket. R 36.28.
 kas'at to shrink (new).
 ka'dale (new) (new) basket. III
 58.35.
 kas'el (new) (new) basket. R 134.32.
 kāyay. R 109.16. kas'aga. R
 109.3. (new) (new) basket.
 kats'ānē (?). R 218.9.
 k'ānō punk, fungus on tree.
 k'ink'ink'ēs fungus on ground
 (echo).
 k'ānō hoop game. (See k'ix.)
 k'āk'iltsem to try to bring back fish
 pole a round thing floating on water.
 III 102.26.
 kaqelzōd canoe passes through (new)
 coal. C 268.7.
 k'āqelāt'emd to dice (new). R
 348.5.
 ka'x'ālelōd to put stick backward. R
 76.51(?).
 k'āx cry of crow. C 246.32.
 k'āla to carry clamshells. V 43.2.
 k'ēs(a) to light matches. R 50.24.
 k'in(a) to scoop up (new) (new).
 X 168.35.
 k'ax' story name of Mink. M 72.8.
 k'ixw(a) hair is brown.
 k'ēx(a) to scrape. R 115.85.
 k'ēxayo cockleshell for scraping
 skins.
 k'ēxāla to scrape off. R 268.30.
 k'elstāla to pile up. R 526.3.
 k'ēla(a) to fish with net. C 102.29.
 k'ēlem net. C 104.9.
 k'āt- ?
 k'ek'ātāla to warn. C 34.3. 36.2.
 (Kos).
 k'ātāla talker(?).
 k'od(a) to guess. R 72.36.
 k'ōsēla to scrape off scales. R 30.1.
 k'ōgwis pearl shell.
 k'ōkwōtāla butter (butter). III
 449.3.
 k'ōqwa to break stick (new). III
 448.34. R 49.13.

k'ôqw(a) to bend.

k'ôzwayo instrument for bending
R 71.42.

k'ôxw(a) to cool off, lukewarm. R
144.34.

k'ôlēs thin, lean. III 345.20.

k'ôl(a) water sinks. III 143.33 (river
is nearly dry, Kwag).

k'ôlēs low water in stream (Nim-
kish).

k'!

k'!ewelk^a cut in thick pieces. R
250.92; square; R 147.17.

k'!ep(a) twisted. V 496.7 (k'!elpa?).

k'!ip(āla) to hold with tongs. R 348.53.

k'!ipālā tongs. R 74.9, 434.35.

k'!im^a to surround. C 26.3 (k'!im^aya?).

k'!emāqela calm. R 413.1.

k'!āmlax calm (New).

k'!im^axāla joint where side of box is
nailed together. R 276.17.

k'!im^ay(a) to lock door, to bar behind
oneself.

k'!emt(a) to notch, to cut across. R
106.46, 152.6.

k'!ems(a) to rough out canoe. V 344.32.

k'!emñ a fish (*Clupea Pallasii*).

k'!iml(a) to adz. R 58.34; 103.24.

k'!imtōd to adz top. R 65.19
(? k'!imtōd?).

k'!eyimsāla to adz holes through.
R 170.53.

k'!ēk'ex'sewak^a holes cut out. R
170.52.

k'!idēlāwē kingfisher. III 296.16.

k'!edāwē kingfisher (New).

k'!idēlx(ēla) dizzy. III 247.34.

k'!idēg'ē^a to cut neck (?). R 223.4 (k'!i-
lēg'ē^a?).

— dorsal fin, X 192.20; R 227.1.

k'!it(a) to weave wickerwork. R 100.1;
to make a fence, a drying frame; to
weave cedar bark. R 137.26.

k'!itēla wattling. III 189.5.

k'!itk'!edēs fence. III 28.2; frame
for drying berries. R 231.10.

k'!idem woof. R 138.48.

k'!idemil weaving frame. R
142.22.

k'!esk'!esa holding slack. R 131.15.

k'!eswūla to keep secret. C 380.3
(Gwas).

k'!etslē fungus growing on trees (burnt).
k'!ēn(āla) (hair, horns) are loose. R
102.11.

k'!ēng'alil to go to get. R 88.51.

k'!ēnem'galil to look over. R
191.59.

k'!ēnāesa to feel cold. III 45.29.

k'!enwis spider crab.

k'!ēnōt Chiton. III 344.37.

k'!enx'ēid to select. V 440.40.

k'!enxw(a) (hair is) matted.

k'!inxw(a) (?) shaky, unsteady. III
312.6.

k'!enwala cranky on water (canoe).

k'!ik(a) to pull (backward); to pull,
stretch skins. III 139.40.

k'!a^anakūla (?) III 352.25.

k'!ik'!enakūla to go ashore back-
ward. R 414.10.

k'!ik'!aōk^a skunk cabbage.

gwēx's k'!ik'!aōk^a plantain (=like
skunk cabbage).

k'!ēq(a) to pay in advance, to throw
salmon on blanket on ground, to pile
up blankets. III 453.19, to count
blankets or mats.

k'!ēqw(a) to pull out (something easily).
V 387.20.

k'!iq'lūs poles C 24.13.

k'!iq'lūs young spruce

k'!ēk'!aguxstalil to hold in mouth.
C 184.21.

k'!ix'ēwēlela to put sticks in
ground. C 148.9.

k'!iqūxstend arrow strikes notch.
C 122.24.

k'!ēxw(a) to blow out. R 389.29.

k'!ix(a) to defecate (dog salmon or hali-
but). III 293.29.

k'!ixemx'ēid to keep eyes shut. C
208.14.

k'!ilem tongue. III 197.10.

k'!ēlk'!ēlx'ēn to lick off. C 388.17.

k'!ilka^a a plant (=tongue of
ground).

k'!ilāk^a digging stick. R 72.73.

k'!ilēg'ē^a dorsal fin (?) R 227.4.

k'!ilp(a) to twist. R 37.4.

k'!ēlpālā copper smell. III 64.8.

k'!ilt(a) mouthful. R 290.13.

k'!eltama to despise. III 437.5. R
409.29.

k'lex'sōd to cut (?). R 169.46.
 k'lex'w(a) slave runs away, escapes. III
 34.31.
 k'lexk'lexēs a diver.
 k'el(a) slime. R 245.79.
 k'elak'a) to strike with weapon. III
 98.28.
 k'el(a) to cut grass or seaweed with
 sharp edge.
 k'elēlx knife(?). III 270.21
 (Kos).
 k'elk'elēmak" scarred (name of a
 mountain in Knight Inlet).
 k'lop(a) to tear a flat thing. R 319.21.
 k'lak'lobanē old mat. III 178.10.
 k'lōbawas cedar bark blanket. III
 92.35.
 k'lāt to throw away. X 115.32. (to
 throw sweepings out of house.)
 k'lōma bullhead. C 210.33. (k'lōma?)
 k'lōmatslō dried clams. III 134.2.
 k'lōmēs boiled gills. R 407.43.
 k'lōmstag'iflak" gill soup. R 407.59.
 k'lōden half a finger width, from palm
 to back. R 62.43.
 k'lōdagē clitoris.
 k'lōt(ala) to put on edge. R 387.16.
 k'lōtela salmon. R 223.6.
 k'lōs(a) to bend edge of box; corner of
 walls of house. R 75.43.
 k'lōdzōd to tear off. R 163.24.
 k'lōk" to stand on edge.
 k'lōgwidzēs edge. III 68.22.
 k'lōkumlil board front. X 4.40.
 k'lōkula bracelet. III 449.6.
 k'lōk'ulnōs triangular. R 147.21.
 k'lōqū(ala) to carry a basket in one hand.
 R 264.19.
 k'lōgwas handle. R 139.8.
 k'lōxw(a) shaman sucks out disease.
 (See k'lix'wa?).
 k'lātslō dish into which shaman
 spits sickness.
 k'lōxw(a) to fold. III 338.39.
 k'lōxug'al to cut. (?) R 103.33.
 k'lālag'ilē to open shells on water. C
 224.3.
 k'lōlōt! porpoise. III 207.29; R 174.2.
 k'lōlōx" dried salmon with three sticks
 across, hanging from tail. R 236.17.
 k'lōlā rough. R 103.26.

gw

gwa- down river.
 gwaē down river, north. III 7.2.
 gwāsem tears. III 470.1.
 gwasōd to place side by side. R 93.2.
 gwats!(a) to chafe through.
 gwanap! to try each other (gwenap!?).
 gwāna(x'fid) to bend over, to double
 up. R 110.28.
 gwanāla bent over. R 138.45.
 gwānagēk" bent over. R 135.24.
 gwānuala to consider. III 473.38; R 69.7.
 gwanāla to expect. C 34.20.
 gwāgwatala (?) III 286.23.
 gwāgōlēm'xila to make salmon trap
 (Āwik'lēnox") C 374.21.
 gwāgūltama (from gūlta) fireweed, *Cha-*
maenerium augustifolium.
 gwāq'ela to wish, to prevent (?) R
 187.24.
 gwax'gugwis seaweed. C 354.2.
 gwālexs to go away in canoe. R 99.45.
 gwēx'fid to awaken (k'wēx'fid?) III
 251.4.
 gwēgwēgwē oyster catcher.
 gwēla to scatter (sticks, clothes, blan-
 kets). R 261.30.
 gūdēna golden-eye duck.
 gut(a) to untie. R 369.9.
 gus(a) to wash. X 197.26 (New).
 gun(a) to try. R 102.10.
 gunēp alder wood. C 68.9.
 gūnt!(a) heavy. R 195.27.
 gungōlālīs making fall before him.
 gunxatslō basket for hykwa.
 gūq(a) to pour. R 47.7.
 gūlt(a) fire flames. III 45.31.
 gūldem flicker. C 132.16.
 gulkwit to rub body (with hemlock
 branches?). C 30.2.
 gūl(ela) to walk down river. C 24.9.
 gūl'esa to keep, to leave standing. R
 269.12.

kw

kwapōd to tear off. R 95.25.
 kwas(a) to kick. X 60.13; R 176.49.
 kwaskwas bluejay. III 361.29, (kwes-
 kwes?) III 49.28.
 (kwak") Kwāg'ul name of tribe.
 kwax'z(īd) to smoke. R 150.25.

- kwaṣw(a) h. 00. III 72.37.
 kwaṣw(a) lungs of porpoise.
 kwāletsēm makingsleepy.⁹³ R 350.2.
 kwāl'i(ā) to decrease, to be used up.⁹⁴
 C 360.34.
 kwas(a) to wash with urine. III 62.18.
 kwāsa (New). C 194.9.
 kwātslē chamber vessel. M 684.7.
 kwēg'aē call of bluejay (?). III 19.33.
 or to cry (?), klwēg'aē.
 kwēs(a) to spit. R 58.39.
 kwēk^a eagle. III 92.29.
 kwēkux^d marmot. R 422.6.
 kwēq(a) to rave. III 224.26.
 kwēxelis C 10.5.
 kwēx(a) to club. III 242.5.
 kumb(a) to stoop.
 kwilk'ā wren. C 226.23 (New).
 kūt(āla), or kutela low-sided, shallow
 basket. R 140.12.
 kūtāla log sinks in deep water.
 kūsāla to pluck off leaves. R 259.78.
 kusx'(Esgemlis) splashing. R 183.5.
 kusx'āla streak of spray, fluid runs
 out. III 345.35; C 44.15.
 kuēn(a) mink. III 362.1 (New).
 kūns(a) to steam in oven underground.
 R 90.78.
 kūnyas oven. R 164.46.
 kūns(a) clouds roll along. III 112.2.
 kūnsēmaxa clouds roll down. C
 12.10.
 kūnṣw(a) to thunder. M 685.12.
 kūk'(a) a person falls. III 407.13.
 kūk'(a) berries burst. R 270.27 (qūk'a?).
 kūq(a) to split. R 57.5, 82.16.
 kūxsēnd to split. R 57.10.
 kūx(a) blow. R 341.61.
 kūkūnix'a ruffed grouse.
 kuxālas a berry, *Vaccinium globulare*
 Rydb.
 kul(a) to lie, several persons. III 25.5.
 kwēlēlitslēnox⁹⁵ able to reach. R 129.9.
 kul'yēē reed mat. R 94.15.
 kulṣw(a) grayish. R 296.78.
 kulfsemāla sunken rock, awash.
- k'w**
- klwēyīm crew of warriors. III 212.11.
 klwā(ā) to sit, one person. III 8.1.
 klwaxlāla steersman. C 352.13.
 klwāpa man gives property to wife's
 father, to get back wife who left him.
 klwaxlāpax⁹⁶ (not to be) becoming one
 household. M 680.
 klwāts(a) to stake (a groundling). C 40.0
 (New).
 klwēs⁹⁷ (New). C 248.6 (New).
 klwāst, rap.
 klwak'wayāuk⁹⁸ (from *Arctostaphylos*?)
 or k'w'klwak' (New). R 116.23.
 klwak'wāhāa a tree. *Pseudotsuga*
sanifera L.
 klwak'ūnwayā⁹⁹ (not to be) pressing one
 against sun.
 klwaq-
 klwaxrawē cedar wood. R 30.33.
 klwak'waq' (to cry to) cedar
 wood.
 klwālēš to marry, brother's widow.
 klwas sleeping place of sun. R 178.8.
 klwātslē canoe. C 296.16 (New).
 klwag'āla quite (?). III 22.9.
 klwēg'aē child cries. III 30.31.
 klwētr(a) to pry open. C 246.7.
 klwētr(a) to make a groove. R 30.35.
 klwētrā a barnacle. *gweirā* = *klwē*
trā ?
 klwēst(a) to snow. III 362.20.
 klwēsuns snow. C 12.20.
 klwēnal'āid to move. III 57.0.
 klwēx'semāla twisted. R 78.99 (early
 semāla).
 klwēx(a) to plan. III 302.5.
 klwētr(a) feaster. III 245.41.
 klwāx'mōt slew match. C 248.18.
 sucked. R 358.33.
 klwēyāsk¹⁰⁰ steamed. R 334.1.
 kluyōq¹⁰¹ proud. C 244.15 (New).
 klūpa(a) to break with hands dry and
 mon. branches. III 411.4.
 klōfma bullhead. III 149.17 (k'wē-
 fma?).
 klōmēs R 382.35.
 klūmal¹⁰² battledoor and shuttlecock.
 klōmōs(a) to be a model, pattern of some
 thing. C 86.28.
 klūmt(a) to suck. III 126.29.
 klūmsi'ā a fish (*Hemilepidion*?)
 klūml-
 klūmēlx'āid to burn. R 169.9.
 klūmla to burn.
 klūmt(a) to shrink back. C 10.22.
 klūrl(a) to stick on. R 250.60.
 klwēk'ūt-sēm sticking on. R 420.39.
 klūtāl blanket. C 160.17 (New).

k'lūs āla to sit, several persons. R 246.88.
 k'lūdzelēnē to take off fish from hook
 (or k'lūdzelēnē?). R 181.51.
 k'lūtsem light of weight. R 140.21.
 k'lūsē light clay. R 190.34.
 k'lūtšlēs leather, hide, skin. III 89.29.
 k'lunaxw(a) to split boards. C 196.1.
 (New.)
 k'lūnq(a) wet. R 314.26.
 k'lūk'elīs to budge, can be moved. III
 372.19.
 k'lūk'leg'aēl noise of bursting. III 186.8.
 k'lūxw(a) sunburnt. R 431.71.
 k'lūq-? k'lux-? to tow. (Kos.)
 k'luxsdelē to tow. C 332.6 (Kos).
 k'lūba) to pull out hair, to pluck off.
 III 87.22.
 k'lūp(a) to pick off berries. R 206.29.
 k'lūk'lūpsāla to tear a bird to
 pieces. C 190.3 (New).
 k'lūs(a) to take fish out of trap. R 183.1.
 k'lulxēd to sight. V 360.9.

g

gaūgas eye (New); heart of wood (New).
 C 218.24.
 geyages eye.
 gatsētēfya bunion.
 geyōl long ago. R 77.82.
 gēbelalilēla R 113.51.
 gēlōq'w(āla) raven's cry. M 689.10.
 gēbelōxstāfē eye. R 395.43.
 gap'leqa to tuck in. III 128.20.
 gemōt(a) wolf howls. M 711.15.
 gems dead fern leaves, moss. R 257.48.
 gemx(a) to carry blankets, branches,
 etc., on arms. III 453.3; R 343.30.
 gemx(axdzē) left side (of canoe). R
 97.69.
 gemxw(āla) to hold head bent down. R
 272.77.
 gedelōq'witsē navet.
 gena baby girl. III 207.40.
 genk(a) thick, pasty, thick fog. III
 255.38.
 genla beware! III 394.22 (Kos).
 genem wife (stem geg-). R 72.73.
 geg'ad having a wife. R 65.30.
 gāgak'lāla to woo. C 64.18.
 gāgak'lālayu wooing song. C
 298.17.
 gegelāl red-breasted robin.
 gegōq" swan. III 61.32.

gēx"seq'end to spread, throw some-
 thing over a rope or a log. III 79.11.
 gel(em) rib. III 43.38.
 gēlaōl bone club. C 310.18.
 gēlemx"ā strainer made of ribs. R
 411.44.
 gēlx'ēd to scold. III 320.21.
 gēlēš(ēla) to screech. III 295.34.
 gēlē wave. III 256.20.
 gēlēx'ēwid to bend down. R 210.25.
 gēlōgwa to be bent? III 295.33.
 gālek" hooked.
 gēlp(a) to grasp with hands. III 126.26.
 gēls(a) to smear on. R 299.64. (q'els")
 gēlyayo paint. R 58.43.
 gēlts'ēm mussel shell knife. R 242.16.
 gēlq(a) to lift. III 127.28; to swim. III
 375.4 (Kos).
 gēlx'ēd to spin two threads of bark to-
 gether. V 486.29.
 gēlxw(a) to count on fingers. III 149.12.
 gēlx(mes) rosebush.
 gēgēlx rose fruit.
 ga(āla) morning. R 95.39.
 gaaxstōē breakfast. R 253.20.
 gay- across. R 374.26.
 gēyala crosswise. R 412.48.
 gēbēē crosspiece at end. R 272.66.
 gaya- to come from. III 39.31.
 gait hat. C 236.2 (qait?). (New, Kos).
 gatō grandfather!
 gax'ex'ēd to carry (see gax"sāla, gax-
 sex'ēd?). R 236.21.
 gādzeq starfish. III 312.14.
 gadzeq(āla) woven in broad strips. R
 137.34.
 gān" mother!
 gānaōē mother!
 gānadzē grandmother!
 ganōl night. R 120.12.
 gāgēmp grandfather.
 gāgas grandmother.
 gāgē(k'fig'aēl) to apologize for something
 that has been said.
 gāgelwāems fir tree. III 309.1.
 gāgēsāmak jellyfish.
 gāgēx'aēmē Galium Aporine L.
 gāx'ēn to straddle. R 133.22.
 gāxsq'end to step over a log or a
 rope.
 gaxayu adz. V 347.8.
 gāxwūtōd to hang down. C 156.3.
 gax"sāla to carry on fingers. III 306.37.

qet(a)—Continued.

qēqēdenōlēmōē side support. R 95.33.

qettslō to insert needle for knitting net. R 163.2.

qatēt'ōd to cut crosswise. R 387.23, to cut blocks out of tree.

qes(a) to coil up. R 176.30.

qes his.

qesmāq his own. R 433.13.

qens(a) to adz. V 362.35.

qenq(a) to snap. C 420.5.

qenq'lāla cry of eagle (Denax'da^{ex}).

qek'(a) to pick *Cornus Canadensis* (qē-k'lālē). R 220.1.

qek'lālē *Cornus Canadensis* L.

qekw(a) to collapse (house).

qex'(a) to wind around. R 306.30.

qenas waist. R 221.9.

qex'estōē hoop at mouth of net. R 164.36.

qex'imōē headring. III 18.6.

qix'ōd to take off what is wound around. III 18.10.

qanāyu ring for purification.

qenxāla to tie around neck. R 208.10.

qexw(a) to cohabit. C 204.11 (New, Kos).

qex(ēla) R 254.3 pole with forked top.

qex^ēenōē R 175.14, fork of a tree (=forked body).

qex(a) pole on rock.

qekw(a) to notch. R 227.14.

qel'ya plover, *Aegialites semipalmata*.

qeldem post. III 401.6.

qelk'(a) to be tired after work. III 24.10.

qelkw(a) to lie down. R 391.27.

qelgwil to lie down in house, *i. e.*, to be sick abed. III 282.39.

qelxw(a) to mix. R 301.34.

qelx(a) to lay eggs.

qāqelx^ēa to go after eggs; to spear salmon (Dzaw).

qelxōd to give birth. X 201.26 (New).

qelxk'lāēsid to conceive. X 201.22 (New).

qelxatslē nest. III 92.29.

qelxēla to nest. C 376.13 (Gwas).

qelxamōē egg. C 376.15 (Gwas).

qa that, and R 57.4.

qāāqōxsidzē ankle. X 150.37.

qābix'(a) heat of fire on body. III 116.42.

qabē^ēnad having heat.

qāqabi^ēnem burnt by heat.

qamxw(a) down of bird. III 153.35.

qamx^oqamwis fruits of k'lāk'lax-qwa^ēmō.

qat(a) to disagree.

qatap'la to disagree with each other.

qeqapālōl double. R 126.11.

qās(a) to walk. R 60.4.

qasō to promise a feast. R 438.30.

qāst friend! C 54.23.

qak'(a) to cut off head. R 243.41, 332.31.

qagutāla overhanging. C 18.8.

qāqak'ēn to tie mat to back. R 200.10.

qāqadala to disobey. III 104.13.

qāqēk'lāla to ask for mercy

qāqēk'lig'āēl to ask for mercy. C 32.3.

qāqōtēn gulches, grooves in stone.

qāqetēmd to cut crosswise. 353.9.

qāqomxwama *Eryophorum gracile* Koch.

qaq'lā frame for drying herring spawn. R 254.4.

qašlas T-shaped piece of copper.

qā(a) indeed. III 16.11.

qēs(a) to shine, smooth. R 60.76.

qēnōl pillow. III 283.32.

qēxāgēms bare ground where a village has been burnt. C 248.25 (New, Kwag).

qēl(a) to visit. III 78.12.

qō if. R 75.29.

qwāp(a) (mat, calico, etc.) tears. R 406.17.

qwāsamak'a to bloom. III 299.6.

qwāk'ēnē^ē twigs on body (of tree). R 112.27.

qwaqē^ē. R 174.31.

qwāq(a) to split fish lengthwise (q'wāqa? k'wāqa?). C 208.20; R 174.25.

qwāgayo butcher knife. V 493.22.

qwaqē^ē belly cut open. R 174.31.

qwāgwilbē lance. III 471.34.

qwāqē scratch (Nak).

qwaśnās(k'as) friends! (Āwik'lēnox^o).

qwāq'wanē heron. III 296.15.

qwāq'^o heron (New).

qwāxw(a) to appear, to show oneself. C 36.1.

qwaḡulis olachen run. R 92.36.

qwēda go away! III 461.33; C 70.20.

qwēs(a) far. R 91.2.

qwēśāla distance in time. R 144.38.

- q!elēx'sem self. R 308.67.
 q!elt(a) to cut with chisel, to break copper. V 344.5.
 q!eldayu chisel. V 344.3.
 q!els oil, grease. R 331.10. (gels?)
 q!elēk^u smeared. R 148.52.
 q!els(a) to throw (anchor) into water. C 138.20.
 q!eldzem anchor. V 487.31.
 q!elxū(la) to coil up. R 111.13.
 q!elk^u harpoon line. R 175.7;
 plaited line (q!āla to plait a rope).
 q!ālawē worm. III 101.32.
 q!elēwad having worms.
 q!elx(a) to wrinkle.
 q!el(a) to carry in arms. III 464.32; to put sling over hanging horizontal pole.
 q!elēl hanging pole, scaffolding. R 125.8.
 q!eldema horizontal pole from which other horizontal pole is suspended.
 q!elem sling for suspending horizontal pole from other horizontal pole.
 q!elāla to carry child in arms, cannibal carries body in arms.
 q!elā six. III 60.1; R 182.27.
 q!ā to find. R 57.5.
 q!āx'sid to lead. V 441.14.
 q!āqēg'ila to know. C 6.14.
 q!āq'el'ega to be tangled up in bushes. C 390.29.
 q!āq'elx'sila to have much work to do. R 252.22.
 q!āl(a) to know, to learn. M 684.16; C 28.17.
 q!ālēdē famous.
 q!āq'ala to watch. R 177.58.
 q!āq'la to notice. C 296.24 (Kos).
 q!ālela to know. R 200.7.
 q!āyānas woman who hates her husband, or *vice versa*. C 76.31.
 q!āyaxa to be surprised. (*Sec* q!ē-much).
 q!ayāx'tsāla hand adz (=kicker?)
 q!ayax'stanal handle of hand adz.
 q!ayōk^u ripe. R 269.13. q!ayōq^u (?).
 q!abōq^u putrid remains of olachen. R 299.58.
 q!āp(a) to hit a mark. C 390.2; R 176.48.
 q!āpla(la) to gather. R 112.38.
 q!āmalela uncle. C 314.4 (Kos).
 q!ām-
 q!āmq'āmk'lāla to change the subject after a discussion. III 448.30.
 q!ates frog. C 108.9.
 q!ās(a) sea otter. C 350.5.
 q!as(a) to notch. R 167.27.
 q!ās(ela) to mind, to take notice. C 176.25.
 q!ātsewē^s known. R 195.15.
 q!ēsox^swid to fit well (a patch); to put together (poles, canoes, boards). R 110.29.
 q!ātsō grandfather! (child's pronunciation for q!āk'ō SLAVE).
 q!anāx(ela) to soar down. C 74.10.
 q!āk'ultsālīs crowded in house. M 693.15.
 q!ā(k'legr'a^l) sound of snapping jaws. C 338.24 (Kos).
 q!āk^u slave.
 q!āk'ō slave. C 62.22.
 q!āq'waxo loaning with high interest (=selling slave).
 q!āgwid master (=slave owner). III 24.10.
 q!āla to watch, know.
 q!āq'elāla to watch. III 34.27.
 q!āgēmlil to wait. X 187.32.
 q!āqa^swa a fish (*Scorpaena Brasilensis*) (Āwik'lēnox^u, =t'lēx'a Kwāg'u^l).
 q!āq'laqa^swa to fish for—.
 q!āq'laq'ē^s middle piece of salmon. R 226.14.
 q!āx'q'elis kelp of beach. R 177.51.
 q!āxq'alis (New) (?). C 8.6.
 q!ālad having kelp.
 q!āxw(a) to emerge. III 230.41.
 q!āxstend to feed visitors, to retort. R 207.37.
 q!āla^lelē spirit of lēwelaxa. III 450.7. (=renowned, known?).
 q!āl(ēid) to stink (meat). R 340.39.
 q!alk^u rotten meat, rotten salmon spawn.
 q!ā(la) to plait a rope. V 486.38.
 q!āleyo pack strap. R 141.31.
 q!āk'(a) to feel pain; to regret a loss. III 341.1; C 48.20, 328.1.
 q!ē(nem) mauy. III 257.15.
 q!āyaxa to be surprised. X 200.37.
 q!āyōx expensive. C 84.28.
 q!eyōl to get much. C 12.25.

- q!udādæq snail. III 231.34 (Åwīk!ē-nox^u).
 q!ōdaq horned grebe (*Colymbus auritus*).
 q!ūt(a) scar. III 360.40.
 q!ōt(a) to push off canoe, to poke. III 396.12; R 367.1.
 q!ōs-
 q!ōmas crab. C 382.28.
 q!aq!ōts!a to try to catch crabs.
 q!usa to tie on. R 378.22 (?).
 q!udzemk!nd to tie with knot. R 176.33.
 q!ōsnē gills. R 242.20.
 q!ōs(a) to offer for sale. C 84.16.
 q!unām(ēstala) to walk about. C 100.22.
 q!unāla often. R 177.56.
 q!ūns(a) to dig lupines. R 198.1.
 q!wañē lupine. R 198.1.
 q!ukw(a) dull. III 332.43.
 q!ōqw(a) calm. R 99.45.
 q!ōq!ōyu fish bones. R 237.28.
 q!weqāla bright light. C 66.33.
 q!ōq!waqō flood stops rising. V 478.8.
 q!ōq!ōna neck. R 174.22.
 q!ixtō to reach point. R 230.26.
 q!ōxawānē *Rumex occidentalis*. S. Wats.
 q!ōxts!ōd to dress. III 15.10.
 q!ōxōd to undress. X 3.17.
 q!ōxq!ōlis holes on sandy beach into which water runs (= xwāk!waēs).
 q!ulplaltāla spearsman sees salmon distinctly in clear water. R 182.24.
 q!ūl(a) to live. III 67.15.
 q!ulā(ēla) to hide. III 145.35.
 q!ulēx's self. R 180.39.
 q!ūlyaxa tree falls by itself. III 252.39.
 q!ulē uncle. III 140.32.
 q!ulēk!ōt father's, mother's cousin.
 q!ulēs wife's brother. C 412.7.
 q!ūlēdzō R 240.16.
 q!ūlg!ila to finish (?). III 141.1.
 q!ūls(a) to rot, decay (wood). R 77.82.
 q!ūlyak^u old man. R 334.69.
 q!ōl(a) to boil with stones. R 172.15.
 q!ālela to know. III 300.36; R 102.11.
 q!ūl(x^ēid) to burn to ashes. III 92.7.
 q!wālōbes soot. R 256.20.
 q!ul(a) to scratch. R 352.27.
- X***
- x'fm(a) to set a snare. C 36.19; to become entangled. R 177.63.
 x'femayu snare. III 71.10.
 x'ft(a) to raise head. III 17.6; to remove pressure; to attract. C 270.5.
 x'is(a) to disappear. R 224.20.
 x'isēlil to disappear in house III 449.3.
 x'isāxōd to take off roof. R 183.9.
 x'idzēx'a mouldy. R 225.44.
 x'int(a) to buzz, whirr.
 x'indayu bull-roarer.
 x'ins(a) to grunt, breathe heavily through nose. C 180.4.
 x'indzas nose. R 102.14.
 x'ink'(a) to repent. X 207.25.
 x'ik!l(a) to take out of tongs. R 371.22 (x'ik'a?).
 x'iqw(a) to stretch head out. III 306.22.
 x'il(a) ribs of halibut. R 243.32.
 x'ilp(a) to turn around. III 65.8.
 x'ilt(a) to saw. R 109.8.
 x'ilk^u-
 x'ilk'ilk!ut!ēqa to wriggle through. R 177.55.
 x'il(a) to dry in wind, smoke, or sun. R 129.2.
 x'aasx'ent!ē *Erythronium giganteum* Lindl. R 197.1.
 x'āts!a ebttide. R 183.4.
 x'ākwayasdē dried clams. III 157.10.
 x'ālx'engēs *Dodecantheon pauciflorum* (Durand).
 x'āxa (x'āqa?) to blow on C 192.14 (New).
 x'isyōlag'itēla (?). III 286.28.
 x'itemg'ilela to rub off (?). R 386.9.
 x'it!ēd to split (?). R 122.60.
 xis(āla) to show teeth. C 28.13.
 x'isiwē wolf-head mask (= showing teeth on forehead).
 x'its!ax'ila to examine, look on.
 x'ik'(a) to strip off. R 256.17.
 x'ikw(a) belt (?). III 231.29.
 x'iq(ēla) to be on fire. R 127.40.
 x'ixsemala red-hot stones. R 105.31.
 x'ōbē *Charitonetta albicollis* female. C 66.1.
 x'ōx'ūpstala female of *Oidemia Deglandi*.
 x'ōpx'op owl, *Megascops asio* Kennicottii.
 x'ōms head. C 366.17.
 x'ōt(a) head of seal, porpoise.
 x'ōs(āla) to be at rest III 7.4.

x'ōkw(a) to die in a bull's. R 204.14.
x'ōkum Britillaria lamifolia (Boiss.)
Kar. R 201.8.

x'ōw(a) to be open. R 125.20.
x'ox'psta²x' Charitonetta (Boiss.)
224.2.

XW

xwās(a) to get excited. III 253.11.
xwayenk'wa to be attacked. X 18.6.
xwak^u canoe.

xwāk'lūna canoe. R 95.37.
xwāxwagūm little canoe. R 94.2.

xwāk(w)a to croak. III 171.13.
xwāl- to put crosswise.

xwālayīnd to put crosswise on top.
III 336.31.

xwēxwala to wrestle. X 82.6.

xwālaqē interlocking logs in front
of house.

xūlk^u placed crosswise (name of
place).

xwēm horizontal wool of fish basket (?),
twining. R 135.14.

xwēt(a) a long thing sticks out. III
143.26; to lift by the knees a person who
lies down and turn him back overhead
(a game); lifting a mast at the end (a
game).

xwēs(a) to receive a marriage present.
R 432.10.

xwēkw(a) to utter cannibal cry. III
181.34.

xwēgaxstē top binding of cedar twig
fish basket (xweqa?).

xwēq(a) to swing. III 19.11.

xwēl(a) backward, again, to turn over.
III 472.13.

xwēlaqa to pass back. R 62.55.

xwāxwēlēk'la wolf (=trying to turn
[throw] over on back [namely, a
deer]).

xūp(a) hole, hollow. R 167.26.

xumt(a) to catch fire. III 228.4.

xut(a) water sinks. X 61.30.

xus(a) to whip, to strike with sticks.
III 279.10; R 366.14.

xūsela fort. III 166.39.

xōxūsdē dried roasted salmon heads.
R 331.1.

xūlp- hollow.

xūlboyāla hollow in middle. R
70.15; 148.35.

xūls(a) to wither, shrivel up, to be
downcast. III 43.41; R 187.43.

Y

YAWO² found in the (Boiss.)
102.14; 111.10.15.

YAWO² found in the (Boiss.)
R 201.8.

YAWO² found in the (Boiss.)
208.26.

YAWO² found in the (Boiss.)
209.12.

YAWO² found in the (Boiss.)
R 77.180.

YAWO² found in the (Boiss.)
R 77.180.

YAWO² found in the (Boiss.)
R 77.180.

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R 77.180.

YAWO² found in the (Boiss.)
R 77.180.

YAWO² found in the (Boiss.)
R 77.180.

xā'f wife leaves husband and stays in other house.

xā'p! cradle. III 53.42.

xā'be^u cradled, i. e., with flat-tened head.

xā'yōlisēxtā'yē east wind. III 112.24

xā'wa fur seal.

xā'wē loon. III 221.1.

xā'p(a) to grasp. III 61.15.

xāma- alone, orphan.

xāxamāla orphans, common people. C 86.16, 354.2.

xāmax'ēid to be alone. III 35.43.

xamagēmē head chief. III 449.19.

xamax'ēid self. III 469.2; R 281.9.

xāmax'tē'āna to eat with hands. R 238.34.

xāmak'ling'a'fīl to cover over in house. III 57.25.

xēms- dry salmon.

xā'mas dry salmon. III 54.10; R 315.1.

xamsxas to eat dry salmon.

xā'mā(la) to stay overnight. III 195.16.

xamag'ālela not to go near(?).

xama'stalīs to be awake overnight. R 158.32.

xām(ala) two things in close contact.

xās(a) rotten (blanket, mat), boiled. R 293.8.

xats'ēs fungus growing on trees.

xāsbexū(la) to make noise. III 360.30.

xak'adzā backbone of fish. R 226.18.

xāq bone. R 308.79.

xaxtsla boiled to pieces(?). (See xāsa.)

xālaēs shell of shellfish. R 91.7.

xā'fīd to laugh aloud.

xāl!(aak^u) a little. R 67.64.

xatēk'ēs to eat a little. C 224.17.

xatāla to touch each other. III 215.13.

xeyāp'ē twig in neck(?). III 362.31.

xēm(a) to creep sitting (like an infant).

xēm'gīls to move, stir. X 4.21.

xētōd to take off blanket. III 186.14.

xēkw(a) to sweep. V 440.38.

xēgwayo broom (eagle's wing). V 440.35.

xēxēxē talkative geese. C 356.22.

xēl(a) fish nibbles.

xēlela to shout "O!"

xēlxeta C 178.26, 32.

xā to split wood. III 365.17.

xwā'mag'āgēs to put mouth to corner of bucket. R 401.31.

xwat(a) testicles.

xwat!(a) wren. III 96.22.

xwāsōd to tear off. R 249.165.

xwānal(ela) ready. R 143.13.

(ha'nōn) xwāk'āno female salmon.

xwakw(a) to pour into. III 284.28.

xwāk'waēs holes in quicksand into which water runs.

xwāl(a) to cut fish. III 198.2.

xwā'āyo fish knife. C 142.6.

xwāxwē a dance. III 152.26.

xwēt(a) to stir. R 91.8.

xwēl(a) quartz. III 111.20.

xwēlō to spawn. R 223.11.

xewēlē legs of tongs. R 230.31.

xōmal(ela) to quarrel. R 223.18.

xūmdē land otter. III 264.22.

xūt(a) to cut. III 377.6.

xūdāyo knife. M 666.8.

xūdzē'ē groove.

xōt(a) to fish sea eggs with net.

xōs(ela) to sprinkle. M 684.5.

xūts seal blubber.

xūdzē'ga sap. V 345.20.

xun(āka) to tremble. III 152.33.

xunk^u-

xunōk^u child. III 29.40.

xūngōē stepchild.

xūngum daughter paid for service to shaman; to settle a feud by a payment.

xūnk'wāla to promise daughter in marriage. X 10.21.

xūk'!(a) crack in rock.

xōkw(a) to split. III 145.31.

xāla to split. V 345.7.

xōk^u split. R 63.80.

xōgum ear ornament. X 11.14.

xō'la mussels. R 181.2.

xwēxūlēxsemak^u rolled up. R 361.17.

xolēgwaqē name of ring in game k'anē.

xōlōs a mythical bird (=qōlōs kwā'g'ul). C 370.12 (Gwas).

xō'lōs a kind of salmon weir. R 161.61.

xūlt(a) to mark. R 65.10.

xūldzōs a fish (Hexagrammus octogrammus).

xūlk'ē groove V 369.26.

I

- lewúms to rise in throat. R 290.21.
 lem(āla) canoe at anchor, sea otter asleep on water.
 lemyo rope. C 332.4 (=denem Kwag) (Kos).
 lemp!ex'fid to overcome bitter taste.
 lemyāla noise of sipping.
 lemdelta slippery. R 355.18.
 lefmēflatslē sacred room of novice. III 86.20.
 let(a) to catch herrings with rake. V 324.27.
 letlredēs branch of river. X 32.30.
 len- to miss.
 lenēsta to forget. III 25.3.
 leng'ls to lose way. III 163.22.
 lendzōd to scatter roots on flat (mat). R 187.39.
 lenem salal bushes. R 206.22.
 lēnokūla salal bushes. R 210.21.
 lenēwūm bird cherry bark. R 157.5.
 lenBEL!EXōs wrinkled mouth. V 478.4.
 lent(a) to blow nose. III 354.16.
 lendeqwē mucus of nose.
 lent(a) pliable, soft and tough. R 355.13, 260.6.
 lens(a) to-morrow. III 21.14; next day. R 246.87.
 lensēwūl yesterday.
 leng'aa to long. III 23.12.
 lenx(a) green. R 285.81.
 lenlenx'EN brass. III 449.6.
 lek!eq!ETEN a small sea animal.
 lekwa(a) to gather Polypodium glycerhiza. D. Eaton.
 lekwaē Polypodium glycerhiza. D. C. Eaton; —hesperium Mason.
 lekwa(a) to pull off (branch), to lift. R 264.4, 314.13.
 lek'wisō bow. C 384.25.
 lek'wits!EM bowstring. III 138.19.
 lek'tūtāla tight. R 361.11. (See lāk'-.)
 lek'-.
 legūdžōšwē meat board. III 43.32.
 lek!wanēs old woman. C 386.5; lael-k!wanēs. pl. R 195.28.
 leq(a) to gather seaweed. R 185.14.
 leq!ESTEN seaweed. R 185.15.
 leqw(a) brains. III 48.27; R 248.41.
 lelxw(a) to eat sea eggs. C 246.5 (New).
 lešwa sea egg. C 244.28.
 lelx'ūlx'fid to feel about. R 224.26.
 lex(a) to put down (roots, grass). R 74.17, 73.94.
 lexāla bundle.
 lex!a dead. R 174.21.
 lex!emgrit!ēd to get numb. R 199.39.
 lex!ē!k'fina to faint. C 52.2.
 lex!wiqela to be anxious. C 134.12; X 57.5.
 laaq(a) to shake off from a mat or blanket. R 264.13.
 lēlaanx'fid to become mysterious. C 467.
 lawis angry, fearless. X 57.11.
 lašmaxsēnd to become inaudible. C 268.4 (New).
 lašmagōk'ila fourth ring in hoop game.
 lat!(a) to split boards. III 182.8; R 96.57.
 laaq(a) to overturn. M 669.8.
 lāqanuk overhanging.
 lax'ts!ē'mala to be not near enough to see distinctly.
 lāx^u to love.
 lāxūla to love. III 120.21; C 58.12; valuable. R 370.35.
 lāšwūnem husband.
 lāxumala difficult. C 36.19.
 lālaḡwila to be in trouble, need. C 68.5; III 259.39.
 lāx(a) to itch.
 lālk'lu mallard duck, Anas boschas. III 95.38.
 lāk'(a) canoe breaks.
 lēelx'EN round. R 88.46.
 lēs(a) fair (light complexion). X 197.24.
 lēsela to find (?). X 87.37.
 lēnem to rob, take away. III 299.29.
 lēnemap'la to quarrel. X 113.5 (=to take away from one another).
 lēnoqwa rough. R 63.79.
 lēnoqwāla beating (?). R 134.31.
 lalēšwata to play with dolls. III 45.11.
 lēx^u mat.
 lēšwēs mat. III 24.3, lēl'wēs pl. R 191.53.
 lēxwila to make a mat. R 126.16.
 lēšwafyasa ts!ēwē water lily (Nymphaea polysepala) (=beavers' mat).
 lēlegwēg'ēs outer layer of bark. (lek'-. ēg'-a strong back (?). R 124.93.
 lāyēnx autumn. R 216.2.

(hák!wēmas strech. R 285.89

lōwal(a) to leave. III 101.20.

lōt(a) to cohabit. C 180.2

lākw(a) strong. R 168.15

lōq!wē dish. R 57.2.

lōqūlil house dish. C 300.15

lōq!ūbāno brisket. R 428.2

lōxw(a) to turn head away. III 174.22

lōx(tslāla) to be in. R 424.48

L

lep(a) to spread. R 94.2; second pot-latch.

LEBEM spreader; tongs for holding board.

LEPlētsa^ε hide armor.

LEM^xu perch.

LEMō, LEW^{wē} perch. R 183.1.

LEM^xu!ax^u to eat perch. R 412.56.

LEMS(a) to turn away for shame. III 448.2.

LEMk^u(a) to split wood. III 263.8.

LEM^gayu wedge. R 61.20.

LEMq(a) proud. C 416.13.

LEMl(a) to break by pressure from inside. III 197.17.

LET(a) to flop, to be stretched out. III 347.20.

LETem! hat. R 206.17 (=stretching over face).

LETēwē^ε eye shade (=stretching on forehead).

LESāla to skip on water. III 348.27.

LEtsā hole drilled in slanting direction.

LENāk!asdē never blunted. C 218.13 (New.)

LEN^gy(a) to split wood through center of tree.

LENq^w(a) to break up (fish). R 400.60.

LENqāla to stand on. R 145.24.

LENq!w(a) rotten (wood). III 99.19

LENlxō to push boards together end to end. C 24.16.

LEG^{ik}u harpoon point. R 175.21. (See leg^{ik}u.)

LEgek^u marten. III 70.12.

LEGēldzēs oily beach.

LEq(a) to fish with fish basket. R 409.26.

LEGem round fish basket. R 403.2

LEq(a) to slap. R 432.75.

LEq^{ik}u soldier. III 201.10

LEp(a) to be something, something to with

LEq!em! to be something to something, to be something to something. R 418.41

LEq!exō! to be something to something, to be something to something. R 418.41

LEq!exō! to be something to something, to be something to something. R 418.41

LEq!exō! to be something to something, to be something to something. R 418.41

LEX!ōōd! to be something to something, to be something to something. R 418.41

LEleyi^a to be something to something. M 100

LEg!ila to be something to something.

LElx!ōd! to be something to something, to be something to something.

LElala to be something to something, to be something to something. R 418.41

LElwa!ōd! to be something to something, to be something to something.

LEabits!ō small something to something, to be something to something. R 418.41

LEwayāla to be something to something, to be something to something.

LEp!a to be something to something, to be something to something. R 418.41

LEs!exō! to be something to something, to be something to something. R 418.41

LEq!a to be something to something, to be something to something.

LEq!a to be something to something, to be something to something.

LEq!a to be something to something, to be something to something. R 418.41

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LEq!a to be something to something, to be something to something. R 418.41

LEq!a to be something to something, to be something to something.

LEq!a to be something to something, to be something to something. R 418.41

légulēla stiff. V 478.6.
 lēqw(a) to miss (not to hit). III 71.23;
 to move (village). C 322.24 (Kos).
 lēgūltōd to make mistake, to dis-
 obey. C 66.30.
 lēqwaxa to split down (a salmon).
 R 227.1.
 lēx^ēēd to beat time. III 106.21.
 lēxēm baton. C 318.10 (Kos).
 lēlx^ēēd to land. III 466.34.
 lēlēla to invite. C 26.23.
 lēlkhwāla to tell a lie. III 37.28.
 lēyālēl shelf in house. X 55.37.
 lōma very. R 61.37.
 lōx^ē(ēstend) to put roots (into water).
 R 109.29 (LEX^u?).
 lōlaxōd to put between. R 287.31.

L

lō^ē and. R 59.56; III 29.42.
 lēwa III 15.9.
 lēwūlgāmē prince, chief's eldest son.
 III 7.2; Sebastodes serrieps (=prince
 of red cod).
 lēwelaxa a ceremonial. III 226.28,
 448.11.
 lēma scab. C 38.16.
 lēms(ēd) to scratch. C 54.4.
 lētālalai head ashore! C 64.4.
 lēnēx^ēēd to bar (door). III 35.31.
 lēnl(a) to peck. III 158.36.
 lālanail woodpecker. C 190.8.
 lēgek^u barbed harpoon point. V 501.13
 (or lēgek^u?).
 lēk(a) to gather cinquefoil.
 lēx^{ēm} Argentina occidentalis.
 Rydb.
 lēg^ēēdzō cinquefoil garden. R
 186.8.
 lēk^u thick. R 250.183. lēs^{lēk}^u pl. III
 27.15.
 lēx^ēx^s canoe thwart. V 501.22.
 lēxīxsa to whistle. III 471.21.
 lēx(a) to start in canoe. III 112.32.
 lēx(a) to have pungent smell.
 lēx^ēw(ēd) to insert finger into vagina.
 III 97.1.
 lēwik^u eaten entirely. III 217.7.
 lēp(a) to peg. R 77.84.
 lēbem peg. III 79.13.
 lēm post of house. R 167.18.
 lēmēsta to hang head. III 16.3.
 lētlēxlēc stern seat of canoe. V 349.
 lēten a plant. (See also megrīs.)
 lēnut wedge. X 202.24.
 lēx^u to stand sing.
 lēwayu salmon weir. III 26.40;
 R 183.1. lēyu (Kos).
 lēwatslē box. R 283.36.
 lēp^{lēq} mast. R 99.39.
 lēsgēmd to steer. C 352.18.
 lēxwa steep.
 lēx^ēwāla to kneel. III 8.5.
 lēx^ēwīd to rise. III 27.34.
 lēxwē rank (=standing).
 lēx^ēēdala stone ax. C 310.5. (Kos);
 tomcod (Microgadus).
 lēla to stand upright. R 173.12.
 lēs R 153.20; pl. lēx^ēlēs tree.
 C 142.17; pl. lēx^ēlēs. C 324.28
 (Kos).
 lēg^ēēyē dorsal fin (=standing on
 back).
 lēxwatla to go clam digging. X 87.32.
 lēwula oil tried out. R 94.16.
 lēs^{lē}ēna mosquito. R 206.14.
 lēkō to borrow at low rate of interest.
 III 53.1.
 lēkōmas to lend. III 208.38.
 lēq(ēla) to name. R 149.23.
 lēgem name. R 60.78.
 lēxs^ē(āla) to advise. C 8.14.
 lēqēsē III 151.22.
 lēyāla battle-ax.
 lēbala to touch. R 261.36.
 lēla sweetheart. III 23.13.
 lēlēlāla relatives. R 269.10.
 lō^ē and.
 lē^ēwa (before definite nouns).
 lōgw(ē^ē) treasure, supernatural power.
 lōgwala to acquire supernatural
 power. III 78.2.
 lō^ēlēc nephew. III 474.30.
 lō^ēlēga niece. III 85.21.

L!

lēwels elk. III 31.16.
 lēwā beautiful! C 70.14; III 449.23.
 lēp(a) to climb a smooth pole. III
 386.24.
 lēbas implement for moulding. R
 103.40.
 lēma^ēis beach. R 72.60.
 lēnāk^{lēbē} breastbone. III 175.18.
 lēmaxūla.
 lēms(a) to emit sparks. III 288.22.

L!āx'ēm spoon. III 347.8 (Kos).
 L!āx'wā!a to kneel on rock. III 8.5.
 L!āx(a) stiff (twigs, etc.). R 355.13.
 L!ā!axam a small bag. C 142.10.
 L!ā!a) to spout. III 125.24.
 L!āsmes alder tree. R 273.81.
 L!āk^u mixed with oil. R 291.1.
 L!ēkw(a) to pick chokecherries. R 218.6.
 L!āk!ūm chokecherry. R 218.6.
 L!ēp!eqala to be turned inside out. R 406.32.
 L!ēs(a) skin. III 261.26.
 L!ēs(a) to shine. III 112.27; to heat. R 94.11.
 L!ēsāla hot. M 671.5.
 L!ēsēla sun. M 665.4; R 94.11.
 L!ēsila to hate. III 425.40.
 L!ēsila blind in one eye.
 L!ēsdaq snow goose (Chen hyperborea). III 356.22.
 L!ēsna olachen oil. III 101.36; R 92.37.
 L!ēq- never blunted. III 333.23.
 L!ēq!(a) clay. R 190.35.
 L!ēx(a) to break up. X 163.23; (a house, a hill).
 L!ēx'sta to tumble into water (seals). R 178.86.
 L!ēx(a) yellow.
 L!ēx'ēn sea lion (=yellow body). III 81.16.
 L!ēxā morning sky. III 385.30.

L!ēx's(a) to scatter (fire). III 336.41.
 L!ēsēla to make love, seduce. III 287.34; C 160.14.
 L!āxmes large alder tree.
 L!ōbanē cormorant (Phalacrocorax pelagicus robustus). III 291.24.
 L!ōbē!xa dead cedar.
 L!ōpdē mucus of vagina. X 177.16.
 L!ōpa to roast. III 21.7; ripe III 298.41; R 218.2.
 L!ō!ēp!ēmas berries. C 384.9 (Gwas).
 L!ōpsayo tongs. C 380.30.
 L!ō!ōp!ēnx season when berries are ripe. R 211.2.
 L!ōpaēs low water. C 244.20 (New).
 L!ō!ēbas'id to cut holes. R 440.19.
 L!ōp!ēk' root. III 78.10.
 L!ōt(a) to bend outward. R 406.17.
 L!ōt!ēm war canoe (Dzawadē'nox^u).
 L!ōs'nak'elis to turn up ends. III 266.35.
 L!ōkw(a) to tear up, scrape hides. C 102.4.
 L!ōk!ūla to peel bark. R 126.22.
 L!ōqw(a) bare.
 L!ōxsem red cod (Sebastodes caurinus).
 L!ōx^u ice; to freeze (congeal). C 16.1; R 431.61.
 L!ōxl!ox oyster.
 L!ō!ēla to scold. III 105.23.

ENGLISH KWAKWIL

a

abalone gwalets'a.
 abalone ear ornament q'ats'aak
 above äk'.
 acquire easily, to hōl-
 add, to g'ina, g'inwa
 added on to a measure ēs'g'iwēl
 adherents of one chief āpsək 'is (S.
 āps-.)
 admonish, to hamēlq'ula
 advise, to lēxs'ala.
 adze, to k'liml-
 — sōp-
 — with long-handled adz q'ns'id
 adz, hand q'layax'ts'ala.
 adz for fine chiseling ts'layō (Kos)
 adzing, fine āyag'ek'.
 afraid, to be k'il-
 after taste l'ēnk'a.
 again ēt-
 — xwēl.
 agree, to seṣ'ʔts'a. (See industrious), to
 be willing, inclined.
 — hanēnax' (?)
 — ēx'ak'a.
 aim, to nōx', nā.
 albatross bāla.
 alder gunēp.
 alder, big l'āxmes.
 — big gwāgwaxmes.
 — young l'āsmes
 all ēnaxwa.
 — ēw'el-
 almost hāse'a.
 — elaq.
 aloud hāse'a.
 although wāx'.
 always hēmenala.
 ancestors w'iwōmp. (See aw-)
 anchor q'eldzem.
 anchor, to q'els-, q'elstend.
 anchored q'els'ala.
 canoe at anchor lēmwāla
 anchor line dēmwayā.
 — q'eldzaanā.
 and lōs'.
 — qa.

anise hāwē.
 ankle ts'ayax'āwē.
 ankle & foot strap.
 anise, herb.
 appear, to q'awēp-
 appear, to q'el-
 apply, herb, to something, to q'agēp-
 approach, to q'el-
 apron tsop.
 armpit l'imo.
 arrow, hard q'awēp-
 arrow, (smooth) q'awēp-
 as yet (sq.) axwē.
 ascend, to q'awēp-
 ashamed l'max'.
 ashes gana.
 ask, to (to question) q'awēp-
 — someone (addressing, or request)
 g'awēp-
 — in marriage, q'awēp-
 assemble, to q'awēp-
 asthma yat'pōl.
 astray, to go p'el-
 attack, to, to be attacked xwax'wax'
 attendant ēlk.
 aunt anēs.
 — mother and aunt q'awēp-
 autumn l'iyetx, l'ālx.
 avaricious awēlq's.
 await, to t'at'la.
 awake, to ts'ix'el.
 awaken, to gwax'el.
 — by crying q'elq'el-
 away in canoe q'awēp-
 awry k'wax'sēnā.
 ax battle l'aylō.

b

back xwēl-
 back canoe t' k'elx'el-
 backbone of fish xwax'wax'
 — xak'edzā.
 — salmon q'awēp-
 back rest ts'q'elx-
 backward, to go k'
 bad yak-
 bad luck āans.
 bad taste q'elēp'el.

lait tēl-.
 bake, to kūnsa.
 ball lālox^{em}.
 balsam fir mōt-.
 bar, to lēnēx^{ēd}.
 bark tsaxēnē^ē.
 — ts'āq.
 — of pine xēk'um.
 — of red pine mawa^ē.
 — of bird cherry. lēn^{wum}.
 bark, to (dog) wōkwa.
 bark box ɬa^{watsa}.
 barnacle q'ānes (Chiton).
 — ts'ōmax (Awik'ēnox^u).
 — small ts'ōts'ōma.
 — wasālē.
 — k'wōtaa.
 bashful bēnsa.
 basin, dish xēlq'wa.
 basket of cedar bark. Lābat.
 — cedar twigs and spruce roots.
 lēx^ē.
 — for dentalia gunxats'ē.
 — large one for berrying, carried on
 back nāg'ē.
 — small one for berrying, carried on
 chest nānaagēmē.
 — low sided kūtala.
 — coiled pek'ō.
 bat baq'ūlawē. (See beq^u.)
 batter a stone, to lek'a, lēxa.
 battle xōma-.
 battledoor and shuttlecock k'umāla.
 be, to ax-
 — ya-.
 — g'i-, g'a-.
 — a hollow thing upright hān-.
 — a round thing ēmek^u.
 — hollow things upright mex-.
 — round things t'āq.
 — k'a.
 — pl. meq^u.
 — on water t'ewāla.
 — long thing k'a-.
 beach l'ēmāsis.
 — of broken shells q'ēbēlēts'ēgwis.
 beam k'ɬaxdēm.
 bear (black) l'āē^ē.
 — (grizzly) nān.
 — g'ila.
 beat time, to lēxa.
 — t'ēmsa.
 beating? lēnoqwa. (See rough.)
 beautiful l'ēwā, l'ēdā.

beaver ts'ā^{wē}.
 — face q'au^{lōma}. name of a cop-
 per, (Heildza^q).
 bedcover mema, mamē.
 beg, to ēs-
 — gets'ā.
 — for remains of food wāwaq'aaāya.
 — hawāxela.
 begging dance hāxūlal.
 Bellacoola Bēl^{xula}.
 believe, to ōq'us-.
 belly tek'ā.
 below bēn-.
 belt x'ik^u.
 — wusēganō.
 bent wak-.
 — to bend head sideways hank^u.
 bent hānqwa^{lēnē}.
 bend, to tē^ē(nakūla).
 — back t'ēqala.
 — dzōxwa, dzōx^{wid}.
 — ts'ēxa (tough?).
 — k'ōqwa.
 — head gēm^{xwa}.
 — gelēxwa.
 — gwābaqa.
 — outward l'ōta.
 berry, a l'ēgwa.
 — qot'xolē.
 — qek'laalē.
 — -cake t'ēqa.
 — — leqa.
 — — in long strips hēyadzō.
 — — to make leqa.
 best ēnālēx (?).
 beware! gēnla (Kos).
 bewitch, to ēq-.
 bile tēx^{mas}.
 binding, top- of fish basket xwēgaxstē.
 bird ts'ēk'wa.
 — a teg'ēk'ila.
 — t'ēnx.
 — a mythical qōlōs.
 birth, to give- qēlxōd (Kos, New).
 — māyula.
 bite, to mux^{wid} (New).
 — temkwa.
 — q'ēk'a.
 bitter māla.
 black tsōpa.
 — ts'ōla.
 blackish ts'ōlēqa.
 blackened q'waxō^ē.
 bladder pōxuns.

burst, to (berries) k'wūk'a.

— yimta.

— kuk'a.

bury, to dek'a.

— wunemta.

— elmal'ed.

bush, a t'eq'xōlēms.

butcher goat, to qwax'ed.

buy, to k'ilxwa.

buzz hamx'hamk'la.

buzz, whirr, to x'inda.

C

call, to 'laq'ūg'aē.

calm, to yāla.

calm q'ōq, q'ox'.

— k'ema.

camas mōt'exsēd.

camp, to lax'.

cane sēk'aganō.

— sēk'āqela.

cannibal tānis (Heildas'q).

— hāmats'la.

canoe xwāk'.

— t'egun.

— g'aēlā.

war- yīnāsela.

war- mēng'a.

war- l'ōt'em (Dzawadēnox').

— goes without paddling k'ēqa.

cape wāx'sō, wax'.

capsize, to lēlēyiya.

carbuncle, boil āmt'ē.

careful wusdāla (Kos).

— ēkaēk'ila.

carry on shoulder, to—a stiff, long object yilk'.

— a stiff, long object, excepting canoes wēk'.

— on back, basket, meat, roots, cedar bark, bundles ōxl'.

— a child or an adult person ham-tela.

— in fold or corner of blanket hānq-(ēla).

— property māōx'wid.

— food home from feast mōtela.

— many things on shoulder māla.

— da

— a basket hanging on back, another one on chest, for berrying tētek-

wasela.

— round thing on shoulder t'ēx'.

— fish strung on a line nā.

carry an empty dish, a clamshell k'āla.

— wood in arms pressed against chest k'ipela.

— in hands k'ōq'.

— wood or blanket in arms pressed against chest gēmxa.

— fish on fingers gax'ex'ēd.

— gax'sāla.

— a line around something galōp.

— a child in arms; cannibal dancer carrying corpse in arms q'ēlāla.

— canoe lēlx'ēd, lēlēlbend, lāla-lelod.

carve wood, to k'ē.

— meat sakwa.

cascade k'āmadvēna.

catch halibut, to gūyōl'.

— herrings lēta, lēta (?).

— squid nēsa (=to pull out).

catch olachen in dip net, to yūis.

catfish dzēmōmaga.

— oil dzēk'wis.

caulk, to mēg'a.

cease, to, pain ōmata.

cedar wēlk'.

— young dzezek'.

— dead l'ōlēlxa.

— yellow dēwēx.

cedar-bark dens'.

— twigs q'wāk'ēnē'?

— leaves ts'ap'ax.

— withes tēxēm.

— wood k'waxlawō.

— basket, embroidered demxsem.

— twigs dēwēx.

— bark, yellow dēx'.

— wood, yellow dēyō.

— bark blanket, yellow k'ōbax'.

ceremony, a tēwōlaxa.

— kwēxala.

— xwāxwē.

— ts'ōts'eqa.

— amelk'.

chafe through, to, (rope) gwatsa.

change, to lēx'wid.

— mēx'.

— in size quickly halāk'a.

charcoal dzegetē.

charge of gun k'atslā.

charm, a q'ēqalē.

chest of seal, sealion haq'wāyu. (See haqwāla.)

chew, to xēm'wid.

- chew, to mlekwa.
chickadee tslotsaga.
chief g'igāmōē.
— xamagēmō.
— adherents of one āpsək līa. (See
āps-.)
chieftainness oŋma.
— mōdzil.
child (young individual) g'inl
— youngest āma'inxet. (See āma.)
— fifth āmā'yatsē. (See āma.)
— of a person xinnōk'.
children of one couple sāsēm.
chisel q'ieldayu.
Chiton k'tenōt.
choke, to mekwa.
chokecherry Llak'lūm.
— qot'hālē.
chop with adz, to sōpa.
— temkwa, tlemkwa.
cinquefoil lek'.
— roots laxabālis.
circle k'ilx'a.
clam grāwēq'ānēm.
— dried x'ākwayasdē.
— — k'lōmatsla.
— shell xōxulk'imōt.
clap together, to q'emkwa, q'lemkwa.
claws of bear, cat gāt'sēm.
clay L'ēq'la.
clean berries, to k'imta.
cliff k'lēk'tēslen.
climb, a tree, to hāxwa.
climb a smooth pole, to l'ēpa.
clitoris k'lōdagē.
close door, to āmxstōx'wid. (See ām.)
closed up ām-.
clothing gwēlgwāla.
cloud anwēē.
cloudy anqūla.
clover t'ēq'.
cloyed lāfasa.
club, to kwēxa.
— t'ēixwa.
club, round-headed hayano.
— stone melēgayu.
coal ts'ōlna.
cockles dzālē.
cod, black nātem.
— red L'ōxsem.
— laxstala.
— nēt'slē.
cohabit, to q'lōpa.
— heta.

crab, to catch- q!q!tōtsa.
 crab apple 1!ēnx (Kos).
 — tsēlxwa.
 crack in rock xūk'la.
 crack, to hōxwamas.
 cradle xaāp!.
 crane adēmgūlē.
 crawl, to mā.
 creep sitting, to (infant) xēma.
 crew lēlōt.
 — of warriors k!weyīm.
 croak, to xwak^u.
 crooked gēlēg^u.
 — (wedge) qōlēla.
 cross, to gadzēxēdaas.
 crossing (?) k'lik'.
 crosspiece of halibut hook 1!āk'los.
 crosspiece xwālbē.
 crosswise gē, gag-, gal-.
 crow k'elāgā.
 — k'āna (Heldza^q).
 crush, to lesa.
 — in mortar q!wēl-.
 cry of shaman hōip.
 — hāmatsla hap.
 — ghost ham.
 cry, to utter cannibal xwēkwa.
 — cry, loon got'āla.
 — raven qāloqwala.
 — indicating rain (drip) sōx^usōx^u.
 cry, to (infant) q!wēg'al, k!wēg'al?
 Cryptochiton q'ēns-.
 cup k!wafsta.
 curdled blood on water t!āt!ēkwamak'a.
 curly hair, thick bushes k!ēnxwa.
 — t!ēmka.
 currant q'lēsēna.
 cut fish, to xwāla.
 — open game qwāqa.
 — off head qak'a.
 — to pieces qat-.
 — with chisel q'ēls-.
 — xūta.
 — t!ōsa.
 — off branches ēgūlēnd.
 — meat, left on skin wūs-, wūs-.
 — veins hāyasēlalalēlalis.
 — to bex-.
 — fish t!ēg-.
 — out intestines t!ōxwa-.
 — tsēk'a.
 — off naxsaap!
 — k'ēl-.
 — k'ēm-
 — k'ēm-

cut, neck k'ilēg'ēē, k'ilēg'ēē?
 — — k'lēx'sōd.
 — grass seaweed k'lēla.
 — k'lēxug'aēl (?).
 cutter of canoe, water- k'lēgem.

d

dagger ts!ēwayo.
 dance lēda.
 dance, to yēxwa.
 dance, a t!ēnqwa.
 — amēk^u.
 dare, to nāla.
 dark color tsōpa.
 — red ts!ōlēqa.
 — plēdek'.
 — to get k'filitō^unakula?
 daub, to q!upa.
 day ēnāla.
 dazed wunāla.
 — hamanēk^u.
 dead lē'la.
 dear, my- ! āda.
 death wānem.
 — cause of g'āyaēlas.
 death bringer halāyu. (See Lal-.)
 debts, small g'āgima.
 decay, to q!ulsa.
 decorate, to amōs-.
 decoy for dogfish, salmon as- lēk'ustōd.
 deep (see size) ēwa, awa.
 — in water wūnqela.
 deer tēk'los (New).
 — gēwas.
 — skin, dressed wādek'.
 defecate dried salmon or halibut, to
 k'fīx'a.
 defiled āāms-.
 Denax'da^ux^u name of tribe.
 dentalia ālēla.
 deny, to yēx'stō.
 — haya^umāla.
 — having done something hēxwa.
 depth (see size) ēwa, awa.
 desire, to mēx^u.
 — gwāq'ēla.
 — āxūla.
 — wāl-.
 — to go hanēnax^u.
 — awēlq.
 destroy, to q!wā'ēd.
 devilfish tēq'wa.
 devil's-club ēx^umē.
 devise, to k!wōxa.

dew gōsa
 diabase ts!eq'uls (ts!eq'uls?)
 diaphragm of porpoise sačl. (Sassa)
 die, to t!ečl-
 — wu'ziyins'id (New)
 foetus dies nēqwa
 different ōgu'la
 — plans in house ālewil.
 difficult lāxumāla.
 dig, to t!ap-
 — roots ts!ōsa
 — clams dzēka.
 — up ts!ex'walil.
 — to go to dig clams lāxwat'la.
 digging stick k'ililāk.
 dip, to t!apa (New).
 — lap-
 — dzōpa-
 — with feasting spoon tsēqa.
 — water tsa.
 dirty mōxula.
 — water nēqwa.
 disappear, to x'isa.
 — hāk'wa.
 — t!ēx'ēid
 — demāx'ēid.
 discover, to q'ōllalēla.
 fish lōq'wē.
 — xelq'wa.
 — into which shaman spits sickness
 k'ātstō.
 disobey, to hat'ēla.
 — qāqadala.
 distance (see size) ēwa. awa.
 distinct, plain awēl-
 distinctly q'lūl-
 distressed, to be q'wāl'ēid pl.
 distribute, to yāqwa.
 dive, to dāsa.
 diver (bird), a k'ōxk'ēxēs.
 — wūlga.
 dizzy k'ēdēlqa.
 do, to ax-
 — for a while yāws-
 — well wālemx'ēid.
 dog ēwās-
 dogfish xūlgūm.
 dogwood (Cornus stolonifera) t!ōčl
 q'lūxla.
 dolphin hatsawē.
 — dōsto'elax (New).
 done, roasted, ripe l'ōbēk"
 don't! gwa.
 door t!ēx'-

double — pop'awēl
 dance to t!at-
 dawn of land q'axxwa
 deerskins gw
 deerhound xōlō
 dew water t!ōsa
 drowned k'k'up
 drought k'wēkwa
 k'k'k'wa
 dress to q'walax
 q'ax
 drift to p'itax
 — xōlō
 — away etc. q'xw
 ash etc. q'itōm
 driftwood to q'ax
 drill, to m'
 — sēl-
 — wuna
 drink to nāqa
 drip, to from a leak q'axwa
 drive in pests etc. t!ō dēpwa
 — weeds q'wēl'it
 — ? m'el
 — away k'ōy
 drop to tēx
 — tēq-
 — a small object to dance q'ax
 — cherries etc. k'ōp
 drunk wunāla
 dry, to lem'xwa
 — to hang up to x'el
 — clams yala (New)
 dry, half salmon k'axxwa
 — quarter fish dzēl'elk
 — mouth gets s'x'el
 duck, saw-bill (female) t'ēl'eqwa
 — gōgōs
 — bufflehead xōlō
 — male t'ēl'el
 — mallard lōk'ō
 — sculp t'ōstō'elax (see k'ōk
 ēter)
 — widgown s'ok'wa
 — harlequin māt'ōwa
 — long-tailed sc. lōk'ōwa
 dull q'ukwa
 dus qux-

e

eagle kwēk
 ear p'ēsp'ēy
 — ornament xōmō
 east wind x. t'ōl'ēk'ēy

easy wulēlēlas (70)
 eat, to ha'm-.
 — with spoon yōsa-
 — after journey l'ēxwa.
 — before going out hayāsela.
 — entirely tawik'.
 — whole haxhāqwamas.
 — roasted olachen wulōpa.
 — sprouts sēx'a.
 — clams ts'ēkwa.
 — meat q'ēsa.
 — mixed food māsa.
 — quickly halāxwa.
 ebb tide x'atsla.
 echo lēk'.
 edge wālenxōē.
 — of box k'lōsa.
 eel grass ts'ats'ayim.
 eggs, to go after- qāqēlx'ēa.
 eight malgunal.
 elastic tōsa.
 elderberries, to gather ts'ēx'.
 elk l'ēwels.
 elongated sēx'ōsem.
 else al-.
 embrace, to k'āpa.
 emerge, to q'āxula.
 employ, to lōpa.
 end abāsema.
 — from to hayimbend
 endeavor, to walemx'ēid.
 endogamy t'ent'āqō.
 endure, to hēbak'wimē.
 enough anāk'.
 equal ēnema.
 escape, to k'lēxwa.
 even, though wax'.
 evening dzāqwa.
 exceed to hayāqa.
 exchange, to l'ayō.
 excited, to get yāk'.
 — xwāsa.
 exclamation of distress ēn'.
 — indicating pain ā.
 excrement menk'a.
 expect, to gwānala.
 — nāk'a.
 — tēk'.
 — birds - danger and raise heads.
 galala.
 expected nāmētsōxd (?).
 expert ēgilwat.
 extinguish fire, to k'ililqa, k'ilixa.

eye gaāga (New).
 — geyages.
 — gabelōxstāyē.
 eyebrows aān.

f

fabulous being EX'ēlek'us.
 face gōgūmē.
 faint, to hēōd.
 fair, light complexion lōsa.
 fall, to, tree tla-.
 — tēx-.
 — person kūk'a.
 — making all — before him gungol-
 lalisk'asa.
 famous q'ālaēdē.
 fan fire, to yax'ēwid.
 far qwōsa.
 =go away! qwēda.
 fasten, to tēx'.
 fat, tallow yāsek'.
 — tsenxwa.
 — kidney — metlōs.
 — of intestines yax'ōsemē.
 father ōmp (See aw-.)
 — ādats.
 — dāda.
 — datsas.
 — āts.
 — said by girl ātsaō.
 — dāts.
 father and uncles wīwōmp. (See aw-.)
 fathom bāla.
 fawn t'lōbōwa (=spots).
 fear, to ha'lala.
 — nōl.
 fearless lāwis.
 feast k'wēl-.
 feel, to p'lēx'.
 — a fish bite mākula.
 — cold k'ēnāēsa.
 — heat q'lak'.
 — about lēx'ēlx'ēid.
 fern (*Polystichum munitum*) sālaē-
 dana.
 — -root tsāk'ōs.
 — — sāk'.
 — dead fronds gems.
 fight, to xōmal.
 filled up entirely, so that it forms a solid
 mass āmts'ō. (See ām-.)
 fin of fish bāsbelē.
 — pel-.

- fin, dorsal k'li'p'e'e
 finch, gold- mamāma
 find, to q'li.
 — lēsēla.
 — by chance neq
 fingers q'waq'wax'tsane
 — little sēl'ta.
 — third k'lada.
 — half a finger thickness k'toden.
 — one-and-a-half widths sēgino-
 dzē.
 finished gwāl.
 fir gāgelwaems.
 fire gūlta.
 — leqwa.
 — to catch xumta.
 — — x'i'q.
 — to fetch anā.
 — to start mēx'-.
 fire drill angwē.
 firewood, to get anēq-.
 firm el-.
 firmly lēk'-.
 first g'il.
 fish mā.
 fish, old, with white skin tselāk'a
 — a small- hānō.
 — *Stolephorus Pertheatus* halo.
 — *Myxocephalus mēx'xwēmalis*.
 — *Sebastodes pinniger* t'ōt'lo'la.
 — *Anarhichos lupus* t'ēx'a.
 — *Atheruthes stomias* tlōmēlē.
 — *Hydrolagus collici* g'ale wala
 g'omaga.
 — *Clupea Pallasii* k'lemnē.
 — *Salmo Clarkii* k'lama.
 — *Platycthis stellatus* k'lada.
 — *Petromyzon marinus* k'waāk'um-
 t'la.
 — *Hemilepidotus klumst'la*.
 — *Kyphosus sectatrix* gwāxōdek'
 lāmō.
 — *Calamus penna* gwaxgūwa.
 — *Sebastodes mystinus* q'wāk'ela.
 — — *Hopkinsi* gwaagūlx'ēsta.
 — *Scorpaena* q'liqawa.
 — *Cathorichthys sordidus* xā'nala.
 — *Hexagrammus xūldzōs*. pex'it.
 — *Otorrhinus* xūlgwēs.
 — *Kyphosus, Cymatogaster* lāmō.
 — *Scorpaena grandicornis* lēkomāla
 hēlāmas.
 — *Gasilurus aculeatus* l'ak'wa.
 fish with head — —
 net k'ēl'-.
 fish trap tē'q.
 black cod t'ē'q'wax'-.
 salmon — dū'ek'
 — halibut l'ak'
 loqwa.
 fish basket l'ex'et.
 fishbone q'ō'q'ayū.
 fish hawk t'ē'x'et'ek'
 fish head hax't'.
 fish line t'ē'q'ayū.
 fish trap tē'q.
 — entrance to x'ē'q'-.
 fit, to bēnā.
 fit in, to k'it'ē'p'ēl'
 fit close, to q'ē'sat'ē'la.
 — loosely, to dzēbōnda.
 five sēk'la.
 fix hooks and spears for fishing
 hashēnaqa.
 flat paq.
 flat-bottomed tēq'ē'sēd'.
 flatten to p'ē'sat'-.
 fence, to sap'a.
 fleshy, to become pō'ēd'.
 flicker, red-winged gūld'ē'g'.
 flipper gēlq'ayū.
 float, to pēx'wa, pō.
 float pēwax'et.
 — head out of water, to gē'p'ē'x'et'.
 flood tide yē'x'wa.
 flop, to lēla.
 flounder pāēs.
 flour qū'x'x'.
 flukes of porpoise p'ē'ax'et'.
 fly, to p'ē'la.
 — nēlx'ed New.
 — out (ashes) q'ē'x'.
 foam, froth at'awa.
 fog p'ē'lx'-.
 fold, to k'ō'x'wa.
 — dzōqwa.
 — q'asō-
 follow, to tē'pa.
 — lines of roots hēg'ē'g'.
 foolish nūl-.
 — one! ō'mis.
 foot g'ō'g'ēyo g'ō'g'wēx'.
 — of mountain x'x'.
 forbid, to hēla.
 forget, to t'ē'p'ē'wa.
 forgot, I t'ē'wō'p'ē'x'et'.

foretell, to nenwaqems.
 forty mōsgeng'ustā.
 foundation of crossed logs. k'āqa
 four mō.
 frame for drying berries. k'itk'edēs.
 fresh (fish) gēta.
 — dzēla.
 friend ēnemōk^u.
 friend! qāst.
 frightened, to be hawinalal.
 frog wōq'ūs.
 — q'ates.
 from grā-, graya.
 frost g'iwēs.
 froth, foam aēawā.
 full qōt'a.
 full, heaping l'āk'emalis, l'āk'emala.
 fun, to make, of xā'ēid.
 fungus on trees k'anē, k'ink-'.
 — alder k'lōts!
 fur seal xā'ewa.
 — young ēmōkwa.

G

gamble, to lōpa.
 game, a māyukwāla.
 — hiding a feather in a gambling
 dance mōqwa.
 garden t'ek'ielak^u.
 gather, to q'ap'lō.
 — berries, sand in hand, to k'lā.
 — blanket over shoulder, to t'el-.
 generally q'unāla.
 get easily, to pešemāla.
 — to go to k'leng'alil(?).
 ghost lā'ēlōnox^u (lōl-).
 ghost dance qebekwōl, lōlōlalal.
 gills q'lōsnē.
 girl, tsāts'edagēm.
 —, infant gēna.
 give, to tsā.
 — away copper, to p'ayōl.
 — — canoe, to sag'ēl'exāla.
 — food, to yinēsēla.
 — seats in house, to q'āg'alōlēm.
 — up, to yāyaēq-, yāx'ēid.
 — — yāx'tsō.
 glare penq-.
 gnaw (mouse), to k'lāp-.
 — (beaver) ēyenta, ēyīnēyat-.
 go, to sing. la.
 go, to pl. hoq'-.
 go ahead! wo.
 go away! halāg'a

go to and fro through kelp, to tsāts'elx-
 sālax'ēid.
 — out of sight t'āyala, t'ēx'ēid.
 — to see nenāmux'ula.
 golden eye gūdēna.
 good ēk'.
 goose ēnela.
 — nexāq.
 — brant nanaxagēm, āmaxō.
 gooseberry t'ēmḡwa.
 grandchild ts'ōx'LEma.
 grandchild's mate sēlan.
 grandfather gagēmḡ.
 — atsō.
 — gatsō.
 — gatō.
 — q'atsō.
 — ēwāts!
 — ēwayōl.
 — nōmas.
 grandmother gāgas.
 — ganadzē.
 grandmother! hadō.
 grandparent, mate's sēlan.
 grasp with talons, to xāpa.
 — — hands gēpa.
 grass k'lēTEM, k'lēta.
 grateful p'ayōl.
 gravel, coarse, on ground āwōwaxek'ūs.
 (See āwō.)
 grease, to q'tēlsa (gēlsa?).
 — smell denk-.
 great sing. ēwālas.
 — — ō'ēmas (New).
 — — aēdzē.
 pl. āwō.
 great-grandparent hē'ēlō.
 — grandchild hē'ēlokwinē.
 grebe hamasēlalīs.
 — horned q'lōdaq.
 greedy ālīs.
 — mešēla.
 green lenx.
 greet, to awēlp-.
 grey qux-, q'waxō?
 — kūlḡwa.
 — hair ōqwa.
 grindstone, to turn a - k'ilxa.
 grip daas.
 groan, to gwalela.
 ground t'lek'a.
 grouse, ruffed kūkūmx'a.
 — blue hōmhom.
 — — māg'ag'o.

hole xup'léd.
 holes on beach in sand into which
 water runs. q'lôx^uq'lôlis, xwā-
 k'lwācs.
 — under tree qwaq'lūs.
 hollow xulp.
 xup.
 lōpa.
 — in middle xūilboyâlê.
 hollow out wood with adz, to Lôqa.
 holothuria, a small Etsaltsa.
 hook gal.
 hooked gal'Ek^u.
 halibut- yek'u-
 — — g'amôŋla (g'iml-).
 hop on one foot, to yāxk'la.
 yālk'la (Kos).
 horn wullāx.
 horse clam met-
 horsefly saŋdêkwax'ēid.
 hot ts'elqwa.
 house g'ôk^u.
 — woman married out of tribe goes
 to get property from father's
 house g'ôkūnê.
 — with several platforms dzôyaq.
 how many g'ins.
 howl, to qāmotala.
 — (dog) hax'ô.
 huckleberry gwādem.
 humming bird k'lwāāk'lumt'la.
 hundred g'êx'sôg'ug'Eyôx'sayôk^u.
 hungry pōs, pāla.
 — wāselaxwa.
 hunt, to, mountain goats tewix'a.
 — sea mammals alêxwa.
 hurry, to tell to- halak'lāla. (See haŋla-)
 hurt, to mōmasila.
 — yilkwa.
 husband lāŋwūnem. (See lāx^u-)

i

I nōgwa.
 — yin.
 ice l'ôx^u.
 if qô.
 imitate, to nānagēg'a, nanaxsto.
 hayēg'i.
 impatient, to be wāniq-
 important awila.
 indeed qā(ŋa).
 Indian bāk'lum.
 indistinctly visible in water l'Esāla.
 — on account of distance lax^u
 ts'êŋmala.

industrious (?) sEx^uts'la. (See to agree.)
 inexperienced yāg'ilwaat.
 inland al!
 inlet wunāldems.
 innocent, (not having had sexual inter-
 course) aŋê.
 insects mesleq'luna.
 inside wiyôq'lug'ê.
 insist, to hat'êla.
 intestines yax'yig'il.
 invite, to l'êŋlāla.
 — pl'êkwa.
 island êmek'āla.
 itch, to lāxa.

j

jaw, lower q'lwayôŋs.
 jealous bābaŋla.
 — two wives are — of each other
 dādek'ā.
 jellyfish gōgēsāmak'.
 jerky walk t'ENX-
 jingo, black-headed tsōpamala.
 joint waq'ôlê.
 — of box sāk'ôdêŋ.
 joke, to tēk^u.
 jokingly, to talk — wāŋlāla.
 juice sāaq.
 jump, to dEx^u.
 — tēx'ēid.
 — salmon āk'a'.
 — fish out of water dēlax'ēid, ême-
 nāla.
 — wedge — out tems'ēid.
 jumping sea animal, a q'etayatsê.
 just al.
 — wāx'a.

k

keep full, to pālpalaāboŋas (?).
 kelp lEq'Esten.
 l'Est!Ek^u.
 — bottle, êwā'ewādê.
 kelp fish pex'it.
 kelp patch qlaxq'Elês.
 kick, to kwās'ēid.
 (bow of canoe kwats!Exlaxx'ā.)
 kidney galgēn'ê.
 — fat met'lōs.
 kill, to l'êŋlāmas.
 (hal-).
 hêx'ēid.
 — wounded game tsêxa.
 — means of killing, death bringer
 halāyu.

killer whale max²waex
kingalafela (a dancer) k'ingalafela
kingfisher k'elēdāwē.
— k'elēdāwē (Kos.).
kneel down, to t'āx²waēla.
knife, mussel shell gēlts'ēm
— crooked xelxwala.
knit, to -net yeq.
knot in wood t'ēm²x' (?), t'ēm²x
know, to q'āl-.
— q'ālēla.
Kwakiutl Kwag'ul.

I

ladder t'EXI²ē.
lance qwāgwilbē.
land, to lētx²ēid.
— ēnemsa.
— stern first al-
land otter xumde.
large ēwālas (Kwag), ēemas (New Ng.),
pl. āwā.
lash, to malaq-.
— t'ema-.
lashing neyenxsālas
last at, elxiāla.
laugh, to dālēid.
— aloud xālēid.
laughing dance hamanxōlal.
lay down, to lā-.
— before guests t'āqemlilela.
layer, outer — of bark lēlegwēgēē.
lazy q'lamsa.
Leader K'lēsx²āēlis (name).
leaf mamāma.
leaky LEXa.
— g'ilx'a
lean tslēna.
— (stomach) k'ōlēš.
lean on, to haqwa.
— against sēk'āla.
— — tes-.
leather k'lotslēē.
leave, to bō.
— lōwala.
— off t'elgēm²x²ēid.
— standing gūl'ēsa.
— husband xāēl.
left (side) gēm²x-.
legs of tongs xewēlēē.
lehal ālaxwa.
length, *see* size ēwa, āwa.
lengthwise, close together aōdzaqāla

less -waē
let go, to max
let out (the fire) -ēē
levate -nem
levitate -nem
liberal -nem
lick to -ēē
lie (on ground, tree, etc.) -ēē
— -ēē
— -ēē
— -ēē
— -ēē
— -ēē
— -ēē
lie to pl. kūt
lie, to tell a -ēē
lie q'ūla
hit a copper to -ēē
hit, to -wala
— stuck on shoulder -ēē
— clothes worn -ēē
— stones -ēē
— gēlqa.
— t'elg'ēstōd
hiter, bark -ēē
light of weight k'ōs k'ōs
light (of day) -ēē
light fire, to ānōē
— mēla-
— mēx a
— tsēx a
— also bright light -ēē
lightning t'ēnēqwa
like gwex s
lily bulb (Fritillaria) x
lump (soft) bent
line is taken out by long seal -ēē
listen, to hēlēla
— wataqāla.
little a -xāi', xat
— hōlēla
live, to q'ūla
liver t'ēwana -ēē
— g'ōmaga
lizard gwales
load, to m
— -ēē
loan, to -ēē
loan at 100 per cent -ēē
— -ēē
— -ēē

lock door, to k'limya
 long (*see* size) ɛwa, áwa.
 long (of space) g'iltla.
 long, to ɬeng'aa.
 long time gē, g'eyōl-.
 look, to dōqwa.
 — into hole hānx(a).
 — on hōmlā.
 loon xaɛwē.
 — g'otlāla (Kcs).
 loop x'ima.
 — on basket for carrying-strap mā-
 madas.
 loose; hair, horn gets — k'lena.
 lord g'i.
 lose, to k'lināla.
 — moss hāsdexwa.
 louse, to lāx'a.
 love wūlxwa.
 — laxʷ-.
 — to make ɬāsa.
 — — ɬ'eta.
 — — ɬ'ātenɛɛ.
 lover wālas
 low bēna.
 — stream is k'ólēs.
 luck, bad āāms, āɛmēla.
 lump tenk'a.
 — qōqwa.
 lungs kwaɣwa.
 lupine q'waɛnē, q'ūns-.

m

mad kwégekʷ.
 maggots ābanē.
 make tools, to deldāemk'ila.
 male wísem.
 maltreat, to wāɛnēxsila.
 man bekʷ-.
 mantle of mussel k'āwadzōgas.
 many q'le-.
 mark a line, to xūlta.
 — trail ɬōxwa.
 marmot pēk'la (Dēnax'daɛxʷ).
 — kwēkuɣ'd.
 married couple hēs-, hayasek'āla.
 marten ɬegekʷ.
 mast ɬap'ōq.
 — yāwap'ōq.
 master āg'anō.
 mat ɬēxʷ- (ɬēwɛɛ).
 — old k'āk'lobanē.

matted xolōxwa.
 — hair k'lenxwa.
 — pubic hair hāwanaqəqəlālōl.
 measure, to mēns-.
 — by spanning with hand or arms
 bāl-.
 meat, flesh ɛls-.
 — q'ēmɬala, q'ēmɬ-.
 meat-board ɬega-.
 medicine pēt-.
 meet, to bak'ō.
 — ends of circle k'imɣya.
 meet, to k'inqōx'wid.
 meeting, in house ālalels.
 melt, to yaxa.
 mend, to q'ensa.
 — q'eta.
 menstrual blood ɔdem.
 — k'ālmēs=steam.
 menstruate, to ɔxend.
 mention, to gwas'ed.
 mercy, to have maya-.
 — wāxɛ-.
 mercy, not to have halyōqula.
 mess, a (excrements) āmāk-.
 message, to send a nenkwa.
 metallic noise sebelxa, sepeɬxa (?).
 middle neq-.
 — q'āyāyē.
 — part of salmon q'āq'laq'le.
 milk dzaɛm.
 milt of porpoise tsālayo.
 mine nōs.
 mink mētsa.
 — kuɛnaɛ (Ne).
 — myth name k'ēx-.
 mischief, to do anɛanēg'ila.
 mischievous āɬetē.
 miss, to ɬenɛsta.
 — ɬēqwa, ɬeqwa.
 mistake, to make ɬēqw(a) aɛmēl(a).
 mittens ts'ōp'ax-.
 mixed g'i(qē).
 — qelxwa.
 — malaqela.
 — with oil ɬākwō.
 model k'lomōsɔɛ.
 moisten, to mēlx'ūnd.
 monster, a dzōnoq'wa.
 — k'āwaq'la (the same, ɬeldzaɛqʷ).
 also name of copper.
 monstrous! hamē.
 — ɬāya.

oil, seal- sāk'wis.
 — q'ēls.
 oil, tried out lēwula.
 — mixed with- lāk'wē.
 oily stones on beach lēgēldzēs.
 olachen dzaxum.
 old q'ūlyak'.
 — to get— and tired out wafyats'ōq'.
 — man nōmas.
 — woman lēk'wanē.
 omen āqen.
 one side āps-.
 one ēnem.
 only ā-.
 — lēx'a.
 open āq-.
 — to x'ōx'wid. x'āux'ēid (Nē).
 — eyes, to dīx'.
 — mask hax'it'ōd.
 — clams elk'a.
 opening, small t'ōq', t'ōt'lax'.
 ordinary, man of— powers aōms
 orphan xāmax'ēid.
 ostentatious yālaq-.
 other waōk'.
 — ēnem.
 out of sight t'ēp-,—underground t'ēbetō.
 outside, seaward lāsā.
 ouzel, water g'ilēxwils'a.
 overcome (taste), to lēmp'lēx'ēid.
 overdo, to sābend.
 overhanging qagūtāla.
 overturn, to laāqa.
 owl x'ōpx'ōp.
 — white k'lasaxa.
 — — ōqwanē (?).
 — — dex'dex'elil.
 — small bēkwayē.
 own qesmā'eq.
 oyster-catcher gwēgwēgwē.

P

pack-strap q'āleyō.
 paddle, to sēxwa.
 — edgewise k'ōkwālamas.
 — against wind nexelēl.
 — — tide tsōpela.
 paint, to gēls-.
 — k'lāta.
 — face bābax'sila (?) plēp'lēq'u-
 gēmd (?).
 — to protect face against sun k'wā-
 k'lunwayo.
 paint of whites gēlyayu.

panther bedē.
 parent-in-law negūmp.
 pass, to hōta.
 — hāyāqa.
 patch hole in canoe, to q'lasa.
 patches lōlasāla.
 pay, to halāqa.
 — in advance k'leqa.
 pay shaman, to aya.
 — debt (?) quna.
 — marriage-debt qotēx'a.
 pearl shell k'ōgwis.
 peck, to lēnla.
 peel bark, to sēnqa.
 — — tsāqa.
 — — qusa.
 — — sāk'lōd.
 peg, to lapa.
 pelican hōx'hokwayak'.
 penis mēs-.
 perch lēmwa.
 perch-oil dzēk'wēs.
 perforate, to ōda.
 perish, to xek'la.
 petrel q'wēq'wēq'wē.
 phosphorescence bēx'a.
 pick berries, to hāmsa.
 — off berries k'ūlpa.
 — out mēna.
 — — selsa.
 — up stone t'āqelis.
 — — roots lēx'ēd.
 — up k'ūl-
 — roots out of sand sēx'āla.
 — for oneself aōk'lūna.
 picked out ēwlg'iltse'wēē.
 pidgeon hamō.
 pile up, to k'liga.
 — mō-.
 piled up on ground lāx'mos.
 — — flat things mōk'.
 pillow gēnulas.
 pin, a lāledzenwē.
 — t'ēmqa.
 pinch, to ēpa.
 pine bark mawēē (Kos).
 pine mōx'p'lēq. mōmux'dē.
 — mot-
 — red wūnāgūl.
 pity wāsala, wāōx'ēd (Nē).
 place side by side, to gwasōd.
 place, to da.
 place g'afyos.

plain, distinct *q'elx*.
 plait, to *g'elx'id*, *q'elx*
 — rope *q'lāla*.
 plan *sénat*, *sen*.
 plant *yis'xen*.
 plants:
Moneses reticulata Nutt. *m-*
flora (L.) A. Gray *aāgala*.
Hencheria micrantha Dougl. ex
p'lālaēs.
Symphoricarpos racemosus Michx.
yāyilqama.
Amelanchier florida Lindley ex *p'lā*.
Ligusticum sp. (Canby, C. & R.)
wexalalayugwa.
Drosera rotundifolia *welxkwēs*.
Oenanthe sarmentosa Presl. (?) *wā-*
xūlāwē.
Ribes echinatum *hābaxsol'*
 ? *hamōtsena*.
Achillea asplenifolia, — *borealis*
 Bong., *Chamomilla swaveolens*
 (Pursh.), Rydb. = *Matricaria dis-*
coidea D. C. *hādzapama*.
Matricaria matricarioides *hadza-*
pamxlēē.
Glaux maritima *hōq'walē*.
 ? *pā'pesaēmē*.
Menziesia ferruginea Smith. *pōxwas*.
Allium recurvatum Rydb. *me-*
q'watslē.
Rubus macropetalus *hōsdek'wa*.
Menyanthes trifoliata *dōxdēgwēs*.
Unifolium dilatatum *t'ēmts!*
 ? *t'ext!equs*.
Pteris aquilina pubescens Kuntze.
Pteridium, *sāgum*.
Vaccinium ovalifolium *selem*.
Adiantum pedatum L. *dzex'ēna*.
Opulaster capitatus (Pursh.) Kuntze.
dzādzēq'wam.
Rubacer tormentosum Rydb. *tsē*
gel.
Aruncus sylvestris *nūsnēkaa*.
Gaultheria Shallon Pursh. *berry* (*dek'lūlē*).
Ribes laxiflorus *k'esplōlē*.
Elymus arenarius L. *k'et'ēm*.
 (?) *k'itlxēla* (thorny, with milky
 juice).
Chamaenerium spicatum (Lam.) S.
 F. Gray *k'āk'laqwama*.
Scirpus microcarpus Presl. *k'āk'le-*
laēmē.

plants, certain ones:
Struthio (dier) spicata (L.) Cassini.
k'āk'wēpōm.
k'āk'wēpōm.
Athyrium (L.) Cassini. *Plant*
gites *allāhāhā* and *g'elx'ōmē*.
Gaultheria Asneria L. *g'elx'ōmē*.
Hieracium (L.) Cassini. *g'elx'ōmē*.
Chamaenerium spicatum (Lam.)
g'elx'ōmē.
Populus (L.) Cassini. *k'āk'laqwama*.
 " *g'elx'ōmē* (L.) Cassini.
Chamaenerium spicatum (Lam.)
 (L.) Cassini. *g'elx'ōmē*.
Eriophorum (Lam.) *k'āk'laqwama*.
xwāmē.
Crataegus rivularis (L.) Cassini. *g'elx'ōmē*.
Pentstemon (L.) Cassini. *g'elx'ōmē*.
Rufex occidentalis S. F. Gray. *g'elx'ōmē*.
Centa sp. (L.) Cassini. *g'elx'ōmē*.
vagens Green. *xēx'ōmē*.
xēx'ōmē.
Fritillaria *x'ōmē*.
Erythronium (L.) Cassini. *g'elx'ōmē*.
x'ōmē.
 " *xēx'ōmē* (L.) Cassini. *g'elx'ōmē*.
strawberry *legē*.
Gonnantha (L.) Cassini. *g'elx'ōmē*.
legē *k'āk'laqwama*.
Sericotheca (L.) Cassini. *g'elx'ōmē*.
 (Pursh.) Rydb. *g'elx'ōmē*.
Polypodium *g'elx'ōmē*.
hesperium (L.) Cassini. *g'elx'ōmē*.
Argentina (L.) Cassini. *g'elx'ōmē*.
sem.
Gaultheria (L.) Cassini. *g'elx'ōmē*.
dē *plant*.
 ? *taten*.
Limnorchis (L.) Cassini. *g'elx'ōmē*.
Chafyas.
Peltigera (L.) Cassini. *g'elx'ōmē*.
Chafyas.
Distigma (L.) Cassini. *g'elx'ōmē*.
Chafyas.
 play the *and*.
 — with dolls. *lab'wāmē*.
 — throwing sticks. *Chafyas*.
 phable. *hēd*.
 — *peqwa*.
 player with white wine and *hēd*. *Chafyas*.

- plover, golden tsōtsepts'ā (=black in
 arnipsits).
 pluck, to, — out māpa (moss).
 — off bushes k'lup-
 — berries k'inta.
 — out (hair) p'el-
 plug a hole, to dzōpa, ts'āts'ōstō.
 — for popgun pōx'poq'wa.
 point, to ts'ēmāla.
 poisoned by clams, to be dōsa.
 poke with finger, to t'ekwa.
 — into ground q'ūmta.
 pole dzōxum.
 — dzexeq^u (young cedar).
 — punting dzomēgal.
 policeman ts'ēts'ēk'ila (=keeping
 awake).
 polish, to g'ēxa.
 — xūlxsemd.
 pond q'lō.
 poor wānala.
 porcupine mēx'idō.
 porpoise k'ōlōt'.
 post lām.
 — q'eldem.
 potlatch p'esa.
 — first of a person gōmiasap'la, ba-
 kwēnok^u (?).
 — great s'maxwa.
 pound with wedge or beater, to t'elx^u.
 pound, to lesa, leg'a.
 pour out, to dzāsa.
 — in among tsēk'a, guq-.
 — out qep-.
 — into xwak^u.
 — (afterward) xā'axlāla.
 — into, from a mat haats'ōd.
 — on tsūdzeleñē.
 — in q'wālots'ē'wak^u.
 powder ts'ōlayo.
 praise, pray, to amyax'ala)
 — pray, to ts'elwaqa.
 precipice ē'lexs'alaa.
 pregnant bewēk^u.
 — q'elxk'āēsa (Ne).
 preserved salmon xamas.
 — clams k'ōmats'ē.
 — halibut k'āwas.
 press, to tes-.
 — laqwa.
 — on q'ēsālela.
 — against tsesāla.
 prevent, to gwanala.
 prince t'awelgamē.
 princess k'ēdēl.
 privilege k'ēsō.
 promise daughter in marriage, to xun-
 k'wāla.
 — potlatch dzōxwa.
 — feast qāsō.
 prong of harpoon dzēgum.
 — ts'ex^ubē.
 proper, right hēl-.
 property yāq-.
 — dādek'as.
 — dādaōma (Ne).
 — dōdamāla (Ne).
 — in house mās'mēk'as.
 — — dāldānax^u (Ne).
 — — gwēlgwāla.
 protect, to hēk'la.
 protect against sun, to t'aya-.
 proud lemqa.
 provisions lēlak'tēdzē.
 — dēdamala.
 — traveling — giwālk^u.
 pry open, to k'wēta.
 — off with point tsēk^u.
 puff, to, breathe heavily selpex'wid.
 pull up canoe, to wāt-.
 — apart (moss) bēlēd.
 — out of canoe tegulēxs.
 pull off cedar-twigs, to dzeta.
 — through neyimsālas.
 — out nēsa.
 pull, to nēxala.
 — backward k'ax'salelōd.
 — k'lik'a.
 — out of hole k'ēqa.
 — sticks, plants out of ground, dis-
 ease out of body k'ēqwa.
 — out hair k'lula.
 — up gelqa.
 — out (guts) golōl.
 (fish-bones) q'ek'ola.
 — off qus-.
 — up finger after pressing x'ita.
 — through x'ix-.
 — out of hole lēxwa.
 pull, to leta.
 — lekwa.
 — out branch lēkūmwāla.
 — out lēk'ōk'ōd.
 punch with fist, to got'la, l'enqa.
 pungent, to have—smell l'ex'ēd.

punk k'ar
 punt, to tēm
 pure, unmixed xwōq
 purify, to q'čqčla
 — g'ig'itāla.
 purpose sēnat.
 purpose, made on — hək
 push, to wiq'.
 — into water mōx'stend.
 — — ground ts'ōx'.
 — point q'lumt'.
 — canoe offshore q'lōt'.
 — long or flat thing lāsa, t'lenq.
 — stick out, to l'lex-, l'lel.
 put, to ax-.
 — into mouth hanbend'.
 — arms through carrying-strap p'um-
 — in pents'lāla.
 — into water mōx'stend.
 — corner of blanket over shoulder
 t'lel-.
 — right side up t'fāx'alis.
 — up sāl.
 — berry cakes into box ts'enk'.
 — down branches ts'āk'.
 — (meat) sē.
 — away g'i, g'ēx'fid, g'a-.
 — — g'ēxa.
 — down k'a.
 — fish k'igedzōd.
 — head on pole k'liqluxstend.
 — — of enemy on pole yilxwa.
 — k'la.
 — down long thing k'at-.
 — on edge k'lōt-.
 — point on harpoon k'lōxbend.
 — up poles or staging, to qax-.
 — between q'axstend.
 — ends together q'lōp'.
 — head out x'iqwa.
 — crosswise xwāla, (x'nik' put)
 — down xemsa.
 — — branches xes-.
 — — stones xeq'.
 — — soft things lēqa.
 — into vagina lēx'swid.
 — down stones lēx- (?), lōx- (?)
 — up lā.
 — away lāqwa.
 — — over fire lēsa
 — between lōlaxōd
 — upon fire l'lex'lend

poured (down) xwōq
 put, to ax-

q

quarrel to x'axax
 — l'ax'ax qax'ax
 quiet? x'ax'ax
 quiet x'ax
 — —
 — h'ax'ax
 h'ax
 quiet x'ax
 quite x'ax'ax

r

raccoon mōq'ax
 rack k'ak, xax
 raft of driftwood xax
 rafter pux
 — ek'elais, kox
 rain yōgw
 rainbow w'ax
 randrap t'ax
 range to p'ax
 — w'ax
 — head gwa
 — — x'ita (x'it'it'it)
 rancid raqa'
 rattle yat
 rave, to kwajaya
 raven gwax, gwa-w'ax
 raw k'ilxa
 real āla.
 reach end, to q'axtō
 reach, able to kwel'ax
 — snow reaches up t'
 — water up t'
 reaching in front l'ax'ax
 ready gwal
 — in house x'ax
 ready, to be xwāla
 — q'ax'ax
 recognize, to x'ax
 red lāqwa
 red-hot x'ax
 reed mat k'it
 referred to x'ax
 refuse, to x'ax
 regret and loss t'
 — a loss q'k
 relatives x'ax
 reflecting q'ax

reluctantly, to do *leqēla*.
 remain, to, in a certain state *haklw(a)*.
 remains, left over *anēx^usâcē*.
 remember a thing, to *melqūla*.
 remove, to *leqwa*.
 repent, to *x'ix'ink'ō*.
 reproach, to *q'lem-*.
 — *gaēla*.
 repurchase a wife, to *k'waāpa*.
 request, to *hanāk'a*.
 resolve, to *g'ig'aēx^ucēd*.
 resort to, to, as a last means *lēnak'a*.
 rest, to *x'ōsa*.
 — *negōs*.
 return home, to *nāfnak'*.
 revenge, to take *q'les'īd*.
 — *yīnk'a*.
 rib *gelem*.
 — of halibut *x'īla*.
 rich *q'ōmala*.
 ridge on board made by adzing. *t'ēnx-*.
 (See vein of leaf.)
 ridicule, to *q'lem-*.
 right *lel-*.
 ring *wūlx-, welk-, welg- (?)*.
 — shaped *wāk'*.
 — game *k'anē*.
 — — *xolēgwaqē* (=shaking hands
 between legs).
 — fourth ring in game *lāmagēk'ila*.
 — to paint—on *melx^uwīd*.
 ring like metal, to *tslōqwa*.
 ringing noise in ear *hōsaxwatāla*.
 ripe *q'layōk^u, q'layōqwa*.
 — *lōpa*.
 rise, to, waves *q'lenēpōstā*.
 — water *paōl-*.
 — in throat *lewāms*.
 rival *hayōt*.
 river *wa*.
 road *t'lex'ila, t'lex'a (Ne)*.
 roast, to *lōpa*.
 — clams *tslēsa*.
 — many on fire *ōqwala*.
 rob, to *lēnem-*.
 robin, red-breasted *gegelāl*.
 rock cradle, to *hāxūla*.
 rock, awash *kultsemāla*.
 rockslide *q'lūmx'ōd*.
 roe, salmon *gōcēnē*.
 roll, to *lōxwa*.
 — turn over *lēxa*.
 — clouds *kūnsa*.

roll down, to *q'lūmx'axa*.
 roll (like boop?), to *k'īnx'a*.
 — noise of —ing rocks *wuk'āla*.
 roof *sāla*.
 roof-board *saōk^u*.
 room, to make (=to stretch out) *sa-*.
 room *g'aēyas*.
 root *lōp'lek'*.
 rope, tangled *q'ek'ēlsā*.
 rose *gegēlx, gēlx*.
 rot, to *q'āl'īd*.
 — wood *lēnqwa*.
 — rope *plēqa*.
 — mat, blanket *xasa, q'ūlsā*.
 rough out canoe, to *k'īms-*.
 rough surface *hēyadzā, mōl-, k'ōla-*
xūlqwa, lēnqwa.
 round *k'ēlk'ēla*.
 — *lōxsem*.
 — *lēlx'ēn*.
 — mouth of hamatsla *tsōkwāla*.
 — inner rounding of canoe bottom
dzēg'ēxdzem.
 row, to get into a *xōmal-*.
 rub, to *yīls-*.
 — through *bāsamas, dēg'a*.
 rub, to *dzēk'a*.
 — on *dzēg'ilemd*.
 — body *gūlkwit*.
 — to soften *q'ōya, q'wax^usem*.
 rubbed with wolf's dung, person, blind
 for everything *meqem*.
 run, to *dzelxwa*.
 — *q'ūl-*.
 — out *kux'āla*.
 — water *q'ō*.
 — — *wa*.
 — line out, to *tslēnkwa*.
 — before wind *neq'ēlx'āla*.
 — olachen— *qwaχulis*.
 — seal runs out with line *mōx'ēīd*.
 rush forward, to *hamx^u*.
 rush mat *kulēyē*. (See reed mat.)

S

sacred room of novice *lemk^u*.
 sail *yāwap-*.
 salal-berries, to pick *nekwa*.
 — berry *nek'ule*.
 — — bush *lēnem, lēnemx'dē*.
 — — — *lēnokūla*.
 salmon *k'ōtēla*.

salmon, d. <i>q'waxmā</i> .	salmonberry <i>q'landzek</i> .	select to <i>k'ax'at</i> .
— humpback <i>hā'p' hā'p'm</i> .	— <i>golālē</i> (Ne).	— <i>hax'q'ad</i> .
— Oncorhynchus <i>orl'ach</i> (female).	— bush <i>q'wālmis</i> .	selected tribes <i>w'axmā'q'ad</i> .
— <i>hā'nōn</i> <i>xwā'āna</i> .	salt <i>dēm-, dēmsx'ē</i> .	self <i>xama</i> .
— Salmo Clarkii <i>q'ledza</i> .	same <i>ⁿnem(a)</i> .	— <i>q'ūlēx s'ān</i> .
— silver <i>dza'wun</i> .	sand <i>ē'gis</i> . (See <i>ek</i> .)	selfish <i>g'axēla</i> .
— sockeye <i>mēlēk'</i> .	sandpiper (female) <i>tsōp'lepela</i> = black on cheek).	selvedge <i>malapa</i> .
— spring <i>sus-</i> .	sandstone <i>dē'na</i> .	semen <i>l'lx'ē</i> .
— steelhead <i>g'fxwa</i> .	sap <i>sāuq</i> .	— <i>exs'm</i> .
— preserved <i>xa'mas</i> .	— <i>xōdzē'g'ēz</i> .	send, to <i>ⁿyalapa</i> .
— dried <i>t'elēk'</i> .	satiated, to be <i>pōlē'id</i> .	— <i>halapa</i> .
— — with three sticks across to keep flat <i>k'ūlōlx'</i> .	— <i>mēnt-</i> .	— came ahead <i>ⁿyap'ō'ō'ō</i> .
— preserved <i>tayalts'ala</i> .	saw, to <i>x'ilta</i> .	separate married couple to <i>k'ān</i> .
— trap, fence <i>k'itēla</i> .	say, to <i>ⁿnēk'</i> .	serpent, double-headed <i>ⁿmōn</i> .
— weir <i>mālis</i> .	scab <i>lēmēz</i> .	servant <i>arēla</i> .
— — <i>xō'lōs</i> .	scales <i>gōbēta</i> .	serves him right <i>g'ābē</i> .
— tail <i>wēlxwaxsdēz</i> .	scallop shells <i>xēmsemēk'in</i> .	set before to <i>k'a</i> .
salmon-berry <i>q'landzek</i> .	scar <i>q'ūta</i> .	set dish down as one is <i>ⁿk'ānē' l'ē'ē</i> .
— <i>golālē</i> (Ne).	scared, to be <i>lālapēla</i> .	— <i>k'ābēla</i> .
— — bush <i>q'wālmis</i> .	scatter, to <i>gwēla</i> .	seven <i>arēb</i> .
salt <i>dēm-, dēmsx'ē</i> .	— roots <i>lēndzōd, l'ēx's</i> .	sever head to <i>k'ānē'mōn</i> .
same <i>ⁿnem(a)</i> .	scold, to <i>l'ōla, gēlx'ē'id</i> .	sew to <i>q'ū'ō'ō'ō</i> .
sand <i>ē'gis</i> . (See <i>ek</i> .)	scoop out a groove, to <i>k'wēta</i> .	sew wood to <i>l'ēn</i> .
sandpiper (female) <i>tsōp'lepela</i> = black on cheek).	scoop out, to <i>lēl-</i> .	shadow <i>q'alēx'ē'ō'mōn</i> .
sandstone <i>dē'na</i> .	— up <i>gōx'ē</i> .	— in ground <i>ⁿyō'mōn</i> .
sap <i>sāuq</i> .	— — herrings <i>k'ina</i> .	shake to <i>nēl'ēk'ē'ē'ē</i> .
— <i>xōdzē'g'ēz</i> .	— — sea-eggs <i>xēlōs</i> .	— <i>ⁿū' d'it</i> (overstressed) <i>l'ē'ē</i> .
satiated, to be <i>pōlē'id</i> .	scorch, to <i>q'wāq'ūq'ūya</i> .	— <i>l'ē'ē</i> .
— <i>mēnt-</i> .	scrape, to, with net <i>xēl-, xēlpēlga-</i> .	shallow basket <i>k'ūlē</i> .
saw, to <i>x'ilta</i> .	— <i>yaas, k'ēxa</i> .	
say, to <i>ⁿnēk'</i> .	— off <i>k'ixāla</i> .	
scab <i>lēmēz</i> .	scratch, to <i>elwad</i> .	
scales <i>gōbēta</i> .	— <i>q'ūla</i> .	
scallop shells <i>xēmsemēk'in</i> .	— <i>xēlpa</i> .	
scar <i>q'ūta</i> .	— <i>lēmē'id</i> .	
scared, to be <i>lālapēla</i> .		
scatter, to <i>gwēla</i> .		
— roots <i>lēndzōd, l'ēx's</i> .		
scold, to <i>l'ōla, gēlx'ē'id</i> .		
scoop out a groove, to <i>k'wēta</i> .		
scoop out, to <i>lēl-</i> .		
— up <i>gōx'ē</i> .		
— — herrings <i>k'ina</i> .		
— — sea-eggs <i>xēlōs</i> .		
scorch, to <i>q'wāq'ūq'ūya</i> .		
scrape, to, with net <i>xēl-, xēlpēlga-</i> .		
— <i>yaas, k'ēxa</i> .		
— off <i>k'ixāla</i> .		
scratch, to <i>elwad</i> .		
— <i>q'ūla</i> .		
— <i>xēlpa</i> .		
— <i>lēmē'id</i> .		

sham-fight amaq̄a.
 shaman p̄ax̄āla.
 shark xulq̄omax̄'a.
 sharpen, to g'ēxa.
 — knife t̄l̄ēk'a, t̄lik'a.
 — pole dzōx̄'-.
 shattered gwēlax̄wa.
 shave with knife, to k'āx̄'-.; xelx̄wa.
 shed for sick people or mourners hō-.
 sheets wat-.
 shelf in house lāyā'elil.
 shell of shellfish xālaēs.
 — — — mussel xōxulk'limōt.
 shellfish ts'ēk'-.; ts'ētst'ek'wēmas.
 shelter t'ēns-.
 shift, to xemx'ēid.
 shine, to qēsa.
 — sēpa, sēpa.
 shirt q'ēse'ēnē.
 shoot, to hām(a).
 short ts'ēkwa.
 shout, to ēlaqu-.
 — xēlēla-.
 — q'wēg'a'el.
 — awelx'iya.
 shove apart, to k'iqēdzō.
 — in wuyōq'luq.
 — together tāsūt-.
 show, to nēla.
 — oneself būsā.
 — teeth x'isala.
 shred cedar-bark, to k'asa.
 shrink back, to klūmla.
 — skin t'ēm'-.
 shrivel up, to xūsā.
 shut eyes, to p̄alēm'galil, p̄lēmāta.
 shut, to keep eyes k'lixemx'ēid.
 side (?) llayā.
 — sticks of frame lāl'ēxēn.
 — of tree without knots wilem.
 — side hill, steep tsēta.
 sight, to klūlx'ēd.
 sinew at'em.
 sing, to q'ēmta.
 — denxela.
 — sacred song yālaqwa.
 single ōxsak'-.
 singly ēnem.
 sink, to, water x'uta, xut'ēd.
 — k'ōla (Nimkish).
 — wūnsela.
 — log, deep in water kūtāla.
 sinker of hook q'ēlyayayō.

sip, to t̄l̄ēqwa.
 — with noise lēmyāla.
 sister, said by man waq'!wa.
 — -in-law of woman p'ēlwūmp.
 — -in-law of man g'īnp.
 sit, to sing. klwa.
 — pl. k'lūs-.
 — on summer-seat āwaqw(a).
 six q'ēl!-.
 size ēwa, āwa-, ēwālas.
 skate bāgwānē.
 skim off, to āx'ēwid.
 skin Lēs.
 — k'lūs-.
 — of fish pesenēē.
 — of goat without hair pāsk'ēn.
 — dressed ālāg'im.
 skin, to sēpōd.
 skip on water, to lēsāla.
 skirt wūwiyak'ila.
 skull xawēq'-.
 skunk-cabbage k'laōk'-.
 sky lē'wa.
 slack k'ēsk'!ēsa.
 slant mas'lek'ala.
 — , to gēlāx̄' (?), qēlōx'ēnakūla.
 — hole lētsā.
 slanting ōlala (?).
 — lānēxala.
 slap, to lēqa.
 slate yūklwa.
 slave q'lāk'-.; q'lāk'ō.
 sleep, to mēxa.
 sleeping-place of seal klwāsa.
 sleepy beq'lūlēla.
 slice fish, to t'ēlsa.
 slime meng'ēdēq.
 — of fish k'!ēsa.
 sling yūnk'layo.
 slippery tsāx'a.
 slow ōya, aōyaa.
 smack lips, to baq'lāla (p'laq ?).
 small, pl. āma.
 — to become — holāk'a, āmē-
 x'ēid.
 smear, to gēlsa, q'ēlsa (?).
 smell, to mēsela.
 smile, to menx'ēwid.
 smoke kwax'ila.
 smooth q'ēsa.
 — mēkwa.
 — ēnem.
 — side of tree wilem.

snail q!weats ^u	snail <i>kwēn-wēn</i>
— with house q!wēn ^u q!wēn ^u	speaking to house in dialect
dzeq(?)	under arch <i>kwēn</i>
snake sekem.	snake skin <i>kwēn-wēn</i>
snapping door k!wēn ^u kwēn ^u	snapping door <i>kwēn-wēn</i>
sound of qēnq!ā.	sound of <i>qēnq!ā</i>
snare x!māyo	snare <i>x!māyo</i>
— to x!mā.	to <i>x!mā</i>
sneeze, to asx'i.	sneeze <i>asx'i</i>
snore, to xent!ēg a!l.	snore <i>xent!ēg a!l</i>
snow na!ya.	snow <i>na!ya</i>
— to klwōsa.	to <i>klwōsa</i>
snow-geese l!ēsdāq	snow-geese <i>l!ēsdāq</i>
soak, to tlōla.	soak <i>tlōla</i>
— pēqwa, lēqa.	soak <i>pēqwa, lēqa</i>
soar, to q!ānō.	soar <i>q!ānō</i>
socket of salmon spear-head pek'ā	socket of salmon spear-head <i>pek'ā</i>
xsdē.	xsdē
soft telqwa.	soft <i>telqwa</i>
soft end of root q!wayots!a.	soft end of root <i>q!wayots!a</i>
soften anger, to temēlqwa.	soften anger, to <i>temēlqwa</i>
soil dzeqwa.	soil <i>dzeqwa</i>
— tlēk'a.	soil <i>tlēk'a</i>
— to āmāk'.	soil <i>to āmāk'</i>
song, love sāl.	song, love <i>sāl</i>
son-in-law nēgūmp.	son-in-law <i>nēgūmp</i>
soot q!walōbēs.	soot <i>q!walōbēs</i>
sore eyes y!lqa.	sore eyes <i>y!lqa</i>
soul bex'ūnēs.	soul <i>bex'ūnēs</i>
southeast wind mēla, mēla?	southeast wind <i>mēla, mēla?</i>
span bala.	span <i>bala</i>
— thumb to bent first finger l!akwa	thumb to bent first finger <i>l!akwa</i>
— angle of thumb to tip of first finger	angle of thumb to tip of first finger
sext'ātsā(?)	<i>sext'ātsā(?)</i>
spark anōbēx.	spark <i>anōbēx</i>
— to emit — s l!ēmsa.	to emit <i>s l!ēmsa</i>
sparrow gwēdza.	sparrow <i>gwēdza</i>
spawn, to p!ēxula.	spawn, to <i>p!ēxula</i>
— xwēlō.	spawn <i>xwēlō</i>
— , to (herring) wasa.	to (herring) <i>wasā</i>
spawn of salmon gēnā.	spawn of salmon <i>gēnā</i>
— of herring aēnt.	of herring <i>aēnt</i>
— — halibut tsap!ēdzē.	halibut <i>tsap!ēdzē</i>
speak, to yāq!.	speak, to <i>yāq!</i>
— dōt- (Kos, Xe).	speak <i>dōt- (Kos, Xe)</i>
— badly of some one hēnak lāla	badly of some one <i>hēnak lāla</i>
spear, to sek'a.	spear, to <i>sek'a</i>
— salmon tlāqwa, tlāt!aq!wa.	spear, to salmon <i>tlāqwa, tlāt!aq!wa</i>
— — qāqēlxfa (Dzawadēnōx)	spear, to salmon <i>qāqēlxfa (Dzawadēnōx)</i>
— — tlōxwa (Dēnax'da'x ^u).	spear, to salmon <i>tlōxwa (Dēnax'da'x^u)</i>
— devilish sēq'a.	devilish <i>sēq'a</i>
— to bring in a floating object wit' 3	to bring in a floating object with <i>3</i>
pole kāk'iltsema.	pole <i>kāk'iltsema</i>

- squeeze, to q'wësa
 — in, to qeta.
 — out, to x'ix'ts'ôd (x'ik'- to strip off).
 squid bones dâp'endzô.
 squirrel tâminas
 squirt out of mouth, to selbex'û.
 — to ts'etx'û.
 stab with knife, to ts'etxwa.
 staging q'el-, qaqlâ-, k'laqil.
 stake, to xenyas
 stand, to sing. tax'û.
 — pl. q'wa-.
 — apart tsaq.
 — on (?) lenqâla.
 — on edge k'lôx'wid.
 — in row denx'û.
 — — haqowênêk'ala.
 standing water q'ô-.
 star tlô'tô.
 starfish gâdzeq. (See cross.)
 start (canoe), to sup-, sepa, lex'êd.
 starve, to pôx'êd.
 stay, to lelâlâ.
 — with gwâgwatala.
 — at home âmlêx'û.
 — away xek'la.
 — over night xa'ema.
 — in form xak'lâla.
 steal, to g'ilôl.
 steam, to nek'â, q'lôla, k'lâla.
 steelhead-salmon g'exwa.
 steep tsêta.
 stem of plant yisx'en.
 stench k'ixûla.
 step on, to tlêpa.
 — over a log, to gâx'seq'end.
 step-father a'watsôê. (See aw-.)
 step-mother abatsôê. (See ab-.)
 stern-seat of canoe lat'lexlêê.
 stern first, to go he'x'ûdze'emâla.
 gwama-.
 stick on, to lenx'êd, k'lûta.
 — out xwêta.
 sticky q'enkwa, q'lanqa.
 stiff l'âxa, lêgui'êla, lem'xwa.
 — (to set) lenqqa.
 stingy awelq'as.
 stir, to qu'lug'ala.
 —, move xêmg'is.
 — ripple gol-.
 — a fluid xwêta.
 stomach of halibut moqûla.
 — pit of wasde'ema.
 stone tlêsem.
 — lek'laa (Ne).
 — and wood, pile of tlêqwap.
 — dagger nebayu, taxstala.
 stop, to gwa-, wula, wâla, gwayak'lâla.
 — crying lex'âla.
 — flood stops rising q'lôq'waqô.
 — speaking q'wêla.
 storm yôgwa.
 stout penla.
 straddle, to gax'en.
 straight neqa.
 straighten out a bend, to, an elastic object dzakwa.
 streak kûsx'âla.
 — red —s on body gwaxa.
 — — when washing body wêpa.
 stretch out, to leta, l'âq-.
 stretch rope, to dôxwa.
 — out, make room sa, dzêk'â.
 — log dzêkwa.
 — skins k'lik'â.
 strew on, to q'lûpa.
 strike with fist, to mix'â.
 strike something on water, canoe k'îqa
 strike together, to k'leqaxsdendâlap'la
 — with weapon k'lôlak'â.
 — — fist got'la.
 — waves qûl-.
 — with sticks xûsa.
 — with round thing lesa.
 — branches with hands leqelgâs.
 string qûla.
 string tégwêlem.
 string up, to têtex'ûbala.
 — bow qata.
 strip off, to x'ik'âla, qemxâla.
 striped mas-.
 strips, in wiwelx'û.
 strong lôk'û.
 stye l'elhô.
 suck, to k'lûmta.
 — shaman sucks disease k'lôxwa
 suddenly ôdax'êd.
 suffer, to lûlaxwila.
 suicide, to commit q'ûlôg'ila.
 summer hênx.
 summer-seat awaqwêê.
 sun l'ôsela.
 supernatural power ênâwalak'û.
 supper g'ôltâla.
 surpass, to (?) mâyalas.

tight, closed up *ám-*
 tight, tense *l'enk'a*.
 — covered entirely *ámxa*.
 tilt hollow vessel, to *qôqwa*, *qôqwalâ-*
mas, *q'ôxwa*, *qôqwa*, *tsêta*.
 tired *qelk'a*.
 toilet-sticks *dôx'sdanô*.
 to-morrow *lensa*, *lensla*.
 Tongas *âdaxenêsla*.
 tongs *ts'êslâla*, *k'lipnâlaa*.
 tongue *k'ilēm*.
 — to put out *elqwa*.
 tooth *g'ig'a*.
 torch *bexôt*.
 touch, to *lâbala*, *nexstâsya*.
 — each other *xâlâla*.
 tough *lasl'exdzô*, *ts'êxa*, *t'ēmku*.
 tow, to *dâpa*.
 towards *gwa*, *gwagw-*, *gûyinx-*.
 towel *dêdeg'eyô*.
 trail *t'ex'ila*.
 travel by canoe, to *melêxela*.
 — over land *ts'êqwa*.
 treasure, to find a *lôgwê*.
 tree *lôs*.
 tremble, to *xunâla*.
 triangular *k'ôk'ulnôs*.
 tribe *g'ôk'ulôt*, *lêlqwalâlêc*.
 trickle down, to *tsêx'axela*.
 troll, to *dôkwa*.
 trolling hook *galôdeyu* (Kos).
 — line of hair *mâg'aanowê*.
 trouble *tsênaxula*.
 trouble oneself, to *q'ayaqela* (*q'ô-*
many).
 trout *gôla*.
 try, to *guna*.
 — one's strength *gwani-*.
 — one's luck *wâwuldzôwa*.
 — out oil *semk'a*.
 tub, wash— *mâlats'es*.
 tuck in, to *dzôpa*, *gap'êqa*.
 — between *g'îpa*.
 tumble into water (seal), to *l'êx'sta*.
 turmoil *leaanâlag'ilitsum*.
 turn, to *mel-*.
 — head *mel'sela*.
 — right side up *taxa-*, *gwê'sta*.
 — back *q'wâqwala*.
 — around *x'îlpa*.
 — over *xwêla*.
 — — *lêx'a*.
 — — head away *lôxwa*.

turn, inside out *l'êpa*.
 — up ends *l'ôsnak'elîs*.
 — away face in shame *lêmsa*.
 twelve *gâg'iwâla*, *g'âg'iwâla* (?)
 twenty *mal'semg'ustâ*.
 twice *mal'p'en*.
 twilled *sewelk'u*.
 twining *xwêmê-*.
 twins *lâlâl'asyats'ê*.
 — mother of — *yikwil*.
 — name of *yâyixwê*.
 twist, to *met-*, *mel-*, *selpa-*, *selqwa*,
k'îlpela.
 — off *q'wap*, *q'wêqula*.
 — to pieces *p'ôqwa*.
 twisted box *k'wêx'semala*, *selxsemala*.
 twitch, to *meta*.
 two *maê*.

U

ulna barbata *dôdegwig'êc*.
 unassailable *nênas'êd*.
 uncle *q'ulê*.
 uncles *wîwôm*. (*See aw-*)
 uncoil, to *dzakwa*.
 uncover, to *lôs'êd*, *lêt'êd*. *xâmak'in-*
ga'êl.
 under *ben*.
 understand, to *as'yôsela*.
 undress, to *xenx'êd*, *lôta*.
 uneasy, to be *nânox'êwid*, *g'ôslala*.
 unfinished (paddle) *xetsla*.
 unfold, to *dâl'êd*.
 unmixed, pure *sayôqwa*.
 unripe, raw *k'êl'x'a*.
 unsteady (canoe) *k'lenwâla*.
 untie, to *max'-*, *gata*, *gud'esg'emd*, *qwêla*.
 unusual *ôc'mis*.
 up *êk'*.
 — river *en'al*, *enel-*.
 upset, to *qep-*, *qapa*.
 urethra *g'îl'xas*, *l'adzâxs* (Ne).
 urinate, to, man *k'îl'qwa*.
 — woman *âsa*.
 urine *kwâts'ê*.

V

vain, in *wul-*.
 vaccinium globulosum *kuxâlas*.
 vagina *en'as'x'u*.
 vanish, to *hâk'wa*.
 vanquished *yâlas'êc*.
 vein of leaf, ridge *t'enx-*.

woodpecker (Gardner's) lālanail.

woods q!waxolkwala.

woodworm yāqwē.

woof of basket xwēm.

wool plālem.

word wāldem. *pl.* wāldem.

work, to ya-. maōs'id (Ne).

— in wood g'eta.

worm q!əlawē.

wrap, to q!ənēp-.

— around sā (?).

— around in hand sax'ts!anala,
q!wēqula.

wrapped behind a man, blanket t!ēts!-
exsdala.

wrecked (canoe) lak!a.

wren xwāt!a, kwilk'ā (New).

wriggle through, to x'īlx'īlk!ut!eyu (?).

wrinkle, to q!ēlxa.

wrinkled mouth lēnbēl!exōē.

Y

year, next āpseyīnx. (*See* āps-.)

yellow L!ōxa.

yellowish mōqwa.

yew-tree L!ēmqla.

yield, to lē!aēx'ēd.

youngest child āma'inxōē. (*See* āma-.)

youth hē!a.

Z

zigzag waileqayala.

XII. CRITICAL REMARKS

While a full critical discussion of the material contained in the present volume must be reserved for another occasion, it seems desirable to add a few remarks which indicate its character and value from the points of view of contents and form. The method of collection and the evidence for the reliability of the material are sufficiently briefly set forth in the introduction. On the whole, discrepancies are so few in number and the period of recording is so long that the information as such evidently deserves full confidence. Furthermore, wherever I have been able to check it with my own inquiries among various individuals belonging to various tribes, I find the agreement quite satisfactory.

The phonetic rendering of the material is not quite what it should be. The writer is so inconsistent in the use of accents and quantities that for all the records made in later years I have dispensed entirely with accents. All the material recorded before 1901 was read to me and corrected according to the reading. For some time after this year I added accents according to my knowledge of the language, but since the clear memory of the pronunciation gradually weakened, I preferred to omit accents altogether rather than trust to my judgment.

In the reproduction of sounds there are a few difficulties. The difference between voiced sounds and fortis is not always recognized by Mr. Hunt. The sounds *b* and *p*!, *d* and *t*!, *g* and *k*!, *h* and *h*!, *g* and *q*!, *z* and *z*!, *dz* and *ts*! are often confused, particularly the two last-named pairs. Whenever I call Mr. Hunt's attention to these sounds he distinguishes them clearly, and I have sent him long vocabularies with doubtful sounds which he has corrected, and these corrections are undoubtedly valid. It is not necessary to quote examples from his texts to illustrate this point, because these errors appear throughout the whole period, although they are much more frequent in the early years than in the later ones. During the first few years voiceless and voiced sounds were also sometimes confused.

The distinction between *x*!, *x*^u, and *x* is also uncertain. The transition of *x*! into *ε**n*, of *x*^u into *ε**v*, and of *x* into *ε**r* before certain syllables makes the distinction of these sounds possible wherever appropriate forms are found. I have tried to correct these sounds wherever possible. In a few cases the discovery of such changes was made after the greater part of the book was in print, so that there are a number of inconsistencies of this kind in the text.

Mr. Hunt found it most difficult to write the combination ϵx^u , which is found in his texts generally in the form aox , because the u position of the labalized x is synchronous with the x . Since the combination aox occurs also in a number of words, there is a doubt sometimes what is meant.

The vowels e and i , and o and u , are equivalent and must be considered each pair as the same sound, the character of which is determined by the accompanying consonants. On the other hand, \tilde{e} and \tilde{a} are undoubtedly distinct from e and o . This distinction appears clearly in a number of grammatical forms. I do not believe that the distinction has been consistently made by Mr. Hunt.

Much uncertainty prevails in regard to e and a . Particularly in the composition of we and wa I am always uncertain whether we should read \tilde{u} or va . Individually and dialectically there is much variation in regard to the pronunciation of these sounds. Nevertheless, the two are undoubtedly distinct, but I have not been able to determine in every case which is the right sound.

In all cases where a labalized k sound precedes a vowel Mr. Hunt prefers we to \tilde{u} . He writes, for instance, gwe rather than $g\tilde{u}$. I find that in my own records collected in 1900 I used both methods of writing, apparently differing according to the individual informant. In Mr. Hunt's writings the same is true in the case of the diphthong au , for which he prefers ew as in $\epsilon newalak^u$ or $\epsilon nawalak^u$ rather than $\epsilon nanalak^u$.

Certain grammatical mannerisms appear in the texts, sometimes continued over a fairly long period of time and changing from year to year. In the texts which I collected myself from other informants and which were published in the (Columbia University Contributions to Anthropology, Volume II (Kwakwikwutl Tales), the subject, when a definite common noun without possessive pronoun, is almost always introduced by $-da$. Mr. Hunt uses in certain periods of his writing almost always the form $-a$ instead of $-da$. In my text this form is very rare. At still other times he uses $-xa$, which is the pronominal element for the object and for the apposition. In many cases this form is evidently wrong, while in others it may be explained and accepted in the sense that the subject is conceived as an apposition. I am under the impression that in the dialects north of Fort Rupert this usage occurs rather frequently, although I am not certain that this explains Mr. Hunt's temporary mannerism.

From time to time other errors appear, as, for instance, the use of verbal forms in $-a$ after the conjunctive qa , which should always be followed by an $-i$ in the verbal suffix. Uncertainties regarding the final vowels $-a$, $-\tilde{a}$, $-\tilde{e}$, $-a^e ya$ and $-\tilde{a}$, $-\tilde{o}$, $-\tilde{o}^e w\tilde{e}$, $-\tilde{o}^e y\tilde{e}$, $\tilde{o} y\tilde{e}^e$ appear in almost all parts of the text.

A few definite examples in regard to these matters are given in the following lines.

In answer to specific inquiry, Mr Hunt has given the following forms as correct:

1. Wā, kēlāō yaŋ'ŋ'z aŋ'kē q'ŋ'zēdēwē
begwānēma
Wā, kēlāō yaŋ'ŋ'z aŋ'kēdā q'ŋ'zēdēwē
begwānēma
Then, it is said (I spoke the one (invisible) man. The second form points out the subject more emphatically.
2. Laēm ɛnɛxɛũntɛs ɛntɛsɛm
ɛnɛxɛũnā'ya.
Laēm ɛnɛxɛũndesɛs ɛntɛsɛm
ɛnɛxɛũnā'ya.
Now he put on his bearskin blanket. The second form is more emphatic in regard to time sequence(?).
3. Wā, g'ilɛmɛlāwɛ q'ũlbaxa tsaxā.
laa'lasɛ dɛnɛ'ɛdesa q'ɛndɛmō
Wā, g'ilɛmɛlāwɛ q'ũlbēdā tsaxā.
laa'lasɛ dɛnɛ'ɛtsa q'ɛndɛmē.
Then the Kiwakut man came.
4. Wā, g'ilɛmɛlāwɛ q'ũlbaxa tsaxā.
laa'lasɛ dɛnɛ'ɛdesa q'ɛndɛmō
Then the Kiwakut man came.
The first form is correct in regard to time sequence. The second form is more emphatic in regard to time sequence.
5. Wā, g'ilɛmɛlāwɛ q'ũlbaxa tsaxā.
laa'lasɛ dɛnɛ'ɛdesa q'ɛndɛmō
Then the Kiwakut man came.

The original manuscripts of the data published here and in Volumes III, V, and X of the *Publication of the Jesup North Pacific Expedition* and in the *Kwakiutl Tales*, Columbia University Contributions to Anthropology, have been deposited in the Library of Columbia University.

On account of the variation in phonetic writing and in grammatical form which occur from time to time, it seems necessary to give a chronological table of the order in which the manuscripts were received.

The following abbreviations have been used: C for *Columbia University Contributions to Anthropology*; Volume II, *Kwakiutl Tales*; III, V, X, for Volumes III, V, X, of the *Publication of the Jesup North Pacific Expedition*. All other references refer to page and line of the present volume: 620.1, for instance, means page 620, line 1.

SERIES I. MATERIAL COLLECTED 1899-1900

Manuscript.	Printed page.	Manuscript.	Printed page.
(1-622).....	(Published in III)	663-693	620-650

SERIES II. MATERIAL COLLECTED 1901-1906

Manuscript.	Printed page	Manuscript.	Printed page
(1-39).....	(Published in C)	75-81	651-657
40-49.....	644.1-648.18	85-105	658-678
50-55.....	603.1-605.65	108-172	679-743
(56-74).....	(Published in X)	173-179	674-680

SERIES III.—MATERIAL COLLECTED 1903-1904

Manuscript	Printed page.	Manuscript.	Printed page.
1'-659'	Published in C and X, also including Nootka Traditions in English	907'-912'	231.1-234.54
659'-685'	English	913'-917'	329.1-331.43
685'-718'	Not published	918'-924'	Not published
719'-721'	309.19-310.35	925'-927'	238.15-239.40
722'-726'	315.1-316.34	927'-933'	350.1-353.52
727'-728'	V 429	933'-934'	612.79-613.88
728'-731'	316.1-317.21	934'-937'	239.1-240.27
731'-732'	V 429	937'-943'	346.1-348.57
732'-733'	317.22-318.32	943'-945'	234.1-235.20
734'-735'	308.1-309.18	945'-953'	331.1-334.72
736'-737'	309.15-309.18	953'-955'	237.1-238.14
738'-743'	318.1-319.35	955'-957'	342.1-343.27
743'-746'	236.17-237.46	958'-959'	235.1-235.14
746'-751'	322.1-323.27	959'-966'	339.14-342.82
752'-754'	225.1-226.16	967'-968'	235.1-236.16
754'-766'	V 430-433 and 323.1- 325.40	968'-971'	343.28-344.50
766'-771'	227.1-228.38	971'-975'	344.1-346.36
771'-777'	V 433-435	975'-980'	334.1-336.45
777'-778'	325.1-325.8	981'	Not published
778'-779'	223.1-223.10	982'-985'	336.1-338.42
779'-781'	226.1-227.33	985'-986'	338.1-339.13
781'-784'	V 435-436	987'-990'	353.1-354.38
784'-785'	325.9-326.20	990'-995'	355.1-357.52
785'-788'	V 436, 437	996'-1011'	V 472-480
788'-790'	326.20-327.38	1011'-1030'	241.1-249.71
791'-820'	Not published	1030'-1034'	357.1-359.42
821'-825'	229.1-230.36	1034'-1042'	249.71-252.33
825'-843'	V 437-443	1043'-1091'	360.1-379.39
843'-845'	312.1-312.21	1091'	V 480
845'-847'	V 427, 428	1091'-1096'	V 332-333
847'	312.21-313.26	1096'-1102'	V 480-482
848'-857'	305.1-318.81	1102'-1131'	379.1-391.24
857'-862'	223.11-225.47	1131'-1133'	253.1-253.21
862'-868'	319.1-322.56	1134'-1137'	391.25-393.62
869'-870'	313.27-313.38	1138'	185.13-186.18
870'-874'	310.1-311.36	1139'-1141'	292.1-293.22
875'-876'	302.1-302.13	1141'-1142'	483.1-484.18
876'-877'	609.1-609.8	1142'-1147'	293.23-295.67
877'-880'	303.14-304.47	1148'-1152'	Not published
881'-882'	609.10-610.20	1153'-1156'	514.1-515.34
882'-885'	313.1-315.33	1156'-1158'	295.68-296.85
886'-888'	230.1-231.25	1158'-1159'	515.1-516.12
889'-892'	327.1-328.31	1159'-1162'	184.1-185.24
892'-893'	241.28-241.42	1162'-1166'	254.1-255.32
893'-896'	328.32-329.56	1167'-1181'	422.13-428.56
896'-902'	610.21-612.78	1181'-1182'	195.1-196.13
902'-907'	348.1-350.1	1182'-1199'	517.1-524.47
		1200' 1203'	516.13-517.41
		1203'	428.57-428.60
		1304'-1329'	Not published
		1330'-1334'	1298-1299
		1342' 1344'	1293

TABLE IV. MATERIAL CORRECTIONS TO 1906

Manuscript	Corrected age	Material	Corrected age
192-196	152.1-154.3	535-536	499.49-499.50
196-198	185.1-185.13	536-537	500.50-500.51
199-204	V 483-485	537-538	513.5-513.58
204-211	405.1-408.67	538-539	599.4-599.41
211-222	393.1-397.97	539-540	543.9-543.97
222-230	V 376-387	541-541	533.5-533.51
231-232	613.1-614.15	592-610	599.4-599.41
233-236	V 388-389	611-613	543.5-543.51
236-239	181.1-183.36	613-619	599.5-599.51
239-243	408.1-409.36	620-630	483.5-483.51
243-250	V 485-488	630-634	599.5-599.51
250-258	397.1-400.68	635-657	599.5-599.51
258-261	400.1-402.35	638-646	599.5-599.51
261-263	402.1-403.29	646-649	499.5-499.51
263-268	403.1-405.43	649-654	499.5-499.51
269-272	617.1-618.29	654-659	561.42-562.80
273-285	V 350-355	660-662	18.5-18.51
286-290	V 324-325	662-668	1.0-1.412.80
290-293	109.17-111.46	669-670	41.50-41.51
293-336	V 355-367	670-671	50.5-50.51
295	615.44-615.49	672-680	599.5-599.51
317-318	615.50-616.59	681-684	599.5-599.51
336-339	173.1-174.35	684-690	578.5-578.51
339-343	441.1-442.33	690-698	438.5-438.51
343-351	428.1-432.84	699-704	50.5-50.51
351-361	432.1-436.94	704-711	1.0-1.412.80
361-371	436.1-441.48	711-720	551.5-551.51
371-377	443.15-446.19	720-723	1.2-1.14.10
377-378	443.1-443.14	723-729	580.5-580.51
379-384	102.1-104.52	729-750	527.5-527.51
385-387	143.12-144.38	751-768	188.5-188.51
387-398	120.15-125.15	765-766	618.5-618.51
399-401	125.1-127.36	768-773	199.5-199.51
401-403	109.1-109.17	773-775	499.5-499.51
403-411	127.37-130.38	775-799	599.5-599.51
411-419	94.1-97.85	791a-792a	599.5-599.51
420-421	120.1-120.14	792a-799a	599.5-599.51
421-423	93.1-94.23	797a	50.5-50.51
423-430	98.12-101.40	799a-802	599.5-599.51
431-436	57.1-59.60	803-804	599.5-599.51
437-457	V 496-504	804-807	599.5-599.51
457-465	446.1-450	807-809	197.5-197.51
466	750.4-750.8	809-823	599.5-599.51
466-467	608.23-609.32	824-828	499.5-499.51
467-468	V 501	828-837	599.5-599.51
469-470	608.15-608.22	838-842	599.5-599.51
469-477	174.1-178.91	843	499.5-499.51
477-520	451.1-470.46	843-845	599.5-599.51
479-480	607.9-608.14	845-850	599.5-599.51
520-522	151.22-152.36	857-858	599.5-599.51
522-534	470.1-474.35	857-863	599.5-599.51

SERIES IV.—MATERIAL COLLECTED IN 1908—Continued

Manuscript.	Printed page.	Manuscript.	Printed page.
863-864	139.1-140.8	1101-1104	754.1-755.28
864-867	144.1-146.33	1104-1109	581.35-583.16
867-874	201.1-203.55	1109-1118	296.1-300.82
874-926	60.1-81.72	1119	216.1-216.2
926-928	203.56-204.72	1119-1122	118.1-119.29
928-939	560.1-564.23	1122-1124	138.1-139.17
940	204.1-204.31	1124-1128	216.3-218.44
940-942	155.1-155.18	1129-1140	281.1-285.97
942-944	204.3-205.23	1140-1167	82.1-92.42
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955-963	167.1-171.86	1179-1185	300.1-302.55
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SERIES V.—MATERIAL COLLECTED IN 1916

Manuscript.	Printed page.	Manuscript.	Printed page.
1-19	1080.1-1089.83	47	Not published
19-30	649.1-653.8	48-153	891.1-938.11
30-38	1089.88-1093.72	154-442	951.1-1073.38
39-41	653.9-654.33	443-446	793-794
41-43	606.1-607.29	446-450	1296-1298
44-46	655.34-655.57		

SERIES VI.—MATERIAL COLLECTED AFTER 1916

Manuscript.	Printed page.	Manuscript.	Printed page.
1-115	836.1-891.41	430-432	693.43-694.67
116-120	Not published	433	Not published
121-140	733.1-742.89	434-437	1246.55-1248.91
141'	Not published	437-440	1221.1-1222.30
141-315	1179.1-1246.54	441-501	1121.1-1147.78
316-337	1301-1315	502-538	820.1-835.44
337-430	656.1-699.53	539-543	795-801

SÉRIE A1—L'ÉTAT DES ÉCHANGES ÉCONOMIQUES

Manuscript	Page range	Page range	Page range
543.....	834.5-835.4	834-835	Not published
544-547.....	Not published	836-837	Not published
547-562.....	1073.1-1080.11	838-839	Not published
563.....	Not published	840-841	Not published
564-566.....	785.21-786.50	842-843	Not published
567-569.....	Not published	844-845	Not published
570-600.....	938.1-951.79	846-847	Not published
600'-606.....	802.1-804.59	848-849	Not published
607-681.....	1147.1-1179.67	850-851	Not published
682-739.....	1093.1-1117.81	852-853	Not published
739-742.....	779.1-780.26	854-855	Not published
743-749.....	699.1-702.56	856-857	Not published
749-757.....	776.1-779.64	858-859	Not published
758-760.....	Not published	860-861	Not published
761-796.....	713.1-728.16	862-863	Not published
797-832.....	805.1-820.81	864-865	Not published
832-841.....	1117.1-1121.88	866-867	Not published
842-847.....	784.1-787.35	868-869	Not published
842'-855'.....	Not published	870-871	Not published
848-886.....	1263.1-1277.69	872-873	Not published
856'-869'.....	1256.1-1260.22	874-875	Not published
870'-880'.....	Not published	876-877	Not published
881'-898'.....	742.1-749.59	878-879	Not published
899'-902'.....	Not published	880-881	Not published
900-904.....	Not published	882-883	Not published
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913-916.....	728.1-729.31	888-889	Not published
917-919.....	Not published	890-891	Not published
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